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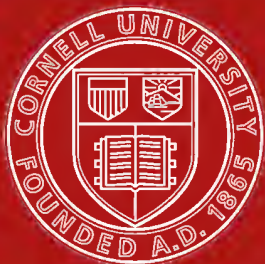




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# THE SWEDENBORG CONCORDANCE.



MORRISON AND GIBB, PRINTERS, EDINBURGH.

THE  
SWEDENBORG CONCORDANCE.

A COMPLETE WORK OF REFERENCE TO THE  
THEOLOGICAL WRITINGS

OF

Emanuel Swedenborg.

*BASED ON THE ORIGINAL LATIN WRITINGS  
OF THE AUTHOR.*

Compiled, Edited, and Translated by the

REV. JOHN FAULKNER POTTS, B.A.

VOLUME IV. K TO N.

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# KEY TO THE ABBREVIATIONS USED IN THE CONCORDANCE.

## SINGLE-LETTER ALPHABETICAL LIST.

<b>A.</b> Arcana Coelestia.	<b>M.</b> Marriage Love, or Conjugal Love.
<b>B.</b> Brief Exposition.	<b>N.</b> New Jerusalem and its Heavenly Doctrine.
<b>C.</b> Doctrine of Charity.	<b>P.</b> Divine Providence.
<b>D.</b> Spiritual Diary.	<b>Q.</b> Nine Questions.
<b>E.</b> Apocalypse Explained.	<b>R.</b> Apocalypse Revealed.
<b>F.</b> Doctrine of Faith.	<b>S.</b> Doctrine of the Holy Scripture.
<b>H.</b> Heaven and Hell.	<b>T.</b> True Christian Religion, or Universal Theology.
<b>I.</b> Influx, or Intercourse of the Soul and Body.	<b>U.</b> Earths in the Universe.
<b>J.</b> Last Judgment.	<b>W.</b> Angelic Wisdom concerning the Divine Love and Wisdom.
<b>L.</b> Doctrine of the Lord.	

## SUPPLEMENTARY LIST.

<b>Abom.</b> Abomination of Desolation, etc.	<b>De Just.</b> De Justificatione, etc.
<b>Ad.</b> Adversaria.	<b>De Verbo.</b>
<b>Ang. Idea.</b> The Angelic Idea concerning the Creation of the Universe by the Lord. (At the end of the D. Wis.)	<b>Docu.</b> Tafel's Documents concerning Swedenborg.
<b>Ath.</b> De Athanasii Symbolo.	<b>Ecc. Hist.</b> Ecclesiastical History of the New Church.
<b>C.J.</b> Continuation of Last Judgment.	<b>Hist. Crea.</b> History of the Creation.
<b>Can.</b> Canons.	<b>Inv.</b> Invitation to the New Church.
<b>Conv.</b> Conversation with Angels.	<b>J. (Post.)</b> Last Judgment (Posthumous).
<b>Coro.</b> Coronis.	<b>Letter.</b> Letter to Hartley.
<b>D.Min.</b> Diarium Minus, or Lesser Diary.	<b>Life.</b> Doctrine of Life.
<b>D.Love.</b> Divine Love (Posthumous).	<b>5M.</b> Five Memorable Relations.
<b>D.Wis.</b> Divine Wisdom (Posthumous).	<b>P.P.</b> Prophets and Psalms.
<b>De Conj.</b> De Conjugio.	<b>Scia. Doc.</b> Sciagraphia Doctrinæ Novæ Ecclesiæ.
<b>De Dom.</b> De Domino.	<b>W.H.</b> White Horse.

## MISCELLANEOUS ABBREVIATIONS.

<b>Comp.</b> <i>Comparisons</i> occur in the sections referred to.	<b>Tr.</b> <i>Treated of.</i> The subject is treated of in that part of the Word which is under consideration.
<b>Def.</b> <i>Defined.</i> A definition is given.	<b>=</b> This is to be read <i>signifies</i> .
<b>Des.</b> <i>Described.</i> The subject is further described.	<b>' '</b> Quotation marks are used exclusively for quotations from the Word.
<b>Enum.</b> <i>Enumerated.</i> There is an enumeration in the passage referred to of the things mentioned in the quotation.	<b>[ ]</b> Brackets indicate a word or words which have been introduced either by the Latin Editor or by the Compiler.
<b>Ex.</b> <i>Explained.</i> The subject is further explained.	<b>( )</b> Parentheses indicate that the matter is to be found in the original, but expressed in different words.
<b>Examp.</b> <i>Example.</i> An example is given to illustrate the statement.	<b>e.</b> after a number denotes that the reference is to the very end of the section referred to.
<b>Ill.</b> <i>Illustrated.</i> The subject is illustrated by passages from the Word.	
<b>Refs.</b> <i>References</i> are given to other passages of the Writings.	
<b>Sig.</b> <i>Signified.</i> The subject is signified by some passage from the Word here quoted.	

All references at the *end* of quotations mean that the statement is wholly or partially repeated there. References to Works without a letter to indicate the Work referred to are references to the Work last referred to.

The small figures at the upper right hand corner of the larger reference numerals are explained on p. vii. of the Introduction.

# KEY

To the Numbering of the Paragraphs in the '*Doctrine of Charity*,' as  
between the Numbering used in the CONCORDANCE, the Original Latin,  
and the London and American Translations.

Concord.	Latin.	London.	American.	Concord.	Latin.	London.	American.	Concord.	Latin.	London.	American.
1	i.			94	2	35	52	159	vii.	85	100
2	1	1	1	95	"	36	"	160	[1]	86	101
3	2	2	2	96	"	"	53	161	[2]	87	102
4	3	3	3	97	"	37	54	162	[3]	88	103
5	"	"	4	98	"	"	55	163	[4]	89	104
6	4	5	6	99	"	38	56	164	[5]	90	105
7	"	6	7	100	"	39	57	165	[6]	91	106
8, 9	5	7	8	101	"	40	58	166	[7]	92	107
10	"	"	9	102	3	41	59	167	[8]	93	108
11	"	8	10	103	"	42	60	168	[9]	94	109
12	6	9	11	104	"	43	61	169	[10]	95	110
13	ii.			105	"	44	62	170	[11]	96	111
14	1	10	12	106	"	45	63	171	[12]	97	112
15	"	"	13	107	4	46	64	172	[13]	98	113
16	"	11	"	108	"	47	"	173	viii.	99	114
17	2	12	14	109	"	48	65	174	"	101	115
18, 19	"	"	15	110, III	"	49	66	175	"	102	116
20	3	13	16	112	"	50	67	176	"	103	117
21	"	"	17	113	"	51	68	177	"	104	"
22	"	"	18	114	5	52	69	178	i	105	118
23, 24	4	14	19	115	"	53	70	179	"	106	"
25, 26	"	"	20	116	"	54	"	180	"	107	119
27-32	5	15	21	117	"	"	71	181	"	108	120
33-39	6	16	22	118	"	55	"	182	"	109	"
40	7	17	23	119	"	56	72	183	"	110	121
41	"	"	24	120	"	57	"	184	[ix.]	"	"
42	iii.	18	"	121	"	58	"	185	4	113	122
43	i	19	25	122	6	59	73	186	"	114	123
44, 45	"	"	26	123	"	60	74	187	x.	115	124
46-49	2	20	27	124, 125	7	61	75	188	"	116	125
50	3	21	28	126	vi.	"	"	189	xi.	117	126
51-53	"	"	29	127	i	62	76	190	"	118	127
54	"	"	30	128	"	63	77	191	"	119	128
55	4	22	31	129	"	64	78	192	"	120	129
56	"	"	32	130	"	65	79	193	"	121	130
57	"	"	33	131	"	66	80	194	"	122	131
58, 59	"	"	34	132	"	67	81	195	"	123	132
60, 61	"	"	35	133	"	68	82	196	"	124	133
62-66	5	23	36	134	2	69	83	197, 198	"	125	136
67-71	6	24	37	135, 136	"	70	84	199, 200 Art. primus			137
72	iv.	25	38	137	3	71	85	201	[1]		138
73, 74	i	26	39	138	"	72	86	202	2		140
75-77	"	"	40	139, 140	"	"	87	203	3		143
78	2	27	41	141, 142	"	73	88	204	4		145
79-82	"	"	42	143	4	74	89	205	5		147
83	3	28	43	144, 145	"	75	90	206	6		149
84	"	"	44	146	"	76	91	207	7		150
85	"	"	45	147	"	77	"	208	8		151
86	"	29	46	148	"	78	92	209	[Art.] secundus		152
87	4	30	47	149	5	79	93	210	i		153
88	"	31	48	150	"	80	94	211	"		155
89	"	32	49	151-153	"	81	95	212	xii.		134
90	v.			154	6	82	96	213	"		135
91	i	33	50	155, 156	"	"	97	214	[Art.] quartus		
92	"	"	"	157	"	83	98	215	[Art.] tertius		
93	2	34	51	158	vii.	84	99				

# CONCORDANCE TO SWEDENBORG.

## **Kadesh.** *Kadesch.*

A. 1678. 'They . . . came to En-Mishpat, this is Kadesh' (Gen.xiv.7)=continuation. . . By 'Kadesh' are signified truths, and also contentions about truths. As it here treats about the falsities and the derivative evils which the Lord overcame in His first combat, mention is made of 'En-Mishpat, this is Kadesh,' because there was contention about truths.

—<sup>2</sup>. That 'Kadesh'=truths about which there is contention, is evident from Ezek.xlvii.19; xlviii.28.

—<sup>3</sup>. It was also at Kadesh where Moses struck the rock . . . which waters were called 'Meribah,' from contention (Num.xx.1-13; xxvii.14; Dent.xxxii.51).

—<sup>4</sup>. It was also to Kadesh that the spies . . . returned, and where they murmured and contended . . . (Num.xiii.26).

—<sup>5</sup>. ('Thus) 'En-Mishpat,' or 'the fountain of judgment,' or 'the fountain of Mishpat-Kadesh'=contention about truths, and thus continuation.

1958. 'It is between Kadesh and Bared' (Gen.xvi.14)=the quality, namely, that He saw what was the quality of this truth . . . That 'Kadesh'=truth, and also contentions about truths. Ref.

2497. The state in which the Lord was when He first instructed Himself in the doctrinal things of charity and faith, is signified by 'Kadesh and Shur' (Gen.xx.1). 2502.

2503. That 'Kadesh'=the affection of the interior truth which proceeds from rational things . . . may be evident from the signification of 'Kadesh.' 'Kadesh'=truth about which there is contention, thus contention about truth, as to from what origin it is . . . But as all truth with the Lord was from a celestial origin, 'Kadesh' hence=the affection of truth. . . The affection of the interior truth which proceeds from rational things is here signified by 'Kadesh.'

S. 18<sup>g</sup>. By 'the wilderness,' and 'the wilderness of Kadesh' (Ps.xxix.8) is signified the Church where there is not any truth and good.

**Kadmonite.** *Kadmonita.* See KENITE.

**Kaleidoscope.** See CYLINDER.

**Kalsenius.** *Kalsenius.* D.4842. 4843. 5985. 6013.

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## **Kapernaum.** *Kapernaum, Capernaum.*

E. 447<sup>g</sup>. Occurs. 653<sup>g</sup>.

Swedenborg's Bible. Matt.xi.23. 'Capernaum'=those who are instructed.

## **Kedar.** *Kedar.*

### **Kedarites.** *Kedares.*

See ARABIA.

A. 2830<sup>g</sup>. 'The princes of Kedar' (Ezek.xxvii.21)=their intelligence.

—<sup>e</sup>. 'The flock of Kedar' (Is.lx.7)=Divine celestial things.

3268. 'Nebaioth, Kedar,' etc. (sons of Ishmael) (Gen.xxv.14)=all things which are of the Spiritual Church, especially with the Gentiles . . .

—<sup>2</sup>. That by 'Nebaioth' and 'Kedar' are represented those things which are of the Spiritual Church, especially with the gentiles; namely, its goods and the derivative truths. Ill.

—<sup>3</sup>. 'The flock of Kedar'=spiritual good.

—<sup>4</sup>. That Kedar is Arabia, is evident from the following passages; and that Arabia was named Kedar from the son of Ishmael, may be evident from the fact, that the things mentioned in these two verses are lands or nations which are all named from the sons and grandsons of Abraham . . .

—<sup>5</sup>. 'The princes of Kedar'=spiritual truths.

—<sup>6</sup>. They, however, who are not in truth, because not in good, are they who are represented by 'the Arabians,' and by 'the Kedarites' in the wilderness. Ill.

—<sup>7</sup>. 'Kedar' (Is.xxi.16,17)=those who are in simple truth.

E. 357<sup>g</sup>. By 'Kedar,' or Arabia, are signified those who are in the Knowledges of good; and, abstractedly, these Knowledges themselves.

**Keel.** *Carina.* Coro.57<sup>g</sup>.

**Keeness of sight.** *Acies.*

A. 9969. The inhabitants and Spirits (of the Second Earth) relate to the keeness of the external sight in the Grand Man . . .

9970. I replied that I . . . compared them to eagles as to their keeness of sight.

H. 97<sup>g</sup>. He who is in intelligence is said to be of sharp sight.



[H.] 462<sup>2</sup>. With the Angels, the internal sight inflows into the external sight, so that they act as a one; hence they have such sharpness of sight.

R. 455<sup>e</sup>. The sensuous man . . . is dull in the power of seeing truth.

M. 224<sup>e</sup>. By day they look at their wives with a retracted glance.

231<sup>4</sup>. Such judges appear to others to be endowed with a very sharp sight of the understanding, when yet they do not see a whit of what is just and fair.

293. I strained my eye sight to see what they were doing. 315.

380<sup>6</sup>. Elevate the keensightedness of your abilities a little higher, and you will see . . .

T. 40<sup>e</sup>. He believes himself to be endowed with the keensightedness of an eagle, although he sees the things of wisdom no more than a bat in the daylight.

**Keep.** See **GUARD**.

**Keep, Preserve.** *Servare.*

**Keeper, Preserver.** *Servator.*

R. 8. 'To keep the things which are written therein' (Rev.i.3)=to do the things which are therein.

185. 'Because thou hast kept the word of My endurance' (Rev.iii.10)=because they have fought against evils, and then have rejected falsities.

186. 'I will keep thee from the hour of temptation . . .' (id.)=that they will be protected and preserved in the day of the Last Judgment. E.215.

705. 'Blessed is he who watcheth and keepeth his garments' (Rev.xvi.15)= . . . Heaven for those who look to Him, and remain in a life according to His precepts . . .

944. 'Blessed is he who keepeth the words of this prophecy' (Rev.xxii.7)=that the Lord will . . . give eternal life to those who keep-custodiunt-and do the truths . . . of the doctrine of this book . . . 946.

E. 15. 'To observe and keep' (Rev.i.3)=to perceive, will, and act according thereto. —<sup>2</sup>, III.

214. 'Thou hast kept the word of My endurance'=those who have lived according to the Lord's precepts. . . . 'To keep'=to live.

391<sup>16</sup>. 'To keep-custodire-the Sabbath' (Is.lvi.6)=to be in conjunction with the Lord; and 'to keep His covenant'=conjunction by a life according to the Lord's precepts.

412<sup>2</sup>. Occurs.

444<sup>6</sup>. 'Then Judah shall be saved, and Israel shall dwell securely' (Jer.xxxiii.16)=that then they shall be saved who are in love to Him.

654<sup>9</sup>. 'A Preserver and a Prince' (Is.xix.20)=the Lord, who is called 'a Preserver' or 'Saviour' from the good of love; and 'a Prince' from the truths of faith.

811<sup>23</sup>. 'To keep them from afar' (Jer.xlvi.27; xxx. 10)=to save them although they are far from salvation. 'To keep from the land of captivity'=to deliver from falsities, whereby they had been secluded from the truths and goods of Heaven and the Church.

899<sup>7</sup>. 'If anyone keep My word, he shall never see death' (John viii.52). By 'to keep the Lord's words' is signified to live according to the Lord's precepts.

1007. 'And keepeth his garments' (Rev.xvi.15)=those who live according to His Divine truths.

D. Wis. xi. 3. 'To keep My precepts,' 'words,' and 'commandments' (John xiv.23; xv.10)=to do the goods of charity, which are uses to the neighbour.

**Keep away.** See **CLOSE-arcus**.

**Keep down.** *Premere.*

E. 357<sup>26</sup>. They who are kept down by the falsities of ignorance. Sig.

**Kenan.** *Kenan.*

A. 500. 'Enos . . . begat Kenan' (Gen.v.9) . . . By 'Kenan' is signified a fourth Church, which succeeded the former ones.

**Kenissite.** *Kenissita.* See **KENITE**.

**Kenite.** *Kenita.*

A. 1867. 'The Kenite, and the Kenissite, and the Kadmonite' (Gen.xv.19)=falsities, which are to be expelled from the Lord's Kingdom.

**Kephas.** *Kephah, Kephaz.*

E. 411<sup>13</sup>. 'Thou shalt be called Kephas, which, if thou interpretest it, is a rock' (John i.42). **Kephas** means a rock in the Syriac language, and therefore also Peter in that text is everywhere called '**Kephas**;' and **Kephas** is also 'a rock' in the Hebrew language, as is evident in Jer.iv.29; and in Job xxx.6, where 'rocks' are mentioned in the plural.

820<sup>3</sup>. As truth from good . . . is the first of the Church, therefore Peter was the first called, and was the first of the apostles; and was also named by the Lord '**Kephas**,' which is 'a rock;' but in order that it might be the name of a person, he is called 'Peter.' By 'a rock,' in the supreme sense, is signified the Lord as to Divine truth, or the Divine truth proceeding from the Lord. Hence, in the relative sense, by 'a rock' is signified truth from good which is from the Lord. In like manner by 'Peter.'

**Kernel.** *Nucleus.*

A. 1200<sup>e</sup>. Like a shell without a kernel. 6587<sup>e</sup>. 9925. 10194.

4957<sup>e</sup>. Like a husk and chaff in comparison with the kernel-nuclearia.

5563. As it were nuclei in the skull . . . Such nuclei, which are indurations, with those who are being reformed, are broken . . .

M. 267<sup>3</sup>. Of whom it may be said, that his shell . . . is wise, and his kernel . . . is insane.

364. The internals with the good are like the kernels within in their soundness and goodness . . . But . . . with the evil their internals are like kernels which are not eatable on account of their bitterness, or which are rotten, or worm eaten . . .

D. 250<sup>e</sup>. They thus pervert the nucleus or nature [of man].

3612. Such . . . form as it were **nuclei** in the left side of my head.

3696. The life of persuasion constitutes the shell, and the life of nature the **kernel** . . .

4074. By Noah is signified the Church which . . . lasted in the posterity as a **nucleus** or axis.

4287<sup>2</sup>. The opinion in which a man is, or his assumed principle of life, is like a **nucleus** . . .

6105. (The charity in which a man lives) may be compared to a **kernel** . . .

— Then all these things are like a shell without a **kernel** . . .

**Kesia.** See under CASSIA.

**Kesithae.** *Kesithae.*

A. 4400. 'A hundred **kesithae**' (Gen. xxxiii. 19) = what is full. . . By 'the **kesithae**,' which were coins, in the internal sense, are signified such (interior) truths; for this word is derived from a word which means truth (Ps. lx. 6).

**Keturah.** *Keturah.*

See under ABRAHAM.

A. 3235. 'Abraham and **Keturah**' = the Lord as to the Divine Spiritual. Ex.

3236. Abraham's woman (**Keturah**) represents the Lord as to Divine truth adjoined to Divine spiritual good. Ex.

3237. 'Her name was **Keturah**' (Gen. xxv. 1) = the essence of this Divine truth.

3243. 'All these were the sons of **Keturah**' (ver. 4) = as to doctrinal things and the worships thence. . . 'Keturah' represents Divine spiritual truth conjoined with Divine spiritual good; thus the things which are of the Lord's Spiritual Kingdom, the worship of which is according to doctrinal things. . .

**Key.** *Clavis.*

A. 2356<sup>2</sup>. Hence it is evident what is signified by . . . the **keys** with which is opened (the door of Heaven).

2760. Pref.<sup>2</sup>. To this faith belong the **keys** of the Kingdom of the Heavens . . .

3750<sup>2</sup>. That Pope spoke to me . . . about Peter and his **keys**, which he supposed himself to have . . . He was instructed what is meant by Peter's **keys**, namely, the faith of love and of charity . . . D. 3648.

4368<sup>3</sup>. 'I will give thee the **keys** of the Kingdom of the Heavens' (Matt. xvi. 19) . . . By 'the rock,' here, . . . is signified the faith of charity . . . and thus the **keys** to open and shut Heaven are given to this faith.

8304<sup>2</sup>. By 'the **key**' (Matt. xvi.) is meant the power.

9410<sup>3</sup>. That '**keys**' = power. Ill.

10182<sup>2</sup>. One Angel prevails against a thousand who are from the Hells. It is this power which is meant by 'the **keys**' of Peter . . .

J. 57. I spoke with some from that nation concerning the **keys** given to Peter . . .

W. 184. The knowledge of degrees is like a **key** to open the causes of things.

R. 62. 'I have the **keys** of Hell and of death' (Rev. i. 18) = that He alone can save. . . The reason 'to have the **keys** of Hell and of death' does not mean the power to cast into Hell, but the power to save. Ex. E. 86.

—<sup>2</sup>. By 'the **keys**' is signified the power to open and shut. Ill.

174. 'He who hath the **key** of David, and who openeth and no one shutteth, and shutteth and no one openeth' (Rev. iii. 7) = who alone has omnipotence to save. By 'David' is meant the Lord as to Divine truth. By 'the **key**' is signified the Lord's omnipotence over Heaven and Hell . . .

—<sup>3</sup>. The like is meant by 'the **key** of David' given to Eliakim (Is. xxii. 22).

421. 'There was given to him the **key** of the pit of the abyss' (Rev. ix. 1) = their Hell open. By 'a **key**' is signified the power to open, and also the act of opening. Refs.

768. What the Lord said to Peter about the **keys** of the Kingdom of the Heavens. Ex.

798. By 'the **keys** of the Kingdom of the Heavens,' which are that whatever that 'Rock,' which is the Lord, shall bind on earth shall be bound in the Heavens, and that whatever it shall loose on earth shall be loosed in the Heavens, is meant that the Lord has the power over Heaven and earth . . . thus the power to save the men who from faith of the heart are in that confession of Peter.

840. 'To have the **key** of the abyss' (Rev. xx. 1) = the Divine power to open and shut Hell.

M. 43<sup>2</sup>. He handed me the **key**, and said, Write.

376. Not even to look through the **key** hole.

T. 730<sup>2</sup>. The Holy Supper . . . is like the **key** to their house in Heaven.

D. 2136. By Peter is meant faith, and to faith are given the **keys** of the Lord's Kingdom; because no one can be admitted into Heaven except by faith in the Lord, and no one gives faith except the Lord; therefore the Lord alone has the **keys** of the Heavens . . .

5012<sup>2</sup>. (The English) give **keys** to strangers, which are signs that they would be received.

D. Min. 4823. He came to those who said that they have Peter's **keys** . . .

E. 86<sup>3</sup>. The reason '**keys**' are mentioned, is that all the Hells are closed, and are opened only when evil Spirits are cast in, and when some are taken out . . . Hence '**keys**' are mentioned, by which is signified the power to open and to shut . . . The like is signified by 'the **keys**' given to Peter . . .

205. 'He who hath the **key** of David' = Who has power by Divine truth. 'A **key**' = the power to open and to shut; here, Heaven and Hell . . . Hence by 'a **key**' is here meant the power to save; because to open Heaven and to close Hell is to save.

—<sup>2</sup>. The like is meant by the **key** of Peter as by 'the **key** of David;' namely, that the Lord has all the power; and that He has Power by His Divine truth. 206<sup>3</sup>.

209<sup>4</sup>. This is also meant by the **keys** given to Peter;

for by Peter there . . . is meant truth from good which is from the Lord, thus faith from charity; and by the keys given to him is meant power over evils and falsities. 411<sup>15</sup>.

[E.] 536. 'There was given to him the key of the pit of the abyss' = communication and conjunction with the Hells. 'A key' = the act of opening. —<sup>2</sup>, Ex.

—<sup>2</sup>. A key (as used in the Spiritual World) corresponds to admission and opening from one part (of the mind) into another.

—<sup>3</sup>. From these things it may be known whence it is that 'a key' is mentioned; and that it = admission and opening. Ill.

—<sup>4</sup>. Therefore it is said that they 'carry the keys of Heaven' (Luke xi. 52); that is, that by truths they can open communication with Heaven for those whom they teach . . .

820<sup>4</sup>. By 'the keys of the Kingdom of the Heavens' is signified intromission into Heaven for all those who are in truths from good from the Lord.

Inv. 35. The reason the keys of the Kingdom of the Heavens were given to Peter, is that he represented the Lord as to Divine truth.

### Key-bearer. *Claviger*.

R. 531<sup>7</sup>. Papists . . . who do not adore any key-bearer of Christ, are saved.

T. 562<sup>3</sup>. They make only a general confession before their key-bearer.

### Khesib. *Kesib*.

A. 482<sup>7</sup>. 'He was in Khesib when she bare him' (Gen. xxxviii. 5) . . . 'Khesib' = the state of the Idolatrous signified by 'Shelah,' in which the Jewish nation was.

### Kick. *Recalcitrare*.

#### Kicking, A. *Recalcitratio*.

A. 621<sup>2</sup>. There he lay with the horse kicking at him.

—<sup>3</sup>. The horse which . . . kicked signified the Jewish and Israelitish people, that they were solely in externals, and thus that the Intellectual rejected, and as it were by kicking, removed them. D. 2276.

### Kid. *Haedus, Hoedus*.

A. 294. 'A kid' = the affections of good.

2781. Voluntary things are signified by 'kids,' etc.

3519. 'Take for me thence two good kids of the she-goats' (Gen. xxvii. 9) = the truths of that good. 'Kids of the she-goats' = the truths of good. —<sup>2</sup>, Ex.

—<sup>4</sup>. That the truth and good of the innocence of the external or natural man is signified by 'a kid,' and 'a she-goat.' Ill.

—<sup>5</sup>. 'The leopard shall lie down with the kid' (Is. xi. 6) . . . 'A kid' = those who are in innocence.

—<sup>5</sup>. When all the first-born of Egypt were smitten, it was commanded that they should slay a small cattle perfect and male of the lambs or kids, and should put the blood on the posts . . . (Ex. xii. 5) . . . 'Lambs and kids' = the states of innocence [which cause] those who are in them to be protected from evil . . .

—<sup>6</sup>. When Jehovah appeared to anyone by an

Angel, a kid of the she-goats was sacrificed, lest he should die. Ill. The reason was that . . . the Lord cannot appear to anyone, not even to an Angel, unless he to whom He appears is in a state of innocence . . .

—<sup>7</sup>. As genuine conjugal love is innocence, it was customary in the Representative Church to enter in to a wife by a gift of a kid of the she-goats. Ill. 4871.

—<sup>8</sup>. That 'a kid' and 'a she-goat' = innocence, is evident also from the sacrifices of guilt, when anyone had sinned through error. Ill. Sin through error is sin of ignorance, in which there is innocence.

—<sup>9</sup>. 'Thou shalt not seethe a kid in its mother's milk' (Ex. xxiii. 19; xxxiv. 26) . . . = that they should not destroy the innocence of infancy.

3540. 'She made him put on the skins of the kids of the she-goats' (Gen. xxvii. 16) = the external truths of domestic good. . . 'Kids of the she-goats,' being from the flock at home, = the truths of domestic good.

4871. 'I will send a kid of the she-goats from the flock' (Gen. xxxviii. 17) = a pledge of conjunction; (for) 'a kid of the she-goats' = the innocence of the external or natural man; and as it = innocence, it = a pledge of conjugal love, or a pledge of conjunction; for genuine conjugal love is innocence . . . 4885. 4899.

7840. 'A she-goat,' or 'a kid' = the good of truth, in which there is innocence.

—<sup>10</sup>. 'A kid,' or 'a she-goat' = the exterior good of innocence. Ex.

9301. 'Thou shalt not seethe a kid in its mother's milk' = that the good of innocence of the posterior state is not to be conjoined with the truth of innocence of the prior state. . . 'A kid' = the good of innocence. Ex.

9990<sup>2</sup>. The purifications of the internal man were represented by burnt-offerings and sacrifices from rams, kids, and she-goats . . . (The term internal man is here used to denote the spiritual or middle degree of the mind. 10042<sup>8</sup>.)

10132<sup>2</sup>. 'The leopard shall lie down with the kid' . . . The interior good of innocence is here signified by 'a kid,' ('A kid,' in this passage, = the genuine truth of the Church. R. 572<sup>2</sup>.) (=innocence of the second degree, the opposite to which is 'the leopard.' E. 314<sup>2</sup>.) (=charity. 780<sup>6</sup>.)

### Kidneys. *Renes*.

#### Renal. *Renalis*.

A. 3884<sup>4</sup>. The fourth general operation (of Heaven) was into the kidneys. D. 1616.

3941<sup>2</sup>. 'The fat of the kidneys of wheat' (Deut. xxxii. 14) = the Celestial of love and charity.

5378. (These modest Spirits) were infested by . . . those who constitute the province of the kidneys, the ureters, and the bladder. The former answered them modestly, but still the latter infested and harassed them, for such is the nature of the renal ones. (The modest Spirits therefore terrified them) in consequence of which the renal ones fled away; and then there appeared a certain one who pursued them in their flight, and another who flew in front between the feet of that great one; and that great one was seen to have wooden shoes, which he threw towards the renal ones. See PERITONEUM, here. D. 991. 992. Ex.



5380. It is known that there are secretions and excretions, and these in a series, from the **kidneys** even into the bladder. In the first of the series are the **kidneys**, in the middle of it are the ureters, and in the last is the bladder. Those who in the Grand Man constitute these provinces, are in like manner in a series; and although they are of one genus, still they differ as the species of that genus. They speak with a hoarse voice as if cloven, and desire to introduce themselves into the body, but it is only an endeavour. Their situation relatively to the human body is as follows. They who relate to the **kidneys** are on the left side next the body, beneath the elbow. They who relate to the ureters are towards the left from thence further from the body. They who relate to the bladder are still further away. Together they nearly form a parabola from the left side towards the front parts; for they thus project themselves towards the front parts from the left ones; thus in a tract of considerable length. This is one general way towards the Hells; the other is through the intestines. . . For those who are in the Hells correspond to such things as are voided through the intestines and through the bladder; for the falsities and evils in which they are. . . are nothing but (spiritual) urine and excrement. D.999-1003. Ex.

5381. Those who, in the Grand Man, constitute the province of the **kidneys**, ureters, and bladder, are of such a genius that they want. . . to explore and scrutinize the quality of others; and some of them desire to chastise and punish, provided there is something of justice in the cause. Such, also, are the offices of the **kidneys**, ureters, and bladder; for they explore the blood which is projected into them, to discover whether it contains any useless and hurtful serum; and they also separate it from what is useful, and afterwards castigate it; for they detrude it towards the lower parts, and in the way and afterwards agitate it in various ways. Such are the offices of those who constitute the province of these parts. But the Spirits. . . to which the urine itself. . . corresponds, are infernal. . .

5382. That those who constitute the province of the **kidneys** and ureters are at hand to explore or scrutinize the quality of others, as to what they are thinking, and what they are willing, and that they are in the cupidity of finding out causes, and of making them guilty of some fault, chiefly in order that they may be able to chastise them, I have frequently experienced, and have spoken to them about this cupidity and end. Many of this kind in the world had been judges, and had then rejoiced at heart when they found out what they believed to be a just cause for fining, chastising, and punishing. The operation of such is apperceived in the region at the back where are the **kidneys**, ureters, and bladder. Those who belong to the bladder extend themselves towards Gehenna, where also some of them sit as it were in judgment.

5383. The methods in which they explore or scrutinize the lower minds of others are very numerous; but it is allowable to adduce only this one. They lead other Spirits to speak, which in the other life is effected by means of an influx which cannot be described to the apprehension: if, then, the train of the induced speech is easy, they thence judge that they are such. They

also induce a state of affection. But they who explore in this way are among the grosser ones. But others explore in a different way. There are some who, the moment they arrive, at once apperceive another's thoughts, desires, and acts, and also what past deed gives him pain. This they seize on, and if they suppose there is just reason, they condemn. . .

5384. The methods in which those who constitute the province of the **kidneys**, ureters, and bladder. . . chastise, are also various. For the most part they remove things delightful and glad, and induce things undelightful and sad. Through this cupidity these Spirits communicate with the Hells, and through the justice of the cause, which they inquire into before they chastise, they communicate with Heaven; and therefore they are kept in that province.

5385. From these things it may be evident what is signified by its being said in the Word that 'Jehovah proves and searches the reins and the heart'; and also that 'the reins chastise.' Ill.

—<sup>2</sup>. By 'the reins,' here, are signified spiritual things, and by 'the heart,' celestial things; that is, by 'the reins' are signified the things which are of truth; and by 'the heart,' the things which are of good. The reason is that the **kidneys** purify the serum; and the heart, the blood itself. Hence, 'to prove,' 'explore,' and 'search,' 'the reins' = to prove, explore, and search the quantity and quality of truth, or the quantity and quality of the faith with man.

5391. There are also **kidneys** which are called the subsidiary **kidneys**, and also the renal capsules. Their office is not so much to secrete the serum, as the blood itself, and to transmit the purer blood by a short circuit towards the heart; and thus also to prevent the spermatie vessels, which are near, from carrying off all the purer blood; but they perform their chief work in embryos, and also in new-born infants. Chaste virgins constitute this province in the Grand Man, who are prone to anxieties, and are fearful of being disturbed. They lie quiet at the left part of the side below. If anything is thought about Heaven, or about a change of their state, they become anxious and sigh. . . When my thoughts were led towards infants, they felt a remarkable comfort and internal joy. . . and when anything was thought in which there was nothing heavenly, they were tormented. Their anxiety arose chiefly from their being of such a nature that they keep their thoughts fixedly in one thing. . . The reason they belong to this province, is that thus they constantly detain the lower mind of another in certain thoughts, whence such things arise and manifest themselves as cohere in a series, and which are to be withdrawn, or from which the man is to be purified; and in this way the interiors are better open to the Angels. . . D.968-972, Ex.

10032. 'The two **kidneys**, and the fat upon them' (Ex.xxix.13) = the interior truth of the external man and its good. 'The **kidneys**' = interior truths.

— By 'the **kidneys**' are signified truths which explore, purify, and chastise. This signification is derived from their function. Ill.

—<sup>2</sup>. 'To search,' and 'to prove,' 'the reins' = to explore the truths of faith. . .

— The truths of faith are signified by 'the

**kidneys,** is very evident from David : 'Jehovah, behold Thou desirest Truth in the reins' (Ps.li.6).

[A. 10032]<sup>o</sup>. The reason 'the kidneys'=interior truth, and its exploration, is that the ureters and the bladder, which go forth from the **kidneys**,=exterior truth, and its exploration, and also its chastisement. Refs.

10074. 'The two **kidneys**, and the fat which is upon them' (Ex.xxix.22)=the purified interior truth of the natural man and its good. 'The **kidneys**'=the interior truth of the external or natural man. . . The reason it is truth purified which is signified by 'the **kidneys**,' is that the **kidneys** are organs which purify the blood; and the blood=truth.

H. 96<sup>o</sup>. Those in the Grand Man who are in the **kidneys**, are in truth which examines, separates, and corrects.

97. Hence it is that by . . . 'the **kidneys**' is signified the examination of truth.

P. 336<sup>o</sup>. How the . . . **kidneys** separate the blood from impure humours.

R. 140. 'That I am He who searcheth the reins and the hearts' (Rev.ii.23)=that the Lord sees the quality of the truth and the quality of the good which everyone has. . . By 'to search the reins and the hearts' is signified to see all things which a man believes and which he loves, thus the quality of his truth and of his good. That this is signified . . . is from correspondence . . . (which) is from this,—that as the **kidneys** purify the blood from impure things, which are called urinous . . . so the truth of faith purifies man from falsities . . .

—<sup>2</sup>. Hence it is that the ancients placed . . . intelligence and its perceptions in the **kidneys**. III.

—<sup>e</sup>. By 'the **kidneys**,' in these passages, are signified the truths of intelligence and of faith.

T. 496<sup>o</sup>. In such freedom . . . do the **kidneys** secrete.

D. 367. The Spirits who form the **kidneys** are they who want to dissipate falsities from truths, and thus to purify spiritual things . . .

825. The Spirits who represent the **kidneys**, ureters, and bladder in man, are on the left side of the face, but in front, at a distance between the region of the temples and that of the forehead, nearer to the forehead. These are such as care nothing for interior things, still less for those which are more interior; nor do they understand them . . . The same are prone to indignation, as from a certain species of envy; as because good Spirits . . . were with me. At this they were indignant, and wanted in various ways to harass them, in order to drive them away. Many such things they do from indignation; and they are restless in mind; and are not content with their lot, so that a kind of faculty of the urine may be thence inferred. They are present, and I speak to them; they are indignant, go away, return; they are numerous and in series. They, moreover, are not deceitful, because they act from a kind of angry envy, but not from deceit; and are like those in the bodily life who are called merely choleric.

827. The same, who are as it were **kidneys**, ureters, and bladders, do not well understand the thoughts of man. They do not penetrate, except only to those things which are exterior . . .

924. These examiners are of that kind who constitute the province of the secretive organs in man; as the **kidneys**, the ureters, the bladder; for these members do nothing else than explore the several things which are presented to them; nay, which they snatch to themselves.

959. Whenever any Soul comes, and is met by those who constitute the province of the **kidneys**, ureters, and bladder, they are at hand in order to examine, or explore; and they desire to have causes, and solicitously seek them wherever they can find them; for they desire to explore for the sake, of chastising and punishing, in which cupidity they are much delighted; but they explore only those things which the Soul has brought with him from the body; for the **kidneys**, ureters, and bladder secrete from the blood only the obsolete and filthy liquids.

960. That those who are in the province of the **kidneys** and of the subsidiary **kidneys**, draw the grosser things into them, and thus purify those things which are to be more pure.

— . Both the urinary and the subsidiary **kidneys** draw unclean things into them; the **kidneys** the unclean things of the serum, and the subsidiary **kidneys** the more unclean things of the spirit of the blood; and therefore the spermatic vessels descend from the emulgents.

961. While the purer thoughts are being taken away from man, they who are in the province of the **kidneys** then pursue the corporeal things also, thus the more unclean things, in a twofold order or degree. As these things are in agreement with those who constitute that province, because they introduce them, they also withhold their minds in them, and thus abstract them from the purer things, and therefore the purer things are taken away to Heaven unaccompanied by what is unclean.

962. Therefore the subsidiary **kidneys** take away the unclean things of the spirits of the blood, as the **kidneys** take away the unclean things of the serum of the blood . . . They act by attraction . . . In like manner do the Spirits in that province . . . As soon as anything which corresponds is excited in a purer sphere . . . these Spirits associate themselves together, and by their co-operative force, which is exerted at a distance . . . they excite and attract, and thus liberate the better and purer things from the more unclean ones . . . and therefore it is evil Spirits who wipe them away, whereby, however, they do not become worse, but they must perform such offices before they can become better, or be reformed.

966. The subsidiary **kidneys** thus draw to themselves by a fixed view into those things which are not so grossly unclean, but which are interiorly unclean. They attract because they fix the serum of the spirits or of the purer blood . . .

968. On those who constitute the province of the renal capsules.

1004. Those who secrete the inmost essences pertain to the renal capsules . . . They are harmless Spirits, who perform their chief work in fetuses and infants; and therefore they can be referred to the sanguineous part.

1221. The quality of these Spirits (who exercise the Judgment of Gehenna) may be evident from a comparison of their phantasies and life with the operation of the kidneys, ureters, and bladder. Des.

1239. Those who constitute the province of the kidneys and ureters [exercise] exterior Judgment . . .

E. 167. 'I am He that searcheth the reins and the hearts' = . . . that the Lord alone knows and explores the exteriors and the interiors, and the things which are of faith and love. . . 'The reins' = the truths of faith, and their purification from falsities. —<sup>2</sup>, III.

—<sup>2</sup>. 'Thou art near in their mouth, and far from their reins' (Jer. xii. 2) = truth only in the memory and thence in some thought when the man is speaking, but not in the will and thence in the act. Truth in the will and thence in the act is what separates and dissipates falsities . . . This truth is what is meant in special by the 'reins.'

—<sup>3</sup>. 'To prove the reins' (Jer. xvii. 10) = to purify truth by separating what is false.

—<sup>4</sup>. 'Reins' (Ps. li. 6) are here expressed in the Original Language by another word, which involves the separation both of falsities from truths, and of evils from goods. Hence it is evident that by 'the reins' are signified purification and separation.

—<sup>6</sup>. The combats of truths with falsities is signified by; 'My reins chastise me in the nights' (Ps. xvi. 7).

— . 'To possess the reins' (Ps. cxxxix. 13) = to know the falsities and the truths with man.

—<sup>6</sup>. As the kidneys = truths purified from falsities, in the sacrifices only the fats and the kidneys were burned. III. . . The reason was that the fats = the good of love; and the kidneys, the truths of faith.

—<sup>7</sup>. The reason 'to search the reins and the hearts' = also to explore the exteriors and the interiors of man, is that truth is without and good is within; and spiritual good, which in its essence is truth, and is in special signified by 'the reins,' is exterior good . . .

710<sup>16</sup>. 'To possess the reins' = to purify truths from falsities.

**Kill.** See SLAY—*maclare*.

**Kill.** *Interficere*.

A. 8086. 'Jehovah killed all the first-born in the land of Egypt' (Ex. xiii. 15) = that all who were in faith separated from charity were damned.

R. 322. 'There was given to them the Power of killing over the fourth part of the earth' (Rev. vi. 8) = the destruction of all the good of the Church. As by 'death' is meant the extinction of man's spiritual life, and as by 'Hell' is meant damnation, it follows that by 'to kill' is here meant to destroy the life of man's soul.

D. 1383. On the right side of the lake . . . are those who seek to kill each other with cruel instruments . . . 1396, Gen. art.

3145<sup>2</sup>. If he could have killed the universal human race for the mere glory of his name, he would have had the highest pleasure from it.

3383. He would have killed me.

5500. They are such as have killed men in cold blood . . .

E. 384. 'There was given to them the Power of killing over the fourth part of the earth' = the deprivation of all good and thence of all truth from the Word, and thence in their doctrine of the Church from the Word. . . 'To kill,' or 'to kill—*occidere*,' = to deprive of good and truth.

397. 'Their fellow-servants and their brethren who should be killed as they were' (Rev. vi. 11) = evils; for 'to kill' them = evil.

**Kill.** *Interimere*.

A. 2851<sup>6</sup>. See KILL—*occidere*, here.

8950<sup>e</sup>. They are well aware that they are not killing themselves, and this is only an appearance which flows out from the will of their lower mind that they would rather die than be drawn away from the worship of the Lord.

**Kill.** *Occidere*.

**Killer.** *Occisor*.

**Killing, A.** *Occisio*.

A. 329. That charity was extinguished with those who separated faith, and set it before charity, is described by Cain, that he killed his brother Abel. 366. 369.

389. 'Everyone who finds me will kill me' (Gen. iv. 14) = that all evil and falsity will destroy him. (For) when a man deprives himself of charity . . . whatever he thinks is false, and whatever he wills is evil. These are the things which kill man, or which cause him to have no life.

390. That those who are in evil and falsity are in continual terror of being killed. III.

954. Those who on earth have been violent and unmerciful . . . seem to themselves to kill and torment (their) companions.

1010<sup>3</sup>. For in hatred there is the very killing of a man, as is manifestly evident from the fact that he who is in hatred wishes for nothing more than that he may kill the other; and, unless external bonds hindered, he would kill him. Therefore the killing of a brother, and the shedding of his blood, = hatred . . .

1474. 'They will kill me [Abram]' (Gen. xii. 12) = that they will not care for celestial things.

1798<sup>3</sup>. The commandment 'Thou shalt not kill' is altogether of charity . . .

2520. 'Wilt Thou kill also a just nation?' (Gen. xx. 4) = whether good and truth should be extinguished.

2554. 'They will kill me [Abraham] on account of the word of my wife' (Gen. xx. 11) = that thus the celestial things of faith would also perish . . . 'To kill' = to perish.

2609<sup>e</sup>. (By) 'Thou shalt not kill,' the Angels perceived that they should not hold anyone in hatred, and that they should not extinguish anything of good and truth with anyone . . .

2851<sup>6</sup>. 'To kill—*interimere*—the root with hunger, and to kill the remains' (Is. xiv. 30) = to take away the goods and truths which have been stored up interiorly by the Lord.

[A.] 3175. Without any perception of conscience he would steal, kill, and commit adultery.

3182<sup>r</sup>. For he who hates anyone, kills him every moment.

3387. 'Lest the men of the place kill me for the sake of Rebekah' (Gen.xxvi.7)=because thus Divine good would not be received.

3440<sup>e</sup>. 'To commit murder'=to bear hatred; for he who hates another commits murder every moment...

3488<sup>2</sup>. 'Then shall they . . . kill you' (Matt.xxiv.9)=that good and truth would perish . . . by denial. That 'to kill,' when predicated of good and truth,=not to be received, thus to deny. Refs.

3607. 'I will kill my brother Jacob' (Gen.xxvii.41)=to deprive truth of life from itself. Ex. 3610.

4430<sup>e</sup>. 'They kill in the way to Shechem' (Hos.vi.9)=that they extinguish truths even to interior ones, thus all external ones.

4493<sup>6</sup>. This is the secret reason why Hamor and Shechem with their families were killed.

4502<sup>2</sup>. 'Because in their anger they killed a man, and in their own good pleasure they hamstrung an ox' (Gen.xlix.6)=that in purposed evil they extinguished the truth and good of the Church.

4727. 'Now come and let us kill him' (Gen.xxxvii.20)=the extinction of the essential of doctrine concerning the Lord's Divine Human. 'To kill'=to extinguish.

4728<sup>2</sup>. 'The raiment of the slain' (Is.xiv.19)=truth profaned.

4751. 'What gain is it that we kill our brother, and cover his blood?' (Gen.xxxvii.26)=that from this there would be nothing profitable . . . if this should be completely extinguished.

—<sup>2</sup>. Avarice would kill for a mere trifle.

4818<sup>4</sup>. They believe . . . that all the rest in the world are . . . so vile that they may be killed at pleasure.

5037<sup>4</sup>. 'The slain' (Is.x.4)=those who by principles of falsity have extinguished the truths of faith in themselves, in a less degree than 'the thrust through.'

5393. In that Hell are those who . . . have wanted to destroy the human race, namely, to kill—*interficere*—and despoil without respect or distinction . . . Such ferocity prevails in many soldiers. . . who, not in battle, but after it, rage with ferocity against the conquered and unarmed, and with fury kill and despoil.

5886<sup>e</sup>. That he who does this is damned, is signified by the command that he 'shall be put to death' (Deut.xxiv.7).

6356. 'Because in their anger they killed a man'=that they completely averted themselves, and in their aversion extinguished faith. . . 'To kill'=to extinguish.

6676. 'If it be a son then ye shall kill him' (Ex.i.16)=that if it were truth they should destroy it in any way they could. . . 'To kill'=to destroy; for it is said of truth.

6767. 'Sayest thou to kill me?' (Ex.ii.14)=dost thou want to destroy my faith? . . . He who destroys faith with anyone destroys the Church with him; and this is

also to kill him; for he who takes away faith takes away spiritual life . . .

—<sup>2</sup>. That 'to kill'=to take away spiritual life, is evident from many places in the Word. Ill.

—, 'The day of killing' (Jer.xii.3)=the time of the vastation of the Church, when there is no longer any faith, because no charity.

—<sup>3</sup>. 'The sheep of killing' (Zech.xi.4)=those whose faith the possessors destroy. 8902<sup>r</sup>.

—, 'To kill' (Ezek.xiii.19)=to destroy spiritual life; that is, faith and charity.

—, 'The killed' (Is.x.4)=those who are in Hell, thus who are in evils and falsities.

—<sup>4</sup>. 'The killed' (Is.xiv.19)=those who are deprived of spiritual life. 'Thou hast killed thy people'=that he has destroyed the truths and goods of faith.

—, 'The thief cometh not except . . . to kill . . .' (John x.10). 'To kill'=to destroy the life of faith.

—, 'The brother shall betray the brother to death, and the father the children; and the children shall rise up against their parents, and shall kill them' (Mark xiii.12) . . . 'Brother,' 'children,' and 'parents'=the goods and truths of the Church; and 'to kill'=to destroy them.

—<sup>5</sup>. As by 'one who had been killed' was signified one who has been deprived of spiritual life . . . it was a statute . . . that 'if anyone touched . . . one who had been killed, he should be unclean seven days' (Num.xix.16).

6768. 'As thou killedst the Egyptian' (Ex.ii.14)=as thou destroyedst falsity.

6771. 'Pharaoh . . . sought to kill Moses' (ver.15)=that the false Scientific . . . wanted to destroy the truth which is of the Law from the Divine.

7021<sup>e</sup>. 'To kill the soul' (Ezek.xiii.19)= . . . to die spiritually or be damned.

7039. 'I will kill thy son, thy first-born' (Ex.iv.23)=the extinction of the faith which is devoid of charity, and the consequent devastation of truth with them.

7043. 'Jehovah . . . sought to kill (Moses)' (ver.24)=that a representative Church could not be instituted with that nation. 'To seek to kill'=not to receive.

7089. In the Heavens they do not know what it is 'to commit murder;' for they live to eternity; but instead of 'to commit murder' they understand to bear hatred, and to injure the spiritual life of anyone.

7162. 'To put a sword in their hand to kill us' (Ex.v.21)=that hence they feel such ardour to destroy by falsities the truths of the Church. . . 'To kill'=to destroy the things which are of faith and charity.

8413. 'To kill all this congregation with hunger' (Ex.xvi.3)=that from defect of delight and of good they would expire. 'To kill'=to deprive of life; here, of the life which is from delight and from good; for in these the life of man consists. Ex.

8902. 'Thou shalt not commit murder' (Ex.xx.13)=not to take away spiritual life from anyone; also not to extinguish faith and charity; and also not to bear hatred to the neighbour. (For) 'to kill'=to deprive of spiritual life . . . because, in the internal sense, it treats of the spiritual . . . life of man; and as spiritual life or

the life of Heaven with man is the life of faith and charity, therefore by 'not to commit murder' is also signified not to extinguish faith and charity with anyone. The reason 'not to commit murder'=not to bear hatred to the neighbour, is that he who bears hatred continually wants to kill, and also would kill in act unless prevented by the fear of the penalty, etc.; for hatred . . . breathes nothing but the murder-*necem*-of him whom it hates, in the world the murder of his body, in the other life the murder of his soul. This is meant by the Lord's words in Matt.v.21,22.

—<sup>2</sup>. That 'to commit murder' or 'kill'=to take away spiritual life from anyone, and consequently to extinguish faith and charity, is evident from almost all the passages in the Word where 'killing' is mentioned, or the expression 'to kill' is used. Ill.

—<sup>10</sup>. 'Killers' (Jer.iv.31)=those who destroy goods and truths.

—<sup>12</sup>. 'They shall kill you' (Matt.xxiv.9). 'The hour cometh, that everyone who killeth you will think that he offers holy worship to God' (John xvi.2). Here also by 'to kill' is signified to deprive of spiritual life; that is, of faith and charity.

—<sup>14</sup>. 'To kill' (Luke xi.49)=to extinguish.

—<sup>15</sup>. 'The slain' (Rev.xviii.24)=those who have perished as to spiritual life.

—<sup>16</sup>. As by 'one slain' or 'thrust through' is signified the extinction of good and truth . . .

—<sup>17</sup>. (Thus) the commandment about 'not committing murder' involves not only that a man is not to be killed as to the body, but also that he is not to be killed as to the soul . . .

9011<sup>4</sup>. In order that these things might be signified by those who kill their companions by mistake (Deut. xix.4-6).

9013. 'To kill him with deceit' (Ex.xxi.14)=malice thence to deprive the neighbour of eternal life. 'To kill'=to take away faith and charity from the neighbour, and thus to deprive him of spiritual life.

9073. 'And (the ox) hath slain a man or a woman' (ver.29)=if it has destroyed the truth and good of faith.

9093<sup>4</sup>. Belshazzar's being 'slain in that night' (Dan. v.30)=the privation of the life of truth and good, thus damnation.

9205. 'I will kill you with the sword' (Ex.xxii.24)=that by falsities they deprive themselves of good and truth. 'To kill,' when said of those who defraud those who are in good and truth . . . =to deprive them of such things. That 'to kill'=to deprive of spiritual life. Refs.

9262. 'The innocent and the just kill thou not' (Ex.xxiii.7)=aversion to the destroying of interior and exterior good. . . 'To kill'=to destroy. 9264.

9320<sup>2</sup>. Such are permitted to destroy, and to kill . . . but not those who are in externals and at the same time in internals, because these act from good, and good is from the Lord.

9324<sup>4</sup>. 'The slayer' (Hos.ix.13)=one who deprives of spiritual life, or of life from good and truth. Refs.

10288. 'To be cut off,' and 'to be killed,'=to be

separated from those who are in good and the derivative truths, and to perish as to spiritual life.

10438. 'For evil He hath brought them forth to kill them in the mountains' (Ex.xxxii.12)=that those who are in good would perish. 'To bring forth to kill'=to destroy; but, when said of Jehovah, who never destroys anyone, it=to perish by their own evil.

10490. 'Kill ye a man his brother, and a man his companion, and a man his neighbour' (ver.27)=a closing up as to the influx of good and truth, and of things in affinity with them, lest there should be any reception and communication. 'To kill'=to take away spiritual life, thus the good of love and the truth of faith; here, therefore, to close up lest there should be any reception and communication of them . . .

H. 531<sup>2</sup>. Although he does not commit murder, still he bears hatred to everyone who opposes him . . . and unless external bonds . . . restrained, he would commit murder.

570. Therefore it is the delight of their life to want to destroy and kill . . .

S. 67<sup>4</sup>. By 'to commit murder,' man understands to bear hatred, and to desire revenge even to murder-*necem*. . . A spiritual Angel understands by it to act as a devil, and to murder-*necare*=a man's soul. A celestial Angel understands by it to bear hatred to the Lord, and to the things which are of the Lord. E.1083<sup>6</sup>.

R. 112. 'Antipas . . . was slain among you where Satan dwelleth' (Rev.ii.13)=when all Truth has been extinguished by the falsities in the Church. (=when all are hated who acknowledge the Lord's Divine Human. E.137.)

139. 'I will kill her sons with death' (ver.23)=that all truths from the Word with them will be turned into falsities. . . 'To kill sons'=to turn truths into falsities, for so they perish. (=that thus falsities are extinguished. E.166.)

269. 'A lamb standing as if slain' (Rev.v.6)=the Lord as to the Human not acknowledged in the Church to be Divine. (=as yet acknowledged by few. E.315.)

307. 'That they should kill one another' (Rev.vi.4)=intestine hatreds, infestations by the Hells, and internal unrest. (=the falsification or extinction of truths. E.366).

325. 'The souls of them that were slain for the Word of God, and for the testimony which they held' (ver.9)=those who had been hated, reproached, and rejected by the evil, on account of a life according to the truths of the Word, and the acknowledgment of the Lord's Divine Human. E.392. R.329.

—<sup>3</sup>. That by 'the slain' are meant those who are rejected, treated with abuse, and held in hatred by the evil in the World of Spirits, and who can be seduced; and also those who long to know truths, but cannot on account of the falsities in the Church. Ill.

427. 'Not to be able to kill them' (Rev.ix.5)=not to be able to take away from those who are not in the faith of charity the faculty of understanding and willing truth and good; for when this faculty is taken away the man is spiritually killed. E.547.

[R.] 446. 'To kill a third part of men' (ver.15)=to take away from the men of the Church spiritual light and life. (=to deprive themselves of all the understanding of truth, and thence of spiritual life. E.572.)

453. 'By these three was a third part of men killed' (ver.18)=that it is from these things that the men of the Church perish. (=that all the understanding of truth and the derivative spiritual life was extinguished by them. E.579.)

— 'To be killed'=to be spiritually killed, which is to perish as to the soul.

495. 'If anyone will hurt them, thus must he be killed' (Rev.xi.5)=that he who condemns them shall in like manner be condemned. (=that they perish according to the endeavour to inflict evil. E.643.)

500. 'The beast . . . shall kill them' (ver.7)=that those who are in the internals of the doctrine of faith alone . . . will themselves reject them, and, so far as they have influence, will cause others to reject them. (=the destruction thereby of all the good and truth of the Church. E.651.)

516. 'There were killed in the earthquake names of men seven thousand' (ver.13)=that in that state all those who professed faith alone . . . perished. (=that in that change of state all truths of good perished with them, and thereby all things of Heaven and the Church. E.676.)

589. 'Slain from the foundation of the world' (Rev. xiii.8)=the Lord's Divine Human not acknowledged from the establishment of the Church. E.807.

592. 'If anyone shall kill with the sword, he must be killed with the sword' (ver.10)=that he who by falsities destroys the soul of another, shall be destroyed and shall perish by falsities. E.812.

603. 'As many as would not worship the image of the beast should be killed' (ver.15)=damnation upon those who do not acknowledge the doctrine of their faith. E.833.

— 'To be killed'=to be spiritually killed, which is to be damned; and (therefore) 'to be killed'=to be declared a heretic, and to be excluded from the communion of the Church . . .

801. By 'them that are slain' (Rev.xviii.24) are signified those who have been spiritually slain; and those are said to be spiritually slain who perish by falsities. Ref. E.1194.

836. 'The rest were slain with the sword of Him who sat upon the horse . . .' (Rev.xix.21)=that all from the various heresies among the Reformed who have not lived according to the Lord's precepts . . . having been judged from the Word, perish.

847. 'To be killed,' 'pierced,' or 'dead' . . . (means) that they have been rejected by those who are in evils and falsities.

T. 309. 'Thou shalt not commit murder,' in the natural sense, means not to kill a man, not to inflict on him any wound of which he may die, and also not to mutilate his body; and it means, moreover, not to bring any deadly evil upon his name and reputation, because with many reputation and life go hand in hand.

In a wider natural sense, by murders—*homicidia*—are meant enmities, hatreds, and revenges, which breathe murder—*nocem*. (Continued under MURDER, here, and at T.310.)

310<sup>2</sup>. Those who are destroyed by falsities, are meant by 'the slain.' Ill.

311. In the celestial sense, 'to commit murder' means to be rashly angry with the Lord, to hate Him, and to want to blot out His name. . . This is meant by 'the lamb standing as it had been slain.'

312. Devils and Satans bear continually in mind to kill the Lord; and, as they cannot do this, they are in the endeavour to kill those who are devoted to the Lord; and as they cannot do this like men in the world, they make every effort to destroy their souls; that is, to destroy faith and charity with them.

D. 1863. On those who in life deceitfully kill men.

2662. A tumult under the sole of the left foot (indicated) those who have been obsessed by the cupidity of fighting and killing men. . . In the other life they seem to themselves to kill and lacerate each other . . . They are miserably treated there . . .

3653. That the endeavour of the interior evil Spirits is to kill.

3710. Among the magical arts is this,—that they inspire others with anger . . . in order that they may kill themselves . . .

4803. (The Moravians) killed a man who had divulged their secrets. 4806. 4807. 4808.

E. 1863. 'To kill the souls that ought not to die (Ezek.xiii.19)=to deprive them of life from truths.

315<sup>2</sup>. The Lord is said to be spiritually 'killed' when the truth which is from Him is denied, and the good rejected . . .

—<sup>3</sup>. That 'to be killed'=to be spiritually killed. Ill.

328. 'For Thou hast been slain, and hast redeemed us to God in Thy blood' (Rev.v.9)=the separation of all from the Divine, and conjunction with the Divine by the acknowledgment of Him and by the reception of Divine truth from Him. 'To be slain,' when said of the Lord,=the separation of all from the Divine; for 'to be slain,' in the Word,=to be spiritually slain; that is, to perish from evils and falsities; and as the Lord is not with them—for He is denied—therefore by 'slain,' when said of the Lord, is signified not acknowledged, and also denied; and, when the Lord is denied, He is as it were slain with them, and thereby they are separated from the Divine . . .

329<sup>28</sup>. 'The slain'=those who have perished by falsities and evils. —.

337. 'The lamb that was slain' (Rev.v.12)=the Lord's Divine Human not acknowledged, and by many denied.

355<sup>16</sup>. 'To kill'=to extinguish. 589<sup>9</sup>.

374<sup>6</sup>. Their damnation is signified by their being 'slain.'

418<sup>3</sup>. 'The slain'=those with whom there is not any spiritual life.

427<sup>2</sup>. 'To smite,' and 'to kill,' = to be damned . . .

513<sup>13</sup>. 'To kill' = to destroy.

584. 'The rest of the men who were not killed' (Rev. ix. 20) = all those who did not perish. 'To be killed' = to be spiritually killed, which is to perish in eternal death.

589. 'To kill,' spiritually, = to extinguish the spiritual life, which is done through the falsities of evil.

644<sup>8</sup>. 'To kill the prophets' = to destroy the Divine.

655<sup>9</sup>. (Thus) 'to kill' relates to the truth of doctrine of the Church . . . 'to crucify,' to the good of doctrine.

721<sup>19</sup>. 'Murderers' (Jer. iv. 31) = those who destroy the spiritual life of man by falsities and evils.

863<sup>9</sup>. 'Slay to destruction' (Ezek. ix. 6) = to completely destroy.

935<sup>2</sup>. 'Thou shalt not commit murder' contains also not to bear hatred to the neighbour, and not to love revenge; for hatreds and revenges breathe murder-*necem*.

1012<sup>3</sup>. The proximate sense of this precept, 'Thou shalt not commit murder,' which is the spiritual moral sense, is, Thou shalt not hate thy brother or neighbour, and thus not treat him with contumely and ignominy; for thus thou injurest and killest his reputation and honour, from which is his life among his brethren, which life is called civil; whence he will afterwards live in society as it were dead . . . This, when done from enmity, from hatred, or from revenge, is murder-*homicidium* . . . and he who does it is as guilty before the Angels as if he had killed his brother as to the life of the body; for enmity, hatred, and revenge breathe murder-*necem*—and will it . . . These three are an endeavour to murder; and all endeavour is as it were an act . . .

—4. But the more remote sense of . . . 'Thou shalt not commit murder,' which is called the celestial spiritual sense, is, Thou shalt not take away from a man the faith and love of God, and thereby his spiritual life. This is murder-*homicidium*—itself. (Continued under MURDER, here.)

1014<sup>3</sup>. The delight of doing evil from hatred, which breathes forth from Hell, is the delight of killing; but as they cannot kill the body, they want to kill the spirit . . . From these things it is evident that the precept, 'Thou shalt not commit murder' involves also, Thou shalt not bear hatred to thy neighbour; likewise, Thou shalt not bear hatred to the good of the Church and its truth; for if thou hatest good and truth, then thou hatest the neighbour, and to hate is to want to kill. Hence it is that the devil . . . is called 'a murderer-*homicida*—from the beginning.'

D. Wis. xi. 54<sup>4</sup>. Take the fifth precept, 'Thou shalt not commit murder.' The Spiritual in it is, Thou shalt not deny God, thus the Lord; for to deny Him is to kill and crucify Him in yourself: and also, Thou shalt not destroy the spiritual life which a man has; for thus thou killest his soul. The Moral is, Thou shalt not bear hatred to the neighbour, and wish for revenge against him . . . And the Civil is, Thou shalt not kill his body.

**Kill.** *Trucidare.* T. 312<sup>2</sup>. D. 4546. E. 754<sup>2</sup>.

**Kind.** See under GENUS.

**Kindness.** See under GRACE.

**Kindle.** *Accendere, Incendere.*

See INFLAME.

A. 10. Faith and charity are now kindled in the internal man.

3909. 'Jacob's anger was kindled against Rachel' (Gen. xxx. 2) = indignation on the part of natural good.

5034. 'His anger was kindled' (Gen. xxxix. 19) = a turning away from spiritual truth.

8495<sup>5</sup>. 'To kindle a fire' (Ex. xxxv. 3) = that which is of life from proprium. 10362<sup>2</sup>.

9147. 'He that kindleth the kindling, repaying he shall repay' (Ex. xxxii. 6) = the restoration of the things taken away through anger from an affection of evil. . . 'The fire that goeth forth' = anger from an affection of evil; hence 'to kindle' = a taking away or consuming thereby; and 'that which is kindled' = that which is taken away or consumed.

9228<sup>2</sup>. 'To kindle a fire with them for seven years' (Ezek. xxxix. 9) = plenary destruction through the cupidities of the loves of self and of the world.

—, 'To kindle,' and 'to burn,' = to lay waste through the cupidities of the loves of self and of the world.

9300<sup>4</sup>. That man . . . is kindled with good when he is reading the Word . . . That which is then inwardly kindled is their Voluntary . . . If that which is then kindled in them is the genuine good of charity . . . it is the Voluntary of the internal man which is kindled . . .

9570. To kindle a light in the lamps.

9798. To be kindled by the fire of Heaven, is to will good.

10201. 'To adorn,' or kindle, the lamps = when these things come into their light.

—<sup>2</sup>. In proportion as the love is kindled, truth shines.

10202. 'To cause to ascend,' or to kindle, the lamps = to illustrate with Divine truth, and thence with intelligence and wisdom.

10284<sup>2</sup>. The love . . . continually inflows into the understanding, and kindles it . . .

H. 134<sup>6</sup>. Hence it is customary to say, to be kindled, etc.

283<sup>2</sup>. They are kindled with a cruel desire to injure them.

295<sup>6</sup>. In the same proportion evil Spirits kindle him.

473<sup>2</sup>. The will is that which is kindled with love.

512<sup>4</sup>. In the same proportion the Lord kindles his will with the love of knowing truths.

W. 87<sup>6</sup>. That heavenly fire may kindle their hearts.

M. 223<sup>6</sup>. The mind is kindled by the mere thought of the sex. Ex.

361. The reason man is kindled by an attack on his love . . .



[M.] 380<sup>12</sup>. Hence it is that man is kindled . . . when his love is exalted into zeal, anger, and wrath . . .

460<sup>e</sup>. It is better that the torch of the love of the sex should be first kindled with a wife.

D. 3853. The pieces of wood were not kindled . . .

3896<sup>e</sup>. When they heard that they were innocent, they were kindled . . .

4788. To kindle a fire means to act what is pious.

D. Min. 4774<sup>2</sup>. He was set on fire within . . .

E. 257. 'To kindle' (Ezek.xxxix.9)=to consume by evils.

449<sup>7</sup>. 'To kindle a fire-incendium' (Jer.vi.1)=the destruction of the Church by evil loves.

504<sup>1</sup>. This is what is meant by, 'What will I if it is already kindled?' (Luke xii.49).

982<sup>2</sup>. In proportion as heavenly affections inflow with the evil, the evil are kindled with the heat and cupidity to do evil and speak falsity. Ex.

D. Wis. x. The affection is the life of the thought . . . therefore, if the one is kindled, the other is kindled . . .

## King. *Rex.*

## Royal, Regal. *Regius.*

## Royalty. *Regium.*

A. 337<sup>2</sup>. The Lord is called 'the King;' and the celestial man, 'the King's son.' (Ps.lxxii.1).

665<sup>e</sup>. All the kings of Israel and Judah, even the worst, represented the Royal of the Lord; and so did Pharaoh who exalted Joseph over the land of Egypt.

1259<sup>e</sup>. The Lord's Royal is predicated of peoples, because they relate to truths . . . In the Jewish Church they were a nation before they had kings; but after they had received kings they became a people.

1361<sup>2</sup>. Every king, whoever he was, in Judah and Israel, or even in Egypt and elsewhere, could represent the Lord. Their Royal itself is representative. So could the worst king of all, as Pharaoh . . . Nebuchadnezzar, Saul, and all the other kings of Judah and Israel . . . The anointing itself, from which they are called 'Jehovah's anointed,' involves this.

1409<sup>4</sup>. All the kings of Judah and Israel represented the Lord's Royal . . .

1416<sup>2</sup>. 'Kings of peoples' (Gen.xvii.16)=the derivative spiritual things of faith, which are of the Lord alone. —.

—<sup>4</sup>. The Lord's 'Kingdom,' from His Royal, is predicated of the spiritual things of love, and is called 'a holy people' (Ex.xix.6); and therefore 'kings from the loins'=spiritual things.

1482<sup>2</sup>. By the kings of the other kingdoms are signified the same as by the kingdoms themselves.

1652. Apparent goods and truths are signified by the kings here named (Gen.xiv.1); and the evils and falsities which are to be fought against are signified by the kings named in verse 2. 1654. 1662. 1672. 1682.

1672. 'Kings,' 'kingdoms,' and 'peoples,' in the historicals and propheticals of the Word, =truths, and the things which are of truths.

1723. 'The king's valley' (Gen.xiv.17)=the truths of the external man.

1728. There are two things which are predicated of the Lord, namely, that He is a King, and that He is a Priest. A king, or what is royal, =holy truth . . . This is the Divine Spiritual. The Lord as a King governs each and all things in the universe from Divine truth . . . These are the things which the kings and priests in the Jewish Church represented, and which Melchizedek represented, as king of Salem, and priest to God Most High.

2015. 'Kings shall go forth from thee' (Gen.xvii.6)=that all truth is from Him. (For) 'a king,' in the Word, =truth.

—<sup>3</sup>. That 'kings'=truths. Ill.

—<sup>4</sup>. 'To suck the breast of kings' (Is.lx.16)=to be instructed in truths.

—<sup>6</sup>. Those who are in truths are called in the Word 'king's sons.'

—<sup>10</sup>. Kings represented the Lord's Divine truth . . . All the laws of order by which the Lord governs the universe as a King, are truths . . .

—<sup>11</sup>. As kings represented truths, which ought not to command, because they condemn, therefore their appointment was so far displeasing that the people were blamed for it, and the quality of truth regarded in itself was described by the right of a king (1 Sam.viii.11-18); and it was before commanded by Moses (Deut.xvii.14-18) that they should choose the genuine truth which is from good, not spurious, and that they should not defile it with reasonings and scientifics. These things are what are involved in the prescription concerning a king in the passage last cited.

2069. 'Kings of peoples shall be from her' (Gen.xvii.16)=truths from conjoined truths and goods. 'Kings,' in general, =all truths.

—<sup>5</sup>. 'The kings' which were to come from Abraham=the celestial truths which inflow from the Lord's Divine good; and 'the kings of peoples,' which were to come from Sarah, =the spiritual truths which inflow from the Lord's Divine truth.

2466<sup>12</sup>. 'Kings of the earth' (Rev.xvii.)=the truths of the Church.

2468<sup>3</sup>. 'The king of the south' (Dan.xi.40)=those who are in goods and truths. 'The king of the north'=those who are in evils and falsities.

2504. 'The king of Gerar' (Gen.xx.)=the truth itself of faith.

2567<sup>9</sup>. The 'right of kings' (1 Sam.viii.)=the right of truth, and also of falsity, when it begins to exercise dominion over truth and over good.

2607<sup>2</sup>. 'A king'=truth.

2761<sup>5</sup>. 'Kings'=truths.

2781<sup>6</sup>. The king rode on a she-mule, and his sons on he-mules, because kings and their sons represented the truths of the Church.

2826<sup>4</sup>. 'A king'=the truth of faith; for the Royal represented the Lord's Spiritual Kingdom.

2832<sup>2</sup>. 'Our king to the Holy One of Israel' (Ps. lxxxix.18)=Divine truth to the Lord.

—<sup>18</sup>. 'Kingdoms,' and 'kings' (Dan.vii.)=doctrines of falsity.

285<sup>19</sup>. 'Her king and princes are among the nations' (Lam.ii.9)=truths immersed in evils.

2906<sup>5</sup>. 'A king'=the truth of the Church.

2921<sup>6</sup>. 'Christ'=Messiah, Anointed, **King**, thus Jehovah as to truth.

3007. See **CHRIST**, here.

3009<sup>3</sup>. The truth which 'a king' signified, was from good, thus the truth of good; and thus the **Royal** with them represented the Lord as to the Divine truth which is from Divine good; thus the Divine marriage of good in truth...

3105<sup>6</sup>. For the **Royal** was representative and significative of the Divine truth which is with the Lord.

3183<sup>9</sup>. 'Kings thy nurses' (Is.xlix.23)=intelligence.

3242<sup>1</sup>. 'The kings' whom they slew (Num.xxxi.8)=falsities.

3355. 'The kings of the ground' (Is.xxiv.21)=falsities.

—'. 'Kings'=truths; and, in the opposite sense, falsities. Refs.

3441<sup>4</sup>. 'My servant David shall be king over them' (Ezek.xxxvii.24)... 'king'=Divine truth.

3448<sup>3</sup>. 'The king of the north'=falsities... 'The king of the south'=truths. 3708<sup>8</sup>.

3670<sup>2</sup>. For all kings, whoever they are and whatever their quality, by the **Royal** itself with them represent the Lord... The **Royal** itself... is holy, whatever be the quality of him who ministers... (thus) no king can ever claim for himself anything of the Holy which is of his **royalty**... in proportion as he does so he is a spiritual thief... and also in proportion as he does evil—that is, acts contrary to what is just and fair and to what is good and true—a king puts off the representative of the holy **royalty**... and represents the opposite.

3703<sup>12</sup>. 'King's daughter' (Ps.xlv.13)=the love of truth.

3704<sup>5</sup>. As kings and priests represented the Lord, the kings by the **royalty** with them represented the Lord as to Divine truth...

3863<sup>9</sup>. 'A king'=the truth of faith. Refs.

3875<sup>4</sup>. The **royalty**, in the Word,=the Holy of faith.

3969<sup>15</sup>. The Divine Spiritual of the Lord is what is called His **Royal**; for the Lord's **Royal** is Divine truth... The Lord's **Royal** itself is what is represented by Joseph, in that he was made a king in the land of Egypt, 4669<sup>6</sup>.

4013. As a rod=power, it was anciently used by kings; hence a short rod and also a sceptre was a badge of **royalty**.

4262<sup>3</sup>. That presents were given to kings and priests when they were approached. Ill. and Ex.

4281<sup>3</sup>. Hence it was that the kings, both evil and good, equally represented the Lord's **royalty**.

4391<sup>6</sup>. 'King'=Divine truth. Refs.

4402<sup>7</sup>. 'King'=truth. 4728<sup>2</sup>.

4575. 'Kings shall go forth out of thy loins' (Gen.xxxv.11)=truths from the Divine marriage.

4581<sup>2</sup>. In like manner as in the creation of a king, setting a crown on his head, anointing him on the forehead and wrists with oil out of a horn, putting into his hand a sceptre, a sword, and keys, clothing him with a crimson robe, setting him on a silver throne, and then on horseback in his royal pomp; and also afterwards having him waited upon at table by the great men of his court, besides many other things; unless these things represented holy things, and were themselves holy through correspondence with the things of Heaven and thence of the Church, they would be nothing else than plays like those of children... But all these rituals derived their origin from the Most Ancient times... At this day also they are accounted holy, not because it is known what they represent, or to what they correspond, but by interpretation as of emblems which are in use. But if it were known what a crown, oil, a horn, a sceptre, a sword, keys, riding on a white horse, being waited upon at table by the great ones of the court, represented, and to what holy thing they each correspond, people would think of them much more holily... 4966<sup>3</sup>.

4650. 'These are the kings who reigned in the land of Edom' (Gen.xxxvi.31)=the principal truths in the Lord's Divine Human. 'Before a king reigned over the sons of Israel'=when as yet spiritual truth interiorly natural had not arisen.

4677<sup>2</sup>. As the kings in the Jewish Church represented the Lord as to the Divine Spiritual, or Divine truth, their daughters were clothed in tunics of various colours...

4763<sup>3</sup>. By 'Israel' was represented the Lord's **royalty**.

—<sup>5</sup>. By 'a king,' especially by 'David,' in the Word, is represented Divine truth.

4789<sup>2</sup>. For that which in the Word is signified by a land or nation, is also signified by its king; for he is the head of the nation.

4876<sup>10</sup>. As a rod represented the power of truth; that is, the power of good through truth; kings had sceptres... for by kings was represented the Lord as to truth. The **royalty** itself is Divine truth. Refs.

4966<sup>3</sup>. The Ancients knew that a king represented Divine truth which is from Divine good.

5038. 'The place in which the bound of the king were bound' (Gen.xxxix.20)=the state in which are those who are in falsities... They are called 'the bound of the king,' because 'a king,' in the internal sense, is truth. Refs.

5044<sup>4</sup>. Truths themselves are signified by 'kings;' and the truths of the Ancient Church by 'the kings of antiquity' (Is.xix.11). 6015<sup>2</sup>.

—<sup>5</sup>. The falsities thence which by reasoning become and appear as if they were the veriest truths, are signified by 'He saith, Are not my princes kings?' (Is.x.8).

—'. The Angels reject from themselves the idea of a king and a prince; and, when they perceive this idea with a man, they transfer it to the Lord, and perceive that which proceeds from the Lord, and that which is of the Lord in Heaven, namely, the Divine truth from His Divine good.

[A.5044]<sup>8</sup>. 'Kings' = Divine truths.

—<sup>10</sup>. 'A king' = truth itself.

—<sup>11</sup>. 'A king' = truth in general.

5068. The reason the Lord calls Himself 'a King' in these words: 'When the Son of Man shall come in His glory, He shall sit upon the throne of glory; then shall the King say to them' (Matt.xxv.31,34), is that the Lord's royalty is Divine truth, from which and according to which Judgment is effected . . . Hence it is that the Lord calls Himself a King.' That the Lord's royalty is Divine truth. Refs.

5164<sup>2</sup>. Because the royalty represented the Lord as to Divine truth. Refs.

5307<sup>3</sup>. By 'David' is represented the Lord as to the royalty.

5313<sup>2</sup>. Because by 'a king,' in the Word, is signified truth; and also by 'a kingdom.' Refs.

—<sup>3</sup>. In so far as the Lord is a Judge from Divine truth, He is there called 'King' (Matt.xxv.).

5321<sup>8</sup>. 'The kings who will enter through the gates of that City' (Jer.xvii.25) are not kings, but the truths of the Church. Refs.

5323<sup>2</sup>. Before kings, when, formerly, they were borne in a chariot, the knees were bent, for the reason that kings represented the Lord as to Divine truth, and 'a chariot' signified the Word. The rite of this adoration was commenced when it was known what was represented, and at that time the kings did not attribute the adoration to themselves, but to the Royal itself separated from them although adjoined. The Royal was to them the law, which, being from Divine truth, was to be adored in the king in so far as he was the guardian thereof. Thus the king himself attributed to himself nothing of the Royal except the guardianship of the law; and in proportion as he receded from this, he receded also from the Royal . . . That the Royal is Divine truth. Refs. Consequently the Royal is the law, which in itself is the truth of the kingdom . . .

5619<sup>8</sup>. For kings represented the Lord as to Divine truth. Refs. 6125<sup>8</sup>.

5922<sup>15</sup>. As Divine truth is what is represented by 'the Royal' in the Word . . . therefore to the Lord as a King is attributed 'glory.' Ill.

6015<sup>7</sup>. Pharaoh is called 'the king of Egypt' from scientific truth.

6071<sup>2</sup>. The laws are from the king, but the evils of penalty are not from the king, but from those who do evils.

6148<sup>3</sup>. Divine truth was represented by kings. Hence it is that by . . . kings are signified truths.

— The priesthood and the royalty in the Ancient Church were conjoined in one person, because the good and truth which proceed from the Lord are united; and are also conjoined in Heaven with the Angels. The person in whom these two things were conjoined . . . was called 'Melchizedek,' or 'King of Justice.' Ex.

—<sup>5</sup>. But as the Israelitish people were such that . . . only the representative of a Church could be instituted with them . . . it was permitted that they should be separated, and the Lord as to Divine truth was represented by the kings . . .

6372<sup>2</sup>. 'Jehovah is our King' (Is.xxxiii.22) . . . 'King' = that He acts from truth.

6385<sup>6</sup>. 'The king of the south' = truths from good; 'the king of the north' = falsities from evil.

6410. 'He shall give the deliciousnesses of a king' (Gen.xlix.20) = what is pleasant from truth. E.438<sup>4</sup>.

6432<sup>2</sup>. 'To suck the breasts of kings' = good from truth. (=the insinuation of celestial truth. 6745<sup>3</sup>.)

6482<sup>2</sup>. Some confirm . . . that the Universal may exist without the particulars, from the case of a king, who rules universally but not singularly; but they do not consider that the royalty is not only with the king himself, but also with his ministers . . .

6508<sup>2</sup>. 'According to the days of one king' (Is.xxiii.15) = the state of truth within the Church.

6651. 'There arose a new king over Egypt' (Ex.i.8) = separated scientifics which are against the truths of the Church. Pharaoh, who is here 'the king,' represents the Scientific in general. He is called 'a king,' because, in the genuine sense, 'a king' = truth; and, in the opposite sense, falsity; and when by 'the king' Pharaoh is meant, there is signified a false Scientific; that is, a Scientific which is against the truths of the Church. Hence, also, he is called 'a new king;' for he who was in the time of Joseph represented the Scientific which was in agreement with the truths of the Church.

6740<sup>2</sup>. 'Kings thy nurses' = the insinuation of truth, which is of intelligence.

7041. For everywhere in the Word a leader or a judge, and also a king, represents the nation and people of which he is the leader, judge, or king, because he is its head.

7220<sup>8</sup>. Because mere falsities [are meant], it is said 'Pharaoh king of Egypt' (Ex.vi.11); for by 'a king,' in the genuine sense, is signified truth; and, in the opposite sense, falsity. 8142.

7224<sup>8</sup>. For the king is the head of the people; and therefore by the king is signified the like as by the people.

7351<sup>2</sup>. 'The kings of the earth' (Rev.xvi.14) = the truths of the Church.

—<sup>8</sup>. 'The chambers of their kings' (Ps.cv.30) = interior truths; and, in the opposite sense, interior falsities.

7396. In Heaven, kingdoms are represented as a man . . . and the king as the head.

7524<sup>3</sup>. As falsities are signified, there immediately follows that 'the king shall be taken away whom they will set up' (Deut.xxviii.36); for by 'a king' is signified truth; and, in the opposite sense, falsity. Refs.

7553<sup>8</sup>. By 'the five kings' who fought against Gibeon, and by their people (Jos.x.) are represented those who are in falsities from evils.

7643<sup>3</sup>. 'The king of the abyss' (Rev.ix.11) = infernal falsity.

8330<sup>4</sup>. 'A king' = truth. Refs. 9391<sup>14</sup>.

8495<sup>4</sup>. 'Kings' = the truths of faith. 8904<sup>5</sup>.

8543. When I told (the Spirits of Jupiter) that in our Earth their Lord is called Christ Jesus, and that Christ

means the Anointed or King . . . they said that they do not worship Him as a king, because what is royal savours of what is worldly.

8625. For 'a throne' is predicated of the Lord's royalty, and to the Lord's royalty corresponds His Spiritual Kingdom. There are two things which are predicated of the Lord, namely, the priesthood and the royalty . . . the Spiritual Kingdom corresponds to His royalty; for the Lord is called . . . 'a King' from Divine truth . . .

8717<sup>2</sup>. By the truth which proceeds from Himself the Lord rules all things . . . not like a king in the world, but as God in Heaven and the universe. A king in the world has only a universal care . . .

8770<sup>2</sup>. With the descendants of Jacob there was first a kingdom of judges, afterwards a kingdom of priests, and finally a kingdom of kings . . . and by the kingdom of kings was represented Divine truth without Divine good. But when to the royalty there was added also something of the priesthood, there was then represented by the kings Divine truth in which there was so much of good as there was of the priesthood adjoined to the royalty.

—<sup>3</sup>. These things were instituted in order that by them might be represented the states of Heaven, for there are two Kingdoms there . . . and the Spiritual Kingdom is what is called the Lord's royalty: in this reigns Divine truth . . . and as the representative of the Celestial Kingdom began to perish, when they asked for a king, therefore, in order that the representative of the Lord's Kingdom in the Heavens might still be continued, the Jews were separated from the Israelites . . .

9093<sup>4</sup>. 'A king' = the truth of good. Refs.

9144<sup>10</sup>. 'Hail, King of the Jews' (John xix.3) = truth Divine. That by 'a king,' in the Word, is signified truth from the Divine. Refs.

—<sup>12</sup>. By the inscription on the cross, also, 'Jesus the Nazarene King of the Jews' is signified that the Divine truth, or the Word, had been so regarded and treated by the Jews, with whom was the Church.

9146<sup>2</sup>. 'A king' = the truth of faith of the Church in the complex. Refs.

9293<sup>4</sup>. 'Kings' = the truths of the Church. Refs.

9341<sup>4</sup>. 'Kings' = those who are in truths. Refs.

9372<sup>4</sup>. 'Kings' houses' (Matt. xi.8) = the abodes where the Angels are; and, in the universal sense, Heaven; for 'houses' are mentioned from good; and 'kings' are predicated of truth; therefore the Angels are called 'the sons of the Kingdom,' 'the sons of the King,' and also 'kings,' from their reception of truth from the Lord.

9406<sup>2</sup>. 'Kings' (Is. lx. 11) = those who are in the truths of faith.

9429<sup>6</sup>. 'The kings of the earth who will bring glory' (Rev. xxi.24) = those who are in truths from good. Refs.

9477<sup>2</sup>. That the kings represented the Lord as to Divine truth. Ref.

9503<sup>6</sup>. By 'a king,' in the internal sense, is signified Divine truth . . . therefore He said, 'I am a King, and into this was I born, that I might give testimony to the

Truth' (John xviii.37); that is, that He Himself is the Divine truth.

9642<sup>7</sup>. 'The king of the south' = the light of truth from the Word; and 'the king of the north' = reasoning from scientifics about truths.

9806<sup>2</sup>. They who discharged the ministry of Judgment were called judges, and afterwards kings . . . and as all Judgment is effected by means of truth . . . by 'judges,' in the Word, is signified . . . truth from good; but by 'kings,' the truth from which is good . . .

9809<sup>5</sup>. 'He hath smitten kings in the day of His anger' (Ps. cx.5) = the destruction of falsities then.

—<sup>9</sup>. In the Word *passim* there are mentioned in one series kings and priests, and also kings, princes, priests, and prophets; and there . . . by 'kings' are signified truths in the complex . . . Ill.

9954<sup>10</sup>. The reason they anointed kings, was that they might represent the Lord as to Judgment from Divine truth; and therefore by 'kings,' in the Word, are signified Divine truths. Refs.

—<sup>14</sup>. 'Kings of the earth' (Ps. ii.2) = the falsities . . . which are from the Hells, against which the Lord fought . . .

10160. The question was asked, whether in (the Second Earth) they live under the commands of princes or kings. They replied that they do not know what commands are . . .

10182<sup>14</sup>. That the kings were anointed with oil out of a horn, represented truth from good in its power. . . Kings = those who are in truths from good . . . thus, abstractedly, truths from good.

10540<sup>7</sup>. The reason the lamentation of David over Saul treats of the doctrine of truth combating against the falsity of evil . . . was that by 'a king,' or by the royalty which Saul had, is signified Divine truth as to protection and as to Judgment. Refs.

10711. (In the Fourth Earth) they always choose and set over themselves some bearded old man, who is as it were their king and high-priest . . .

10793. Governors over those things which are of the world, or over civil things, are called magistrates, and their chief, where there are such governments by command-*imperia*, is called a king.

10799. So kings and magistrates are [appointed] to administer the things which are of civil law and Judgment. N.319, *et seq.*

10800. As the king alone cannot administer all things, there are governors under him . . . These governors, taken together, constitute the royalty, but the king himself is the chief.

10801. The royalty itself is not in the person, but is adjoined to the person. The king who believes that the royalty is in his own person . . . is not wise.

10802. The royalty consists in administering according to the laws of the kingdom, and in judging according to them from what is just. The king who regards the laws as above himself, consequently himself as below them, is wise; but he who regards himself as above the laws, consequently the laws as below himself, is not wise.

[A.] 10803. The king who regards the laws as above himself . . . places the royalty in the law, and the law dominates over him; for he knows that the law is justice, and all justice which is justice is Divine; but he who regards the laws as below himself . . . places the royalty in himself, and believes himself either to be the law, or the law which is justice to be from himself; hence he arrogates to himself that which is Divine . . .

10804. The law which is justice is to be enacted by wise persons in the kingdom who are skilled in the law and who fear God, and the king and his subjects are then to live according to it. The king who lives according to the law which is justice, and therein sets an example to his subjects, is truly a king.

10805. The king who has absolute Power, and who believes that his subjects are such slaves that he has a right to their lives and possessions, if he exercises it, is not a king, but a tyrant.

10806. There must be obedience to the king according to the laws of the kingdom, nor is he to be injured in any way by deed or word; for upon this depends the public security.

H. 24. The Spiritual Kingdom is called His royalty; and, in the Word, His 'throne.'

342<sup>2</sup>. (The hereditary evils of the son of a king who had grown up in Heaven.)

559<sup>2</sup>. The nature of the love of self seen in kings . . .

N. 1<sup>o</sup>. That by 'kings' are signified those in the Church who are in truths; and thence, abstractedly, the truths of the Church. Refs.

W. H. 1<sup>o</sup>. 'King of kings'=the Lord as to Divine truth.

L. 14<sup>8</sup>. 'Kings' (Ps.ex.)=those in the Hells who are in the falsities of evil.

42. That the Lord is called 'King,' and 'Anointed.' Ex. and Ill.

S. 25<sup>o</sup>. 'The kings of the earth' (Rev.xix.19) mean the Reformed, who are in falsities of doctrine.

45. 'A king'=the truth of the Church.

P. 113<sup>2</sup>. Such as the king is, such are his ministers and satellites, and such is his kingdom . . .

201<sup>2</sup>. If a king were to allow his subjects to rule all things of his kingdom, he would be no longer a king, but would only be called a king . . . Government cannot be predicated of such a king . . .

215<sup>3</sup>. After the times (of the Golden Age) . . . (men) of necessity gathered themselves into communities, and appointed over themselves one whom they at first called a judge, afterwards a prince, and finally a king and emperor . . . From the judge, prince, king, and emperor; as from the head into the body, the lust of dominating invaded many, like a contagion, and thus there arose degrees of dignities . . . and with these the love of self, and the conceit of man's Own prudence.

217<sup>3</sup>. Who does not see that . . . the king is for the sake of the kingdom, and not the reverse? 220<sup>8</sup>.

246. (Why so many of the kings after Solomon were permitted to profane the Temple and the holy things of the Church.)

254<sup>4</sup>. It is comparatively like a husbandman and a king . . .

R. 18. 'He is the Prince of the kings of the earth' (Rev.i.5)=from Whom is all the truth from good in the Church. E.29.

20. 'He hath made us kings and priests' (ver.6)=who grants that those who are . . . regenerate are in wisdom from Divine truths, and in love from Divine goods. (=that from Him we are in His Spiritual and Celestial Kingdom. E.31.) R.283.

— The Lord is called 'a King,' in the Word, from His Divine wisdom . . . and therefore they who are in wisdom from the Lord are called 'king's sons,' and also 'kings.'

—<sup>2</sup>. The Spiritual Kingdom is what is called the Lord's royalty; and as all who are there are in wisdom from truths, they are meant by 'the kings' which the Lord will make the men who are in wisdom from Him.

—<sup>3</sup>. By 'kings' (in these passages) are not meant kings, but those who are in Divine truths from the Lord; and, abstractedly, Divine truths, from which is wisdom.

— 'The king of the south'=those who are in truths; and 'the king of the north'=those who are in falsities.

—<sup>4</sup>. By 'kings' (in these passages) are meant those who are in truths; and, in the opposite sense, those who are in falsities; and, abstractedly, truths, or falsities.

—<sup>5</sup>. (Thus) by 'the kings' which the Lord will make those who are wise from Him, is not meant that they will be kings, but that they will be wise.

— That by 'a king' the Lord meant Truth, is evident from His words to Pilate . . .

337. 'The kings of the earth . . .' (Rev.vi.15)=those who before the separation (from Heaven) had been in the understanding of truth . . . and not in a life according thereto.

440. 'They had over them a king the angel of the abyss . . .' (Rev.ix.11)=the falsity of evil which reigns there; for by 'a king,' in the genuine sense, is signified him who is in truths from the affection of good; and, abstractedly, this truth itself: and hence, in the opposite sense, by 'a king' is signified him who is in falsities from the concupiscence of evil; and, abstractedly, this falsity itself. E.562,Ex.

483. 'Thou must prophesy again over . . . many kings' (Rev.x.11) . . . 'To prophesy'=to teach . . . and 'kings'=those who are interiorly in these things. . . As those who are in interior falsities are in special treated of . . . it is said 'and many kings,' by which are signified the falsities of evil in abundance.

664. 'Just and true are Thy ways, King of saints' (Rev.xv.3)=that all things which proceed from Him are just and true, because He is the Divine good itself and the Divine truth itself in Heaven and the Church. . . By 'a King,' when said of the Lord, is signified the Divine truth; and by 'the King of saints,' the Divine truth in Heaven and the Church from Him.

— The Lord is called 'a King,' in His Divine Human, because this is the Messiah, the Anointed, the

Christ, the Son of God . . . The reason the Lord as a **King**=the Divine truth, is that 'a **king**'=this. Hence it is that by '**kings**' are signified those who are in Divine truths from the Lord; and it is from this that Heaven and the Church are called His 'Kingdom;' and also that His Advent into the world is called 'the Gospel of the Kingdom.' Ill.

—<sup>2</sup>. That the Lord is called 'a **King**.' Ill.

700. 'That there might be prepared the way of the **kings** from the rising of the sun' (Rev.xvi.12)=those who are in truths from good, and are to be introduced into the New Church.

704. 'The **kings** of the earth and of the whole world' (ver.14)=those who principally are in falsities from evil; here, all who are in the same falsities in the whole Church; for by '**kings**' are signified those who are in truths from good; and, in the opposite sense, those who are in falsities from evil.

720. 'With whom the **kings** of the earth have committed whoredom' (Rev.xvii.2)=that it has adulterated the truths and goods of the Church which are from the Word . . . 'The **kings** of the earth'=the truths of the Church which are from the Word. '**Kings**'=truths from good . . . here, the same adulterated and profaned. Ex. and Ill.

—<sup>4</sup>. 'The **king** of the south'=the Kingdom or Church from those who are in truths; and 'the **king** of the north'=the kingdom and Church from those who are in falsities.

—<sup>5</sup>. The reason why they who are in truths from good from the Lord are called '**kings**,' is that they are called the sons of the Lord . . . and the Lord is the **King** himself, and Heaven and the Church are His Kingdom.

737. 'The seven heads are seven mountains . . . and they are seven **kings**' (ver.9)=the Divine goods and the Divine truths of the Word . . .

740. 'The ten horns are ten **kings**, who have not yet received a kingdom' (ver.12)=the Word as to power from Divine truths with those who are in the kingdom of France . . .

—<sup>2</sup>. By '**kings**' are signified those who are in Divine truths from the Word; and, abstractedly, the Divine truths therein.

743. 'Because He is Lord of lords and **King** of **kings**' (ver.14)=because He is the God of Heaven and earth. From His dominion over all the goods of Heaven and the Church, He is called 'Lord of lords;' and from His Kingdom over all the truths of Heaven and the Church, He is called '**King** of **kings**.'

751. 'Which hath a kingdom over the **kings** of the earth' (ver.18)=that the Roman Catholic religiosity as to doctrine reigns in the Christian world, and still as to some part with the Reformed also . . .

—<sup>2</sup>. 'The **kings** of the earth'=the truths, or the falsities, of the Church. Refs.

767. 'The **kings** of the earth shall . . . mourn over her, who have committed whoredom and been delatiated with her, when they shall see the smoke of her burning' (Rev.xviii.9)=the interior griefs of those who have been in higher dominion and its delights by means of the

falsified and adulterated truths of the Word, which they have made the holy things of the Church, when they see them turned into things profane. . . By 'the **kings** of the earth' are (here) meant the highest in order, who are called magnates and primates.

830. '**King** of **kings**' (Rev.xix.16)=the Lord as to the Divine truth of the Divine wisdom.

832. 'To eat the flesh of **kings** . . .' (ver.18)=the appropriation of goods from the Lord through the truths of the Word . . . '**Kings**'=those who are in the truths of the Church from the Word; and, abstractedly, the truths of the Church from the Word.

833. 'The **kings** of the earth' (ver.19)=those who, above the rest, are in the falsities of that religiosity; thus the leaders . . .

921. 'The **kings** of the earth shall bring their glory and honour into it' (Rev.xxi.19)=that all who are in truths of wisdom from spiritual good will there confess the Lord, and will ascribe to Him all the truth and all the good which are with them.

M. 7. The greater of you will be **kings**, and the lesser princes. Des.

262<sup>2</sup>. This love rises up with politicians until they want to be **kings** and emperors; and, if possible, to dominate over all things of the world, and be called **kings** of **kings** and emperors of emperors.

263<sup>2</sup>. There, all are emperors of emperors, **kings** of **kings** . . .

T. 114. In the Lord there are two offices, the priestly, and the regal . . . From His regal office He is called Christ . . . and also God, the Holy One of Israel, and the **King**. These two offices are distinguished from each other as are love and wisdom . . . Therefore, whatever the Lord has done and operated . . . from Divine wisdom or Divine truth, He has done and operated from His regal office. In the Word, also . . . '**King**,' and '**Royalty**'=Divine truth, (which) was represented by the **kings** in the Israelitish Church. Redemption pertains to both offices.

117. Redemption may be illustrated by comparison with a just **king** . . . 122.

131. Every citizen or subject is united to the **king** by doing his commands . . .

305. In a wider sense, by (the fourth) commandment is meant to honour the **king** and the magistrates; because these provide for all in general the necessaries which parents provide in particular.

354. A kingdom . . . makes a one under a **king** who has justice and judgment.

403<sup>2</sup>. The honours attached to office are the hands of the **king** and the pillars of society, provided . . .

405<sup>2</sup>. Emperors, **kings**, and dukes, who have been born and educated to dominion, if they humble themselves before God, are sometimes less in the love (of dominion) than those who are of low origin . . .

—<sup>4</sup>. With the laity (the love of dominion climbs upwards) until they want to be **kings** . . .

410. In like manner a **king** or magistrate, from three or four persons, would select one who was qualified for an office . . .

[T.] 412<sup>2</sup>. In the world there are higher and lower offices . . . and the king is he whose government is the most universal . . .

422. A king who sets his subjects an example in well-doing, who wants them to live according to the laws of justice, who rewards those who do so, who regards everyone according to his merit, who defends them against injuries and invasions, who acts as the father of the kingdom, and consults the general prosperity of his people, has charity in his heart, and his deeds are good works.

533<sup>2</sup>. (The love of dominating over all, and the love of possessing the goods of all) can reign more with . . . subjects than with kings; for the latter are born to dominion and wealth, which they at last regard no otherwise than as others do households and possessions . . . It is otherwise with kings who [aspire] to dominion over the kingdoms of others.

680. In this manner a king exercises his Power, which is distributed according to order among many; from which a kingdom becomes a kingdom.

Ad. 3/5509. With the kings who were anointed, it was only the royal dignity that was sanctified, because God Messiah is the only King . . .

D. 1512. That kings, etc., are treated the same as men of the lowest sort.

2664<sup>6</sup>. The Lord is the King of the universe.

3167. Kings, who have been born kings . . . cannot hide or throw off the sphere (of dignity) until after many years . . .

3441. His disciple, who was a king.

6000. The late king of England seen there. 6033<sup>4</sup>.

D. Min. 4589, 4590. (A king is to be loved for his virtues, otherwise the love is filthy.)

4745. On kings and queens who believe themselves to have absolute Power . . .

E. 27<sup>4</sup>. The reason the Lord so replied, when He was asked whether He was a king, was that the Lord as a King is Divine truth; for this is the Lord's royalty in Heaven . . .

31. 'Kings'=all those who are in truths from good, or in faith from charity, from the Lord. The reason is that the Lord is the only King, and they who are in truths from good, are, from him, called His sons . . .

—<sup>2</sup>. Hence, by 'a king,' in the prophetic Word, is meant the Lord as to Divine truth; and by 'kings and princes,' those who are in truths from good from the Lord; and . . . in the opposite sense, by 'kings' are signified those who are in falsities from evil. III.

—<sup>3</sup>. Pilate understood that the Lord called Truth 'a king.'

—<sup>7</sup>. Why the people proclaimed the Lord 'a King' when He entered into Jerusalem. Ex.

65<sup>2</sup>. Kings'=truths from good from the Lord.

152<sup>5</sup>. 'Thine eyes shall see the king in his beauty' (Is. xxxiii. 17)=that they will understand truth in its own light with pleasantness.

175<sup>3</sup>. 'Kings'=all who are in the truths of faith in the Lord.

—<sup>4</sup>. 'Kings'=truths themselves.

—<sup>10</sup>. 'The king who shall mourn' (Is. vii. 27)=the truth of the Church.

195<sup>8</sup>. 'The king's daughter'=the affection of spiritual truth, and thence the Church from those who are in this affection. 'The King'=the Lord as to Divine truth.

205. By 'kings,' in the Word, is represented the Lord as to Divine truth . . . and by king David especially . . .

206<sup>6</sup>. 'The king's house'=the Church which is in truth from good from the Lord.

208<sup>5</sup>. 'Kings'=those who are in truths. —<sup>6</sup>. 242<sup>18</sup>. 331<sup>10</sup>.

237<sup>3</sup>. 'A king'=truth. —<sup>4</sup>.

275<sup>2</sup>. 'A vehement king' (Is. xix. 4)=falsity from the love of self.

—<sup>15</sup>. 'Kings'=falsities. 357<sup>5</sup>. 386<sup>13</sup>.

279<sup>9</sup>. 'A king'=truth; and, in the opposite sense, falsity. 391<sup>28</sup>.

283<sup>4</sup>. 'Kings'=truths. 355<sup>24</sup>. 481<sup>6</sup>. 540<sup>4</sup>. 1000<sup>3</sup>.

288<sup>6</sup>. 'The kings of the earth'=all who are in truths from good. 294<sup>6</sup>.

298<sup>11</sup>. 'The kings whose loins He will loose' (Is. xlv. 1)=the Hells as to falsities.

304<sup>31</sup>. 'To see the king in his beauty'=to see the genuine truth which is from the Lord alone.

—<sup>45</sup>. 'Kings'=the truths of Heaven and the Church; 'two kings' (Is. vii. 16)=the truth of the Word in the internal sense, and the truth of the Word in the external sense.

316<sup>15</sup>. 'The ten horns are ten kings'=falsities.

331<sup>9</sup>. The Lord is called 'a King' from Divine truth.

332. 'Thou hast made us to our God kings and priests' (Rev. v. 10)=that from the Lord they are in the truths and goods of the Church and of Heaven.

340<sup>7</sup>. The Lord is called 'a King' from the Divine Spiritual which proceeds from His Divine Human.

355<sup>3</sup>. 'Kings'=Divine truths in general.

—<sup>21</sup>. 'The king of the north'=falsity from evil; and 'the king of the south'=truth from good. 514<sup>14</sup>. 573<sup>12</sup>.

—<sup>38</sup>. By 'kings' is represented the Lord as to Divine truth.

365<sup>30</sup>. The Lord is meant by, 'Thy King reigneth' (Is. lii. 7).

375<sup>16</sup>. Kings were anointed in order that they might represent the Lord as to Judgment from Divine truth; and therefore by 'kings,' in the Word, are signified Divine truths.

— But the kings of the earth were not the anointed of Jehovah, but they were so called because they represented the Lord, who alone is the Anointed of Jehovah; and therefore it was sacrilege to injure the kings of the earth, on account of the anointing . . .

—<sup>19</sup>. 'The kings of the earth' (Ps. ii. 2)=the falsities . . . from the Hells against which the Lord fought . . .

391<sup>11</sup>. 'My king and my God' (Ps. lxxxiv. 3). The Lord is so called from Divine truth.

395<sup>5</sup>. The **kings** over the sons of Israel represented the Lord as to Divine truth; and their kingdom signified the Church as to this.

401<sup>20</sup>. '**Kings** of the earth' (Is.xxiv.21)=falsities of every kind.

406<sup>9</sup>. 'The **kings** of Sheba and Seba' (Ps.lxxii.10)=the interior and exterior goods of the natural man...

—<sup>12</sup>. 'The **kings** of the island which is in the passage of the sea' (Jer.xxv.22)=the Knowledges of truth in the ultimate of the natural man...

412<sup>21</sup>. 'A **king** hard in faces' (Dan.viii.23)=no truth, but falsity, in their interiors.

422<sup>13</sup>. '**Kings**'=those who are in truths from good.

427<sup>8</sup>. What is signified by **kings**, formerly, and also at this day, being anointed during their coronation, on the forehead and on the hand. For **kings** formerly represented the Lord as to Divine truth...

433<sup>8</sup>. 'Behold thy **King** cometh to thee, just and faithful is He' (Zech.ix.9)=the Lord, from whom is the good of love and the truth of doctrine.

—<sup>24</sup>. The Lord as 'the **King** of the Jews'=the Lord as to Divine truth proceeding from the Divine good of His Divine love. Hence, '**kings**,' in the Word,=the truths which are from good.

448<sup>16</sup>. 'A **king**'=Divine truth.

453<sup>11</sup>. 'A **king**'=truth from good. 654<sup>40</sup>.

518<sup>24</sup>. '**Kings**'=falsities from Hell.

540<sup>4</sup>. '**King**'=falsity from evil.

578<sup>4</sup>. '**King**'=infernal falsity itself.

585<sup>4</sup>. 'Great **kings**' (Jer.xxv.14)=the falsities from which are evils.

617<sup>8</sup>. 'The two **kings**,' who are the **king** of Egypt and the **king** of Assyria (Is.vii.)=scientifics evilly applied, and the derivative reasonings...

625. 'Many **kings**' (Rev.x.11)=various truths which are from good, but according to the religion of each person.

635<sup>4</sup>. This Divine truth is signified in the Word by 'a **king**.'

637<sup>10</sup>. 'A **king**'=the truth of the Church.

638<sup>22</sup>. By the right of a **king** is here meant and described the dominion of the natural man over the spiritual, in that it destroys all the truths and goods of the Church, and makes them serve the natural man.

654<sup>49</sup>. 'A vehement **king**'=the falsity of evil.

659<sup>29</sup>. '**Kings**'=the truths of the Church themselves in the whole complex.

675<sup>17</sup>. 'Ten **kings**'=falsities in the whole complex.

684<sup>11</sup>. 'The **kings** of the earth' (Ps.ii.)=the falsities of the Church.

717<sup>17</sup>. 'The **king** of the north'=those who are in knowledge from the Word, and yet not in life; thus also, those who are in faith alone so called, and still not in charity... and 'the **king** of the south'=those who are in intelligence from the Word, because in charity: these are 'the **king** of the south,' or of the **king** of the south, because 'the south'=... intelligence...

721<sup>12</sup>. '**King**'=the truth of doctrine from the Word.

741<sup>7</sup>. 'The **kings** of the earth' (Lam.iv.12)=the men of the Church who are in truths.

746<sup>11</sup>. As **kings** formerly represented the Lord as to Divine truth, and the Divine truth received by the Angels in the Spiritual Kingdom is... the good of charity, the **kings** over the sons of Israel called their subjects brethren, although the subjects were not allowed to call their **king** brother... III.

811<sup>7</sup>. '**Kings**'=the truths of the Word.

—<sup>11</sup>. 'The **king** of the north'=falsity dominating in the Church; and 'the **king** of the south'=truth protecting the Church against falsity.

831<sup>6</sup>. These Heavens constitute the Lord's royalty.

850<sup>3</sup>. '**King**'=the Lord as to Divine truth.

941. '**King** of saints'=that He is the Divine truth.

946. The Lord is called 'a **King**' from Divine truth. 1034<sup>6</sup>.

997. 'The way of the **kings**'=the influx of Divine truth.

1003. '**Kings**'=those who are in truths from good; and, abstractedly, truths from good. 1034.

1034. 'The **kings** of the earth' (Rev.xvii.2)=the truths of the Church.

—<sup>2</sup>. As by '**kings**' are signified truths from good, by them in the opposite sense are signified falsities from evil. III.

1063. 'Seven **kings**'=the truths of the Word falsified and profaned. 1064, Ex. 1065. 1066. 1067<sup>2</sup>.

1069. 'The ten horns are ten **kings**'=the truths of the Word as to power.

1070. '**Kings**'=the truths of the Word; here, these two primary truths...

1073. 'Because He is Lord of lords and **King** of **kings**'=that the Lord is good itself and truth itself, and is thence omnipotent.

— Therefore... the Angels in the Second Heaven are called... '**kings**;' and are referred to when the Lord is called '**King** of **kings**.'

1089. 'The **kings** of the earth'=truths.

1103. (Illustration of three equal **kings** in one kingdom.)

1129. 'The **kings** of the earth' (Rev.xviii.9)=those who have exercised that (Babylonish) power.

1188. (Example of a bad and a good **king**, prince, etc.)

5 M. 4. If he has been a **king** or a prince, he appears to himself (after death) in a like court.

Coro. 17. In every kingdom there must be a **king** as the head...

## Kingdom. *Regnum.*

See ANIMAL KINGDOM, CELESTIAL KINGDOM, NATURAL KINGDOM, and SPIRITUAL KINGDOM; and also under KING.

A. 318. He was now in another kingdom...

969. In so large a kingdom...

1672. '**Kingdoms**,' in the Word,=truths, and the truths which are of Truths.



[A.] 1846<sup>e</sup>. 'Kingdom against kingdom' (Matt.xxiv. 7)=falsities against falsities. 2120<sup>e</sup>. 2547<sup>3</sup>. 3353<sup>o</sup>.

2479<sup>2</sup>. Of no use in (that) kingdom . . . The things in the kingdom of the world had been left behind.

2547. 'Thou hast brought upon . . . my kingdom a great sin' (Gen.xx.9)=that all doctrinal things were in danger. . . 'Kingdom'=the truth of doctrine, or what is doctrinal.

— That 'kingdom'=the truths of doctrine; and, in the opposite sense, falsities of doctrine. III.

—<sup>4</sup>. By 'kingdoms' (in Daniel) are meant the states of the Church as to truths and falsities. . . The states of . . . the kingdoms of the earth in the sense of the letter are states of the Church and of the Lord's Kingdom in the internal sense. E.412<sup>31</sup>.

2832<sup>13</sup>. 'Kingdoms' (Dan.vii.)=doctrinals of falsity. —<sup>14</sup>.

3355<sup>2</sup>. 'Kingdoms'=the truths which are of the Church.

3373. Therefore, the truths themselves which are from the Lord are called 'the sons of the kingdom' (Matt. xiii.38).

3448<sup>6</sup>. 'The kingdoms of the nations' (Is.xiii.4)=falsities from evils.

3481. The kingdom of the Messial. Des.

3488<sup>8</sup>. 'Kingdom'=truth. 5313<sup>2</sup>.

3888. These two Kingdoms are presented in man by the two kingdoms in him, which are the kingdom of the will and the kingdom of the understanding . . . Hence, too, it is that in man's body there are also two kingdoms, namely, of the heart and of the lungs.

4424<sup>e</sup>. 'The sons of the kingdom' (Matt.viii.12)=those who are in the vastated Church. (=those who are of the Church. 7688.)

4691<sup>2</sup>. 'Kingdom' is predicated of truth; and 'dominion,' of good. III. 4973<sup>6</sup>. E.331<sup>3</sup>.

4763<sup>3</sup>. Saul's rending the skirt of Samuel's coat (1 Sam.xv.) represented . . . that the kingdom should be cut off from him . . . for, in the internal sense, 'a kingdom'=Divine truth. Refs.

4931<sup>3</sup>. See HEART, here. H.95.

5023<sup>3</sup>. 'If a kingdom is divided against itself, that kingdom cannot stand' (Mark iii.24). . . By 'a kingdom' is signified truth.

5044<sup>10</sup>. 'The kingdom' (Lam.ii.2)=the truths of doctrine therein.

5395<sup>2</sup>. A kingdom of uses.

7364<sup>2</sup>. (The loves of self and of the world the origin of empires and kingdoms.) 8118.

7396. Empires and kingdoms are represented in Heaven as a man . . .

8226<sup>e</sup>. 'Nations'=evils; and 'kingdoms,' falsities.

8770. 'Ye shall be to Me a kingdom of priests' (Ex. xix.6)=the good of truth then. . . 'A kingdom of priests'=spiritual good, which is the good of truth . . . 'A kingdom'=truth.

—<sup>2</sup>. There was first a kingdom of judges, afterwards a kingdom of priests, and finally a kingdom of kings;

and by the kingdom of judges was represented Divine truth from Divine good; by the kingdom of priests, who were also judges, was represented Divine good from which is Divine truth; and by the kingdom of kings, Divine truth without Divine good . . . (Continued under CELESTIAL KINGDOM.)

8954. (In Saturn) there are no cities, nor kingdoms . . .

9093<sup>4</sup>. 'The kingdom of Belshazzar divided'=the dissipation of good and truth.

9295<sup>4</sup>. 'The sons of the kingdom,' who are 'the seed' (Matt.xiii.38)=the truths of faith of the Church. 'The sons of the evil kingdom,' who are 'the tares' (id.)=the falsities of faith of the Church.

9404<sup>2</sup>. Therefore they were divided into two kingdoms.

9807<sup>8</sup>. 'The sons of the kingdom' (Matt.xiii.)=Divine truths in Heaven and the Church. . . 'The kingdom'=Heaven, and also the Church.

9987<sup>4</sup>. 'The Word of the kingdom' (Matt.xiii.19)=the truth of Heaven and the Church; for 'the kingdom'=Heaven and the Church.

10079. Each Kingdom is tripartite . . .

10278. Inauguration to represent the Lord in both Kingdoms. Sig.

10570<sup>6</sup>. 'To commit whoredom with all the kingdoms of the earth' (Is.xxiii.17)=to do so with all the truths of the Church. E.141<sup>13</sup>.

H. 20. That Heaven is distinguished into two Kingdoms. Gen.art.

— They are called Kingdoms, because Heaven is called 'The Kingdom of God.'

406. Who is the Lord of that kingdom . . .

— The laws of that kingdom are eternal Truths . . .

596. The two kingdoms of Hell. (See CELESTIAL KINGDOM, here.)

P. 251<sup>4</sup>. (The representation of the kingdoms of the Christian world.)

R. 33. 'The kingdom' (Rev.i.9)=the Church.

387. The Hells are also distinguished into two kingdoms . . . the Diabolic Kingdom and the Satanic Kingdom. Ex. E.655<sup>2</sup>. 740<sup>3</sup>. 1043<sup>2</sup>.

520. 'The kingdoms of the world are become of our Lord and His Christ' (Rev.xi.15)=that Heaven and the Church have become the Lord's, as they had been from the beginning, and now also of His Divine Human. E.683.

523. 'Thou hast entered into the kingdom' (ver.17)=that Heaven and the Church are now His, as before. By 'His Kingdom' is here meant the New Heaven and the New Church. E.691.

749. 'To give their kingdom unto the beast' (Rev. xvii.17)=to acknowledge the Word, and found the Church upon it. Ex. E.1086.

—<sup>2</sup>. That 'kingdom'=the Church. III.

—<sup>e</sup>. The reason 'kingdom'=the Church, is that the Lord's Kingdom is in Heaven and on earth, and His Kingdom on earth is the Church. Hence the Lord is called 'the King of kings.'

839<sup>6</sup>. 'Thy kingdom come' . . . The Father's kingdom comes when the Lord is immediately approached . . . Therefore the Lord said to His disciples that they should preach the Kingdom of God, and this is the Kingdom of God.

—<sup>10</sup>. 'Thy kingdom come'=that the Lord shall reign. Ill.

E. 48. 'In the kingdom' (Rev.i.9)=in the Church where truths are. (For) 'a kingdom,' in the Word,=Heaven and the Church. The reason it=the Church as to truth, or where truths are, is that by the Lord's royalty is signified the Divine truth which proceeds from Him . . .

—<sup>2</sup>. That 'kingdom,' in the Word,=Heaven and the Church as to truths. Ill.

—'. 'To hear the Word of the Kingdom'=to hear the truths of the Church.

—'. 'Kingdom against kingdom'=falsity against truth.

—<sup>3</sup>. 'Thy kingdom come'=that truth may be received.

—'. 'Thine is the kingdom, the power, and the glory'=that Divine truth is from God alone.

—<sup>e</sup>. The reason Heaven is signified by 'kingdom,' is that Heaven with the Angels is from no other source than the Divine truth which proceeds from the Lord's Divine Human.

167. These two kingdoms of the mind correspond to the two kingdoms of the body . . .

223<sup>14</sup>. 'Kingdom against kingdom'=Church against Church.

—<sup>19</sup>. 'Kingdom'=the Church. 373<sup>3</sup>. 375<sup>27</sup>. 617<sup>7</sup>. 619<sup>11</sup>. 675<sup>17</sup>. 721<sup>12</sup>. 1029<sup>5</sup>. —<sup>13</sup>. 1070. 1153<sup>3</sup>.

304<sup>26</sup>. 'Kingdoms'=the truths which make the Church.

355<sup>22</sup>. By 'kingdoms,' in like manner as by 'peoples,' are signified falsities.

373<sup>3</sup>. The reason 'kingdom'=the Church, is that the Lord's Kingdom is where the Church is; and therefore those who are of the Church are called 'the sons of the kingdom.'

400<sup>13</sup>. 'Kingdom against kingdom'=that falsity will fight with falsity.

—'. For 'kingdom'=the truth of the Church; and, in the opposite sense, its falsity.

411<sup>4</sup>. 'Kingdom'=the Church and Heaven. 455<sup>4</sup>.

453<sup>6</sup>. 'Kingdoms' are predicated of truths; and, in the opposite sense, of falsities.

573<sup>10</sup>. 'Kingdoms'=Churches, as to truths, and as to falsities.

600<sup>5</sup>. For in the southern part (of Heaven) the Divine itself which proceeds is such, which is meant by 'the kingdom prepared from the foundation of the world.'

683<sup>6</sup>. Therefore, those who receive the Divine truth are called by the Lord 'the sons of the Kingdom.'

685<sup>e</sup>. 'Kingdom'=Heaven and the Church as to the truth of doctrine.

697<sup>3</sup>. 'The kingdoms which he has made to tremble' (Is.xiv.16)=the Churches into which the general Church is distinguished.

730<sup>5</sup>. 'Kingdoms'=the truths of the Church.

734<sup>23</sup>. That there will be contentions of Churches together, is signified by . . . 'kingdom against kingdom' (Is.xix.2). 'City'=doctrine, and 'kingdom'=the Church thence.

—<sup>24</sup>. 'Kingdom against kingdom' (Matt.xxiv.)=that falsity will fight with falsity. . . 'Kingdom'=those who are in falsities, of whom is the Church.

741<sup>19</sup>. 'Kingdoms' (Is. xiv. 16) = Churches distinguished according to truths.

989. 'His kingdom was made darkness' (Rev.xvi.10) =the Church in mere and dense falsities. 'Kingdom'=the Church as to truths.

1089. 'To have a kingdom' (Rev.xvii.18)=domination; and it is said of truths or of falsities. 'Kingdom'=the Church as to truths or falsities.

1145<sup>4</sup>. The two Kingdoms conjoined into one . . . Sig.

1226<sup>4</sup>. One kingdom of nature has been created for another, the mineral kingdom for the vegetable kingdom, and this for the animal kingdom, and all for the human race . . .

D. Love vi<sup>2</sup>. All of one kingdom appear before the Lord as one man according to the love of uses . . . Those in the kingdoms who love the uses of their offices because they are uses appear together as a man Angel; and those who love the uses of their offices for the sake of pleasures alone separate from the uses appear together as a man devil . . .

λ. The Divine love there . . . is distinguished into two kingdoms . . . The Divine love . . . is further distinguished into lesser kingdoms, which may be called provinces, and these again into Societies . . .

—<sup>2</sup>. So diabolical love . . . is there distinguished into two kingdoms . . .

C. 84. When it pleases the Lord, each kingdom is presented before the Angels in Heaven as one man . . . When anyone sees a kingdom as one man, he can see the quality of it; and according thereto it is the neighbour.

87. That . . . each empire, kingdom, and republic is the neighbour according to its good of religion and of morals . . .

Can. Holy Spirit v. 5. This Church is the kingdom of saints . . . in Daniel.

**Kingdom of the Lord.** *Regnum Domini.*  
**Kingdom of God.** *Regnum Dei.*  
**Kingdom of Heaven.** *Regnum Coeli.*

See under CANAAN.

A. 29<sup>2</sup>. By 'the Kingdom of God,' in the universal sense, is meant the universal Heaven; in a sense less universal, the true Church of the Lord; in a particular one, everyone who is of true faith, or has been regenerated through the life of faith; and therefore he is called Heaven . . . and also 'the Kingdom of God,' because the Kingdom of God is in him, as the Lord teaches in . . . 'The Kingdom of God cometh not with observation . . . for behold the Kingdom of God is within you' (Luke xvii.20,21).

49<sup>6</sup>. The internal sense of the Word solely regards the Lord and His Kingdom.

[A.] 99<sup>2</sup>. 'The garden in Eden' . . . = the **Lord's Kingdom**, and Heaven, in which man is placed when he has become celestial.

402. By 'the Holy City' . . . nothing else is meant than the **Lord's Kingdom** in the universal, or in each one in particular in whom is the **Lord's Kingdom**.

916<sup>3</sup>. Then the man of the Church has in him the **Kingdom of the Lord**; for the **Kingdom of the Lord** consists solely in mutual love and the derivative happiness.

1025<sup>4</sup>. 'The Land of Canaan' = the **Lord's Kingdom** in the Heavens and on earth.

1097<sup>2</sup>. Each and all things . . . were representative of the **Lord's Kingdom**. The **Lord's Kingdom** is such that everyone . . . must perform a use; nothing except use is regarded by the Lord in **His Kingdom** . . .

1103. Such are slaves in the **Lord's Kingdom**, that is, in the other life, for they are among the unhappy.

1194<sup>2</sup>. The internal sense never treats of other things than those which are of the **Lord's Kingdom**, thus which are of the Church. 1247.

1259. Men dwell distinct in nations, families, and houses . . . in order that the Church on earth might represent the **Lord's Kingdom** . . .

1277. They have a situation in the **Lord's Kingdom** according to . . .

1298<sup>3</sup>. 'The Holy Jerusalem' = the **Lord's Kingdom** in the Heavens and on earth.

1316. Have as an end the common good of the Church, and of the **Lord's Kingdom** . . .

1326. Such is the state and order in the **Lord's Kingdom**.

1404<sup>2</sup>. Represent the things of the Lord, of **His Kingdom**, and of the Church.

1409. All things in the world present some idea of the **Lord's Kingdom** . . .

1416. 'I will make thee into a great nation' = the **Kingdom** in the Heavens and on earth . . .

— Therefore the Lord is **His Kingdom** itself; that is, the all in all of **His Kingdom**.

—<sup>4</sup>. 'A kingdom of priests' = the **Lord's Kingdom** in the Heavens and on earth as predicated from the celestial things of love . . .

—<sup>5</sup>. All who live in ignorance and in charity are 'a nation,' because they are of the **Lord's Kingdom**.

1432<sup>3</sup>. (The marriage of the Lord) with **His Kingdom** in the Heavens and on earth.

1437<sup>2</sup>. The celestial things of love alone are in the **Lord's Kingdom**, and constitute the **Lord's Kingdom**.

1443<sup>2</sup>. Represents the entrance of the faithful into the **Lord's Kingdom**.

1447. In order to represent the celestial and spiritual things of the **Kingdom** and Church of the Lord.

1458<sup>3</sup>. The New Jerusalem, or the **Lord's Kingdom**.

1472<sup>2</sup>. For the sake of the **Lord's Church** on earth, and for the sake of the **Lord's Kingdom** in the Heavens . . .

1540<sup>2</sup>. There is nothing in the Word which does not regard the Lord, **His Kingdom**, and the Church.

1551<sup>3</sup>. Treats of the new Church . . . in special, and of the **Lord's Kingdom** in the universal.

1607. Canaan represented the **Lord's Kingdom** in the Heavens, or Heaven; and the **Lord's Kingdom** on earth, or the Church.

1610<sup>2</sup>. Hence the **Lord's Kingdom**, or Heaven, is immense.

1613<sup>2</sup>. For 'the New Jerusalem' is nothing else than the **Lord's Kingdom** in the Heavens and on earth. 2336.

1645<sup>2</sup>. The **Lord's Kingdom** is one of ends and uses.

1728. Divine truth is the order itself of **His universal Kingdom**; all the laws of which are truths . . .

1733. 'The new heavens and the new earth' = . . . the **Lord's Kingdom**, and everyone who is a **Kingdom of the Lord**, or in whom is the **Lord's Kingdom**.

1799<sup>2</sup>. That there was only an External in the **Lord's Kingdom**. Sig. and Ex.

—<sup>4</sup>. Thus from all the diverse Churches there would be one . . . and the **Lord's Kingdom** would be effected on earth.

1802. That the External shall not be heir of **His Kingdom**. Sig. and Ex.

1803<sup>2</sup>. The **Lord's Kingdom** is mutual love. Refs.

1807. A representation of the **Lord's Kingdom** in a view of the universe. Sig. 1810.

1880<sup>2</sup>. They would thus pass from the **Lord's Kingdom** on earth to the **Lord's Kingdom** in the Heavens . . . as into the same . . .

1909<sup>2</sup>. If he has as an end the good of . . . the **Lord's Kingdom** . . .

1965. (The internal sense) treats of the **Lord's Kingdom** in the Heavens, and also of **His Kingdom** on earth, that is, of the Church; and in like manner of each one in whom is the **Lord's Kingdom** . . . 2165<sup>3</sup>.

2009<sup>2</sup>. (Then) the **Lord's Kingdom** comes.

2048. There is signified in a universal sense the **Lord's Kingdom**; in a sense less universal, the Church . . .

2049<sup>2</sup>. The interior things of charity are those in which consists the **Lord's Kingdom**. Refs.

2054. The Church, in the **Lord's Kingdom**, is circumscribed as the heart and lungs in man . . .

2162<sup>3</sup>. So do (these principles) succeed each other in the **Lord's Kingdom** in the Heavens; and in the Church, which is the **Lord's Kingdom** on earth; and also in each one who is a **Kingdom of the Lord**.

2173<sup>2</sup>. There is such a conjunction (of good and truth) in the **Lord's Kingdom** in the Heavens; and in the **Lord's Kingdom** on earth, or in the Church . . .

2209<sup>2</sup>. The Word conjoins Heaven with earth; that is, the **Lord's Kingdom** in the Heavens with the **Lord's Kingdom** on earth. 2899.

2333. 'Morning,' in the Word, = the **Lord's Kingdom**, and whatever is of the **Lord's Kingdom** . . .

2359. No one can be admitted into the **Lord's Kingdom**, that is, into Heaven, unless he is in the good of love and of charity . . .

2385<sup>5</sup>. Then there was the **Lord's Kingdom** on earth as in the Heavens.

2405<sup>8</sup>. The rise of a new Church . . . is the **Lord's Kingdom** on earth; and this both in general and particular . . . Ex.

2425<sup>3</sup>. The **Lord's Kingdom** on earth, which is the Church, they acknowledge still more as their neighbour . . .

2618. The heavenly marriage is the **Lord's Kingdom** in the Heavens and on earth; and therefore the **Lord's Kingdom** is so frequently called 'a marriage' in the Word. Ex. 2649.

2669<sup>2</sup>. The **Lord's Kingdom** in the Heavens and on earth is celestial and spiritual . . .

2737. They who live in conjugal love . . . have the **Lord's Kingdom** in them . . .

2803<sup>2</sup>. From Whom descends the heavenly marriage, which is the **Lord's Kingdom** itself in the Heavens.

2853<sup>2</sup>. The **Lord's Kingdom** on earth consists of all those who are in good, who, although scattered through the whole world, are still one, and as members constitute one body. Such is the **Lord's Kingdom** in the Heavens . . .

2904<sup>2</sup>. All things in the Word . . . regard the **Lord's Kingdom**; for the Lord is everything in **His Kingdom**. The Divine things which are from the Lord in **His Kingdom**, make **His Kingdom**. Therefore, in proportion to the amount of good and truth which an Angel, Spirit, or man, receives from the Lord, and believes to be from the Lord, is he in **His Kingdom**. But in proportion as he does not receive it, nor believe that it is from the Lord, he is not in **His Kingdom**. Thus the Divine things which are from the Lord make **His Kingdom**, or Heaven; and this is what is meant by the Lord's being everything in **His Kingdom**.

2910<sup>2</sup>. In the beginning of a Church . . . everyone is affected . . . for the sake of the **Lord's Kingdom** . . .

2928<sup>2</sup>. For the **Lord's Kingdom** on earth is the Church.

—4. The New Jerusalem, that is, the spiritual **Kingdom of the Lord**.

2982. Which (new Church) is one in the **Lord's Kingdom**. Sig. and Ex.

3000. Hence it is that each and all things in the universe represent the **Lord's Kingdom** . . . 3483.

3081. 'Virgin,' in the Word, = the **Lord's Kingdom**, and also the Church; and thence everyone who is a **Kingdom of the Lord**, or who is a Church. Ex. and Ill.

3245<sup>3</sup>. For the Divine of the Lord makes **His Kingdom**.

3310. 'Land' . . . = the **Lord's Kingdom** in the Heavens and on earth, thus the Church, which is the **Lord's Kingdom** on earth. In like manner 'ground,' but in a more restricted sense; and the same is signified also by 'field,' but in a still more restricted sense.

3379. In this light are those alone who are in the **Lord's Kingdom** in the Heavens, that is, in Heaven; and who are in the **Lord's Kingdom** on earth, that is, in the Churches.

3384<sup>9</sup>. Not to be in a state of the good of love, thus not in the **Lord's Kingdom**. Sig.

3439. The Divine is in the internal sense, because there is the **Lord's Kingdom** in the Heavens . . . The Divine is also in the literal sense . . . because there is the **Lord's Kingdom** on earth . . .

3451. The conjunction of the **Lord's Kingdom** on earth with the **Lord's Kingdom** in the Heavens . . . by the Word. Tr.

3454<sup>2</sup>. For in these things is the **Lord's Kingdom** itself.

3483<sup>9</sup>. (Thus) the visible universe is nothing else than a theatre representative of the **Lord's Kingdom**; and this is a theatre representative of the Lord Himself. 3648<sup>9</sup>.

3645. The universal **Kingdom of the Lord** is a **Kingdom of ends and uses** . . .

3796<sup>4</sup>. When the good of the neighbour, the common good, the good of the Church, and of the **Lord's Kingdom**, is the end, then as to his soul the man is in the **Lord's Kingdom**, thus with the Lord; for the **Lord's Kingdom** is nothing but a **Kingdom of ends and uses** for the sake of the good of the human race.

3858. For truth and good, or faith and love, make the **Lord's Kingdom** . . . and as the Jewish Church was instituted to represent the **Lord's Kingdom**, the partitions of that people into twelve tribes signified these things.

3863<sup>13</sup>. 'To see the **Kingdom of God**' (Luke ix. 27) = to believe.

3880. For the Lord is Divine love itself, and the influx of this makes **His Kingdom**, and this by the Word which is from Him.

3913<sup>4</sup>. To put on ends for the neighbour and for the **Lord's Kingdom** . . .

3934<sup>8</sup>. The **Lord's Kingdom** with man begins from the life which is of works; for he is then at the beginning of regeneration. But when the **Lord's Kingdom** is with man, it is terminated in works, and he is then regenerate.

3935<sup>9</sup>. Before man can enter into the **Lord's Kingdom**, that is, by regeneration become a Church.

3960<sup>2</sup>. The heavenly marriage is what is called the **Lord's Kingdom**, and also Heaven; and this because it comes forth from the Divine marriage, which is the Lord.

3994<sup>7</sup>. As innocence is the primary thing in the **Lord's Kingdom** . . .

4137<sup>14</sup>. As . . . the **Lord's Kingdom** is the marriage of good and truth . . .

—<sup>9</sup>. Hence it is evident how the heavenly marriage, that is, the **Lord's Kingdom**, is in each thing of the Word.

4221<sup>9</sup>. (The lot of those who have no love towards the **Lord's Kingdom**.)

4240<sup>3</sup>. 'The land of Seir,' in the relative sense, properly = the **Lord's Kingdom** with those who are outside the Church; that is, with the gentiles, when the Church is being established with them . . .

[A.] 4255<sup>2</sup>. When a man is becoming a Church, or a Kingdom of the Lord . . .

—<sup>e</sup>. 'The new earth,' or 'Holy Land' = the Lord's Kingdom, and also the New Church, which is the Lord's Kingdom on earth. Refs.

4263<sup>o</sup>. (For) all who are in good are in the Lord's Kingdom.

4279<sup>2</sup>. Its internal sense, in which it treats of the Lord's Kingdom, is for the Second Heaven.

—<sup>e</sup>. Hence it is that the Lord's Kingdom is within man. Ex.

4286<sup>4</sup>. 'Israel' . . . = the Lord's Spiritual Kingdom in Heaven and earth . . . 'Jacob' . . . = the Lord's Kingdom such as it is in the First Heaven . . .

4394. When man is in interior truths in faith and life, he is in the Lord's Kingdom.

4434<sup>7</sup>. Hence the Lord likened the Kingdom of the Heavens, that is, His Kingdom in Heaven, and His Kingdom on earth, which is the Church, to 'a man a king, who made a wedding for his son . . .'

4576. For good is the essential itself of the Lord's Kingdom and Church.

4638. 'The Kingdom of the Heavens shall be likened to ten virgins' (Matt. xxv. 1) = the last time of the Old Church and the first of the New; the Church is the Lord's Kingdom on earth.

4735<sup>5</sup>. The calling of all to the Lord's Kingdom. Tr.

4918. The heavenly marriage is Heaven itself, or the Lord's Kingdom; and the Lord's Kingdom on earth is the Church.

5044<sup>e</sup>. 'The new earth' = the Lord's Kingdom in the Heavens and on earth.

5097<sup>e</sup>. As there is what is representative of the Lord's Kingdom in each thing of nature . . . 5116<sup>2</sup>.

5212<sup>4</sup>. 'The Kingdom of God' which is compared to grass, an ear, and corn' (Mark iv. 26–28) is Heaven with man by regeneration; for he who is regenerate has in him the Kingdom of God, and becomes the Kingdom of God, or Heaven, in an image . . .

5236<sup>3</sup>. 'To receive the Kingdom of God as a child' (Luke xviii. 17) = charity and faith from innocence.

5433<sup>2</sup>. When he is in the affection of truth for the sake of truth, that is, for the sake of the Lord's Kingdom . . . he is among the Angels.

5826<sup>2</sup>. When man is in this good and truth, the Lord's Kingdom is in him, consequently he is a Church . . .

5886<sup>4</sup>. 'The Kingdom of the Heavens' = good and truth with man, thus Heaven with Him.

6023<sup>2</sup>. The Lord's Kingdom is still more the neighbour (than the Church). 6819<sup>o</sup>.

6233. The Lord's Kingdom for those who are in this good and truth. Sig.

6276<sup>e</sup>. For the good and truth themselves which are in the Lord's Kingdom, proceed from His Divine and Divine Human, and cause the Lord Himself . . . to be His Kingdom.

6389. They are among those in the Lord's Kingdom who are in the lowest place.

6392. That in this happiness are they who are in the Lord's Kingdom. Sig.

6396. They who are such (as are meant by 'Dan') are in the Lord's Kingdom . . . but are among those in the Lord's Kingdom who are in the First Heaven.

—<sup>e</sup>. In this prophetic utterance of Israel, by his twelve sons there are described in general as to their quality all who are in the Lord's Kingdom.

—<sup>2</sup>. Thus the ultimates of the Land of Canaan represented the ultimates in the Lord's Kingdom.

—<sup>e</sup>. But if truth is completely separated from good, it is then not in any boundary of the Lord's Kingdom, but is outside of it.

6405<sup>3</sup>. They who are such (as are signified by 'Gad') are also in the Lord's Kingdom, but at the threshold.

6443. Their possession in the Lord's Kingdom while they are still in what is obscure. Sig.

6574<sup>e</sup>. Hence the Lord's Kingdom is called a Kingdom of ends and uses.

6589<sup>2</sup>. For by Abraham, Isaac, and Jacob . . . in the representative sense, is meant the Lord's Kingdom in the Heavens, and His Kingdom on earth, which is the Church.

6821<sup>2</sup>. He who loves his country, and from goodwill does good to it, in the other life loves the Lord's Kingdom; for there the Lord's Kingdom is his country: and he who loves the Lord's Kingdom, loves the Lord, because the Lord is the all in all of His Kingdom; for that which is properly called the Lord's Kingdom is good and truth which are with those who are there, from the Lord.

6823. The Lord's Kingdom is the neighbour in a higher degree than the Church where anyone is born; for the Lord's Kingdom consists of all who are in good, both on earth and in the Heavens. Thus the Lord's Kingdom is Good with all its quality in the complex. When this good is loved, the individuals are loved who are in the good. Thus the whole, which is all good in the complex, is the neighbour in the first degree, and is that Grand Man . . . This Man, that is, the Lord's Kingdom, is loved, when from inmost affection good is done to those who are man through that Man from the Lord, thus those with whom is the Lord's Kingdom.

7236. That the sons of Israel were to be distinguished . . . into classes according to the qualities of good . . . in order that they might represent the Lord's Kingdom in the Heavens . . .

7337. Hence it is that all Divine miracles represent the states of the Lord's Kingdom in the Heavens, and of the Lord's Kingdom on earth, or the Church.

7396<sup>e</sup>. This communion, or this Church, is the Lord's Kingdom on earth conjoined with the Lord's Kingdom in the Heavens . . .

8054<sup>e</sup>. For by the Land of Canaan is signified the Lord's Kingdom, thus Heaven and the Church.

8443. The internal sense treats of the Lord's Kingdom. 8694<sup>2</sup>. 8943.

8772. He who knows the formation of good from truths . . . knows the arcana of the formation of man anew, that is, of the formation of Heaven or of the Lord's Kingdom with him . . .

8897. 'Honour thy . . . mother' = love for . . . the Lord's Kingdom.

—<sup>2</sup>. 'Mother,' in the supreme sense, = the Lord as to Divine truth, thus His Kingdom; for the Divine truth which proceeds from the Lord makes Heaven. Ex.

8900. 'Mother' = the Lord's Kingdom, or Heaven . . . (for) the Lord's Kingdom is the same as the Church, with the sole difference, that the Lord's Kingdom on earth is called the Church . . .

—<sup>3</sup>. Moreover, the Lord's Kingdom is the country of all who are therein; and our country is mother in the natural sense . . .

8988<sup>3</sup>. He is then a Heaven or Kingdom of the Lord, in particular.

9372<sup>6</sup>. That the Word in the internal sense . . . is in a degree above the Word in the external sense . . . is signified by, 'the lesser in the Kingdom of the Heavens is greater than he' (Matt. xi. 11).

9587<sup>e</sup>. 'The Kingdom of God' (Mark iv. 26) = Heaven with man, thus the good of love and the truth of faith.

10357<sup>e</sup>. Whether you say the Church with a man, or Heaven with him, or the Kingdom of God with him, or the Lord with him, it is the same; for the Church is the Lord's Heaven on earth; and the Kingdom of God is Heaven and the Church together . . .

H. 64<sup>3</sup>. They who in the world love the good of their country more than their own, and the good of their neighbour as their own, are they who in the other life love and seek the Lord's Kingdom; for there the Lord's Kingdom is in place of our country. T. 414<sup>e</sup>.

112. The Lord's Kingdom is a Kingdom of ends which are uses; or, what is the same, it is a Kingdom of uses which are ends . . . 387<sup>e</sup>.

J. 9<sup>e</sup>. The same is meant by . . . 'the Kingdom of God is within you.' 'The Kingdom of God' = the Divine good and truth in which are the Angels.

L. 42. That Heaven and the Church are called 'the Kingdom of the Lord.' Ill.

S. 17<sup>2</sup>. 'The Kingdom of God' = Heaven and the Church.

—<sup>3</sup>. That 'the Kingdom of the Heavens' = the Church . . .

78<sup>e</sup>. 'The Kingdom of God is within you.' By 'the Kingdom of God' is here meant the Lord, and the Church which is from Him.

P. 26. For the Lord's Kingdom, which is not only over Heaven, but also over Hell, is a Kingdom of uses.

R. 284. That they will be in the Lord's Kingdom . . . Sig.

285. The Church everywhere is the Lord's Kingdom.

478. That then the Lord's Kingdom will come. Sig. and Ill.

—<sup>3</sup>. That it is the Lord's Kingdom which will be evangelized in the days of the voice of the seventh Angel. Ill.

—<sup>5</sup>. That 'to evangelize' = the Advent of the Lord, and His Kingdom then. Ill.

553. 'The Kingdom of our God, and the Power of His Christ' (Rev. xi. 10) = because the Lord alone reigns in Heaven and in the Church. . . This is meant by 'the

Gospel of the Kingdom,' and by 'the Kingdom of God.' Ill.

664. Hence Heaven and the Church are called the Lord's 'Kingdom.' Ill.

956. That he who knows anything of the Advent of the Lord, and of the New Heaven and the New Church, and thus of the Lord's Kingdom, should pray that it may come. Sig.

— Like things are also signified by . . . 'Thy Kingdom come.' The Lord's 'Kingdom' is the Church which makes one with Heaven . . .

958<sup>e</sup>. That they will not have their lot with those who are in the Lord's Kingdom. Sig. For all things written in this Book regard the New Heaven and the New Church, which make the Lord's Kingdom . . .

M. 7<sup>3</sup>. The Kingdom of Christ, which is Heaven, is a Kingdom of uses.

T. 199<sup>2</sup>. 'The Kingdom of the Heavens' = Heaven and the Church.

415. That the Church is the neighbour which is to be loved in a higher degree, and the Lord's Kingdom in the highest. Gen.art.

416. Because by the Lord's Kingdom is meant the Church in the whole world which is called the Communion of Saints, and there is also meant Heaven; and therefore He who loves the Lord's Kingdom, loves all in the universal world who acknowledge the Lord, and have faith in Him, and charity towards the neighbour . . . They who love the Lord's Kingdom love the Lord above all things; consequently, above others they are in love to God; for the Church in the Heavens and on earth is the Lord's Body . . .

—<sup>2</sup>. Therefore, love towards the Lord's Kingdom is love towards the neighbour in its fulness; for they who love the Lord's Kingdom not only love the Lord above all things, but also love the neighbour as themselves . . .

— Therefore the Lord says, 'Seek ye first the Kingdom of the Heavens and its justice, then all things shall be added to you' (Matt. vi. 33). That 'the Kingdom of the Heavens' is the Lord's Kingdom. Ill.

572. That unless a man is generated anew . . . he cannot enter into the Kingdom of God. Gen.art.

— By 'the Kingdom of God' is meant Heaven and the Church; for the Kingdom of God on earth is the Church. Ill.

Ad. 520-522. A description of the Kingdom of God.

D. 2567. The Lord's Kingdom is now turned from those called Christians to others.

2664. It is important then to know the nature of the government in the Lord's Kingdom . . .

3872. On the Lord's Kingdom.

5814<sup>e</sup>. They can serve as ultimates in the Lord's Kingdom.

E. 43<sup>2</sup>. 'The Kingdom of God' = the Church as to truths, thus also the truths of the Church.

176<sup>2</sup>. 'Kingdom' = the Church, and therefore it is called 'the Kingdom of God.'

252<sup>8</sup>. 'The Kingdom of the Heavens,' to which the

ten virgins are likened, = Heaven and the Church. (= the Church. 548<sup>3</sup>.)

[E.] 288<sup>7</sup>. 'His Kingdom' (Ps.cxlvi.12)=Heaven and the Church.

403<sup>15</sup>. 'The Kingdom of God is nigh' (Luke xxi.31)=the Lord's New Church.

426<sup>3</sup>. 'The Kingdom of the Heavens' (Matt.xiii.)=the Spiritual World and the Church.

456. Those in the Lord's Kingdom. Sig.

— The Lord's Kingdom is Heaven and the Church, where the Lord is worshipped, and where the Divine in His Human is acknowledged . . .

612<sup>7</sup>. 'The Kingdom of God,' in these passages, = a New Heaven and a New Church from the Lord.

683<sup>2</sup>. That the Lord's Kingdom is the reception of Divine good and Divine truth . . . These are the things by which the Lord reigns; consequently they are properly the Lord's Kingdom with those who receive them . . .

—<sup>3</sup>. The Lord . . . rules also those who do not receive, as all in Hell; but still it cannot be said that the Lord's Kingdom is there . . .

—<sup>4</sup>. That that is the Lord's Kingdom which proceeds from Him and is received, is evident from the places in the Word where 'the Kingdom of God' is mentioned. III.

—<sup>5</sup>. 'Seek ye first the Kingdom of the Heavens . . . ' By 'the Kingdom of the Heavens,' in the spiritual sense, is meant the Divine truth . . . and, in the supreme sense, by 'the Kingdom of the Heavens' is meant the Lord, because He is the all of His Kingdom.

—<sup>6</sup>. As Heaven is Heaven from the reception of Divine truth from the Lord, in like manner the Church, therefore, in the common sense, Heaven and the Church are meant by 'the Kingdom of God,' and 'the Kingdom of the Heavens' . . .

—<sup>7</sup>. That 'the Kingdom of God' = the Church as to truths from good, and also Heaven; and that the Kingdom of God with man = to be in truths from good from the Lord, thus in wisdom, and thence in the power to resist evils and falsities. Ref.

911<sup>3</sup>. 'The Kingdom of the Heavens' (Matt.xiii.)=the Lord's Church in the Heavens and on earth; for the Church is everywhere. 1044<sup>3</sup>.

1073. Therefore the Third Heaven is called the Lord's 'Dominion,' and the Second Heaven, the Lord's 'Kingdom' . . .

1193<sup>4</sup>. 'The Kingdom of the Heavens' (Matt.vi.33)=the Lord and His Church.

1217<sup>2</sup>. This is meant by 'Thy Kingdom come on earth as in the Heavens.' The Lord's Kingdom was also before the Last Judgment, for the Lord always rules Heaven and earth, but the state of the Lord's Kingdom became different after the Last Judgment . . .

Inv. 58. The Lord is 'the Kingdom of God;' thus is Heaven and the Church.

**Kir. Kir.** A.9340<sup>6</sup>.

**Kiriathaim. Kiriathaim.**

A. 2468<sup>7</sup>. The falsities with which they are imbued are signified by, 'Nebo, Kiriathaim,' etc. (Jer.xlviii.1).

**Kirjath-arba. Kiriath-Arba.**

A. 2909. 'In Kirjath-arba, this is Hebron in the Land of Canaan' (Gen.xxiii.2)=in the Church; (for) 'Kirjath-arba'=the Church as to truth.

—<sup>2</sup>. As to Kirjath-arba which is Hebron, it was the region where dwelt Abraham, Isaac, and Jacob. III. From the representation of these three . . . it is evident that Kirjath-arba which is Hebron represented the Church before Jerusalem did so.

—<sup>3</sup>. That in course of time every Church decreases, until nothing of faith and charity remains, and that it is then destroyed, was represented by Kirjath-arba which is Hebron, in that it was possessed by the Anakim. III.

2981. It is there called 'Kirjath-arba this is Hebron,' because by 'Kirjath-arba' is signified the Church as to truth, and by 'Hebron,' the Church as to good. Here, however, it is no longer called Kirjath-arba, but 'Hebron,' because it treats of one who is regenerate, who no longer acts from truth but from good.

4613. 'Mamre Kirjath-arba' (Gen.xxxv.27)=the state of the Natural as to truth. . . 'Kirjath-arba'=the Church as to truth, thus truth.

**Kiss. Osculari.**

**Kissing. Osculatio.**

A. 3573. 'Kiss me my son' (Gen.xxvii.26)=whether he could be united. 'To kiss'=union and conjunction from affection. Kissing, which is an external thing, is nothing else than the affection of conjunction, which is an internal one: they also correspond.

3574. 'He approached and kissed him' (ver.27)=presence and union. . . 'To kiss'=union or conjunction from affection. III.

— 'To kiss the Son' (Ps.ii.12)=to be conjoined with the Lord by the faith of love.

— 'Let justice and peace kiss' (Ps.lxxxv.10)=let them conjoin themselves.

—<sup>2</sup>. They are said to 'kiss the calves' (Hos.xiii.2), that is, embrace magic, and adjoin themselves to it.

—<sup>3</sup>. 'Every mouth which hath not kissed Baal' (1 Kings xix.18). 'To kiss'=to conjoin themselves from affection, thus to worship.

3800. 'Jacob kissed Rachel' (Gen.xxix.11)=love towards interior truths. 'To kiss'=union and conjunction from affection; consequently love . . .

3808. 'And kissed him' (ver.13)=initiation. 'To kiss'=conjunction from affection; here, initiation to this conjunction; for initiation is what precedes conjunction.

4139. 'And hast not permitted me to kiss my sons and my daughters' (Gen.xxxi.28)=disjunction . . . as to truths and goods.

4215. ('Laban) kissed his sons and his daughters' (ver.55)=the acknowledgment of these Truths, and of the affections of the same. 'To kiss'=conjunction from affection, consequently acknowledgment; for where there is conjunction by good and truth, there is the acknowledgment of them.

—<sup>2</sup>. Conjunction from affection produces kissing (by the correspondence) . . .

4353. 'He kissed him' (Gen.xxxiii.4)=interior conjunction from love. 'To kiss'=conjunction from love; here, interior conjunction.

5312. 'Upon thy mouth all my people shall kiss' (Gen.xli.40)=that everything there shall be under obedience to him. 'To kiss upon his mouth'=to acknowledge and do what he commands, thus to obey.

5929. 'He kissed all his brethren' (Gen.xlv.15)=adjunction from grace. 'To kiss'=conjunction from affection; here, adjunction from grace. Ex.

6260. 'He kissed them' (Gen.xlviii.10)=conjunction from the affection of truth . . . because there follows 'he embraced them,' by which is signified conjunction from the affection of good; for embracing is a more interior and thence closer affection than kissing, as is the affection of good than the affection of truth.

6501. 'He kissed him' (Gen.l.1)=the first conjunction. 'To kiss'=conjunction from affection; here, the first conjunction, because in what follows it treats of a closer conjunction.

7057. 'And kissed him' (Ex.iv.27)=the affection of conjunction. 'To kiss'=conjunction from affection. 8664.

R. 245<sup>2</sup>. 'The wings kissed one another' (Ezek.i.23)=to act conjointly and unanimously. †

875. The two Angels embraced and kissed each other. T.386.

M. 20<sup>3</sup>. He then kissed her, and said, Now thou art mine . . .

208<sup>o</sup>. From the mouths of their wives which they kiss.

T. 37<sup>3</sup>. They kiss nature as the creatress of the universe. 508<sup>3</sup>.

45<sup>2</sup>. Robbers, who kiss each other when they are at robberies . . .

80. The satan kissed her, and said, Oh my Adonis!

418<sup>o</sup>. Then the goods kiss each other and conjoin themselves.

509<sup>o</sup>. He kisses sin daily, like . . .

D. 2973. The black cow kissed her . . .

4494<sup>2</sup>. She kissed him, and then he was tortured . . .

4745. See CHARLES XII., here.

E. 283<sup>13</sup>. 'The wings kissed one another'=the con-  
sociation and conjunction of all things there by the Lord.

587<sup>11</sup>. 'To kiss the calves'=to become merely natural.

684<sup>13</sup>. 'Kiss ye the Son'=conjunction with the Lord by love. 'To kiss'=conjunction from love. 850<sup>2</sup>.

De Conj. 108. See EMBRACE, here.

Inv. De Miraculis. The Angels kissed me on account of the things which I had said . . .

## Kitchen. Culina.

## Culinary. Culinarius.

A. 2125<sup>2</sup>. A kitchen seen.

D. 2711. On a kitchen.

2719. On the culinary fire. Continuation.

3752. The fire-place of a kitchen seen.

3790. A large kitchen (seen in the abode of the Quakers).

3923. A lascivious wife seen in a culinary place . . .  
3924. De Conj. 9.

3993<sup>o</sup>. A kitchen in which there was human flesh, seen.

## Kite. Milvus.

T. 165<sup>3</sup>. Like a gull, or a kite . . .

E. 1100<sup>22</sup>. 'Kites,' when mentioned in the Word, = a kind of falsities.

1200<sup>3</sup>. In the World of Spirits are seen . . . kites . . .

## Kittim. See CHITIM.

## Knead. Pinsere.

See also POUND-pinsere.

A. 2176. 'Knead, and make cakes' (Gen.xviii.6)=the Celestial of His love in this state.

## Kneading-trough. Mactra.

A. 7356. 'Kneading troughs' (Ex.viii.3)=the delights of cupidities in the Natural, but still more exterior ones, because kneading troughs are the vessels in which is prepared the dough for bread.

7967. 'Their kneading troughs bound in their garments' (Ex.xii.34)=the delights of the affections which (delights) adhere to truths. 'Kneading troughs'=the delights of the affections.

## Knee. Genu.

See GENUFLECTION.

A. 3054. 'He made the camels fall down on their knees' (Gen.xxiv.11)=a holy disposing of the general scientifics. . . 'To make fall down on the knees'=to dispose one's self to what is holy.

3915. 'Let her bear upon my knees' (Gen.xxx.3)=acknowledgment by the affection of interior truth, from which is conjunction. . . 'The knees,' or 'thighs'=the things which are of conjugal love, thus which are of the conjunction of the truth of faith and the good of love . . . —.

4946. They acted into the left knee, and a little above the knee at the front . . . D.1185.

5323. 'Abrech,' in the Original Language, is 'Bend the knee;' and the bending of the knees is adoration . . . Holy fear, and the consequent humiliation, and consequently adoration, have an act which corresponds to them, namely, the bending of the knees, falling down upon the knees . . . In this state, if the adoration is from genuine humiliation . . . there is a failing of the spirits, and a consequent giving way of the joints in the boundary or intermediate where the Spiritual is conjoined with the Natural, thus where the knees are . . . Hence it is that the bending of the knees is a sign representative of adoration . . .

—<sup>2</sup>. Formerly, when kings were carried in a chariot, the knees were bent. Ex.

5328<sup>2</sup>. Therefore . . . by the knees, which are intermediate, is signified the influx, and the communication of spiritual things with natural things.



[A.] 6585. 'Were born upon Joseph's knees' (Gen.1.23)=from good conjoined with truth from the Internal. 'To bear upon the knees'=the conjunction of good and truth.

6602°. A Society in the plane of the knees.

7478°. They remained upon their knees until the Lord should raise them . . .

8947. The Spirits of Saturn, and also that Earth itself, appear . . . in the plane of the lower part of the knees.

10379°. (The Spirits of the Third Earth act) into the left knee . . . D.1686.

—°. The feet correspond to natural things; the thighs to heavenly ones; thus the knee to their conjunction.

H. 65°. The Second Heaven forms the breast down to the loins and knees.

D. 1081. His keeping (a semi-devil) upon his knees=that he was cherishing a like filthy love . . .

1189°. Hence they then occupied the left knee, because the loves and pleasures of such are signified by the left thigh and the left knee.

3496°. A colder afflatus is now felt chiefly in the region of the left knee.

4235°. These are they who hurt the left knee.

4638. The Hell of those who insidiate against conjugal love is under the hinder part of the knees . . .

5509°. He said that he would carry them upon his knees, which are between the Natural and the Spiritual.

E. 365°. That thence is . . . celestial love, by which is effected conjunction with the Lord, is signified by, 'Ye shall be delighted upon the knees' (Is.lxvi.12). 'The knees'=celestial love.

—°. That 'the knees'=conjugal love, and thence celestial love. Refs.

455°. 'Unto Me every knee shall bow' (Is.xlv.23)=that all will adore Him who are in natural good from spiritual; 'the knee'=the conjunction of natural good with spiritual; whence it is evident that bendings of the knees=acknowledgment, thanksgiving, and adoration from spiritual good and delight in natural.

629°. 'The waters to the knees' (Ezek.xlvii.4)=intelligence such as is possessed by the spiritual natural man; for 'the knees'=the Spiritual Natural.

677°. 'All knees shall go away into waters' (Ezek.vii.17)=grief because the good of love is destroyed . . . 'The knees'=the love of good.

De Conj. 74°. From the presence (of solidifians) there came a pain into the left knee.

## Knife. Culter.

A. 2046°. This is why stone knives, or swords of rock, as they are called, were employed for circumcision.

2799. 'He took in his hand the fire and the knife' (Gen.xxii.6)=the good of love and the truth of faith. . . That the knife which was employed in sacrifices . . . signified the truth of faith, may be evident from the signification of 'a sword,' or 'little sword,' in the Word; for instead of 'knife,' 'little sword' is used. Both have

the same signification, but with this difference, that the knife which was employed for the victims signified the truth of faith, but 'a sword'=truth combating; and as 'a knife' is rarely mentioned in the Word, for a secret reason . . . we may show what 'a sword' signifies.

—°. The reason 'a knife' is scarcely ever mentioned in the Word, is that in the other life there are evil Spirits, who are called *Knifers-cultrarii* (See CUT-THROAT), at whose sides knives appear to hang, on account of their having a nature so savage, that they want to cut the throat of everyone with a knife. Hence it is that knives are not mentioned, but 'little swords,' and 'swords;' for these, being used in combats, excite the idea of war, thus of truth combating.

—°. As it was known to the Ancients that a sword, a small lance, and a knife=truth, the Gentiles . . . used to pierce and cut themselves (therewith), in connection with their sacrifices . . .

2817. 'He took the knife' (ver.10)=temptation as to truth. 'A knife'=the truth of faith.

8950. Little knives then appear in their hands, with which they seem to want to smite their breasts . . .

9088°. The stone knife with which circumcision was performed,=the truth of faith.

R. 835°. Sometimes knives appear in their hands, with which they threaten.

D. 1336. (One who had committed suicide) had a knife in his hand, and wanted to plunge it into his breast; and when he had laboured much with the knife, he wanted to cast it away, but in vain.

2627. Bread cut with a knife is what counterfeits what is celestial . . .

2922. They took counsel to kill me . . . by means of such as had knives.

2974°. I observed in sleep a knife in my hand . . .

3653. I was in the street and saw knives, and it was induced by phantasy that with the knives they would cut my throat . . .

3924. The lascivious wife . . . had a knife in her hand . . .

4049. Under the buttocks there is a direful Hell where they try to strike each other with knives . . . but the knives are constantly taken away when they are in the act of striking. They are those who have so hated their companions, that they wanted to destroy them completely.

4101. They want to cut the throat of every innocent person with knives.

4314. He was manifested by a knife which he put into the hand of another . . .

4530°. Before speaking with Spirits was opened to me, it happened that I wanted to kill myself with a knife, which cupidity grew so strong that I hid the knife in my desk . . . It is now disclosed that it was that woman (Sara Hesselia), who was excited whenever she saw the knife . . .

4648. They appear with knives . . .

4653°. When James is thought about . . . it appears

as if a knife flew out thence, to kill those who are of that opinion. J.(Post.)198.

4745. It was shown by means of a knife which he (Charles XII.) devoured in her presence twice or thrice, that he held her in deadly hatred, and then by his plunging the knife into her back . . .

5008. He had also a knife for pens, which had also been made magically.

5038. There appeared a certain one above with a knife and scissors (*knif och sax*). The knife represents and signifies the good of civil life; and the scissors, the truth of civil life . . . It was observed that the knife and scissors had such efficacy that it could penetrate to the inmost things of man; which was a sign that they can completely adulterate goods and also truths . . .

E. 734<sup>3</sup>. 'They shall beat their swords into pruning hooks' (Is.ii.4) . . . 'Pruning hooks' = the truths of doctrine, from the fact that the trees in gardens=perceptions and Knowledges of truth.

### Knitting. *Neta, Netus.*

M. 91<sup>2</sup>. See EMBROIDER, here.

328. Than a ship's cable can be drawn through the eye of a netting=*netorii*-needle.

D. 6009. A maiden appeared with knitting in her hand. It was Ulrica Elconora in that state . . .

6087. Queen Christina . . . is in some spiritual work which corresponds to knitting=*netioni*.

**Knock.** See under BEAT.

**Knop.** See under COLOCYNTH.

**Knot.** *Nodus.* T.74<sup>2</sup>. D.3298.

**Knot.** *Scirpus.* Coro.35<sup>2</sup>.

**Know.** See under ACKNOWLEDGMENT.

**Know.** *Cognoscere.*

**Knowledge.** *Cognitio.*

**Knowable.** *Cognoscibilis.* D.4404.

**Cognitive.** *Cognitivus.*

See under ETHIOPIA, FAMINE, JORDAN, RICHES, SIDON, SOUTH, STAR, SYRIA, TRADE, and TYRE.

A. 5. Stupendous things in the other life which never came to the Knowledge of any man . . .

8. Remains, here, are especially the Knowledges of faith which the man has learned from infancy; which are stored up, and do not appear until the man comes into this (second) state (of regeneration) . . .

12. (In the sixth state) his spiritual life is delighted and sustained with those things which are of the Knowledges of faith . . .

19. Remains . . . are the Knowledges of truth and good, which never come into the light until external things have been devastated. These Knowledges are here called 'the faces of the waters.'

22. 'Morning'=every subsequent state, being one of . . . Truth and of the Knowledges of faith.

24. After the Spirit of God . . . has brought forth

into day the Knowledges of truth and good . . . He then distinguishes . . . between the Knowledges which are with the internal man, and the scientifics which are of the external man . . . The Knowledges which are with the internal man are called 'the waters above the expanse;' and the scientifics of the external man are called 'the waters under the expanse.'

27. When he knows that there is an internal and an external man . . . then the Knowledges of truth and good, which are with him, are stored up in his memory, and are referred among scientifics; for whatever is insinuated into the memory of the external man . . . remains there as a scientific, and is produced thence by the Lord. These Knowledges are 'the waters gathered together to one place,' and are called 'seas.'

28. 'That 'waters'=Knowledges and scientifics. III.

34. The celestial Angels . . . from love, are in all the Knowledges of faith . . .

36. Faith is not only the Knowledge and acknowledgment of all things which are embraced in the doctrine of faith . . .

42<sup>o</sup>. That he has swallowed up the Knowledges of faith . . . as the whale did Jonah; where 'a whale'=those who possess the generals of the Knowledges of faith as scientifics, and act thus.

44. Man . . . can produce nothing of good, unless the Knowledges of faith are first sown in him . . .

61. All things are called spiritual which are of the Knowledges of faith . . .

78. The 'second river' is the Knowledge of all things which are of good and truth . . . which is of the internal man. 116.

117. 'The Ethiopians'=Knowledges.

125<sup>o</sup>. In place of the perception of the Most Ancient Church there afterwards succeeded the Knowledge of good and truth from things before revealed . . .

188. It is then insinuated that (the novitiate Spirit) should be instructed in the Knowledges of good and truth. 189. 2762<sup>2</sup>.

199. 'The fruit of the tree of which they might not eat'= . . . the Knowledges of faith.

213. 'They Knew that they were naked' (Gen.iii.7)=that they Knew and acknowledged that they were not, as before, in innocence, but in evil.

229<sup>o</sup>. They desired to Know whether it was true . . .

310<sup>2</sup>. Conscience from the Knowledges of truth and good.

338. 'The man Knew Eve his wife' (Gen.iv.1).

—<sup>c</sup>. That with those called 'Cain,' faith is Known and acknowledged as a thing by itself. Sig.

371<sup>2</sup>. Conscience is formed from things revealed and Knowledges from the Word . . .

393. It was therefore provided . . . that by the Knowledges of faith men might receive charity . . . so that Knowledge or hearing would precede, and through Knowledge or hearing charity might be given . . .

400. 'Cain Knew his wife' (ver.17). Ex.

419. The Knowledges of faith involve both (celestial and spiritual things).

[A.] 459°. The spiritual are they who, through the **Knowledges** of faith, have received charity from the Lord.

620°. Faith is the containant of the **Knowledges** of faith, which are being inseminated.

654. Faith is never the **Knowledge** of the things which are of faith, or the **Knowledge** of the things to be believed; this is only **Knowledge**: but it is acknowledgment . . .

854. The first light of the regenerate never comes forth from the **Knowledges** of the Truths of faith, but from charity . . .

867°. Is only in the **Knowledge** of the most general things . . .

1114. All whom they have **Known** in the world . . . they can meet.

1132. They who cultivated **Knowledges**, scientifics, and rituals, and separated them from internal things, are 'the sons of Ham.'

— They who cultivated the **Knowledges** of spiritual things, are 'the sons of Cush.'

— They who cultivated the **Knowledges** of celestial things, are 'the sons of Raamah.'

1134. On those who, out of the **Knowledges** of faith, make mere knowledge.

1136. Are of wisdom, intelligence, knowledge, and **Knowledges** . . .

1162°. 'The sons of Ham'=all who have the knowledge of the **Knowledges** of faith, and not charity . . .

1163. Nations by which are signified **Knowledges**, knowledge, and rituals, which are of faith separated from charity. Ill.

—<sup>2</sup>. 'Phut,' or Lybia=**Knowledges** from the literal sense of the Word by which they confirm false principles. 1166.

—<sup>e</sup>. By the same nations are also signified simply **Knowledges** and knowledge . . .

1164°. 'Cush'=the **Knowledges** of the interior things of the Word, which are the boundaries to which knowledge reach.

1171°. For without **Knowledges** no one can become a man of the Church.

—<sup>e</sup>. 'Sheba'=**Knowledges** . . .

1172. 'Dedan'=**Knowledges** of lower celestial things . . .

1197. 'Philisthim'= . . . the knowledge of the **Knowledges** of faith and charity.

— They could not but make the **Knowledges** of faith a thing of the memory; for the **Knowledges** of spiritual and celestial things . . . become no other than things of the memory, when the man who is skilled in them is devoid of charity. . . **Knowledges** and **Knowledges** are nothing with a man in the other life . . . unless they have imbued life.

1198. That the **Knowledges** with these are scientifics. Sig. and Ex.

—<sup>2</sup>. Thus the knowledge of the **Knowledges** of faith is distinct from the knowledge of natural things, so that they scarcely communicate . . .

1203. 'Heth'=the exterior **Knowledges** of celestial things. Ex.

—<sup>e</sup>. The **Knowledges** of spiritual things are those which regard faith, thus doctrine; but the **Knowledges** of celestial things are those which regard love, thus life.

1210°. (Thus) **Knowledges** extend themselves to faith even to charity, which is their last boundary.

1212. The other (origin of Falsities) is **Knowledges** and scientifics, by reasonings.

1226. Hence come true intelligence, true knowledge, and true **Knowledge**, all which are sons of charity . . .

1231. 'Lud'=the **Knowledges** of truth; (for) the **Knowledges** of truth are . . . from the Lord through charity, and thus through faith, by means of reason and knowledge. Ill.

1232. Hence by 'Aram,' or Syria, are signified the **Knowledges** of good. Ill.

1234. 'The sons of Aram'=the **Knowledges** derived from (the **Knowledges** of good), and the things which belong to **Knowledges**. These derived **Knowledges** are natural Truths; and the things which belong to **Knowledges** are deeds according to them. . . (Thus) 'Uz, Hul, Gether, and Mash'=so many kinds of these **Knowledges**, and of deeds according to them.

1409°. When that **Knowledge** (of significatives) began to perish . . .

1450. These celestial things are insinuated . . . without **Knowledges** . . .

—<sup>e</sup>. The Lord . . . was introduced . . . afterwards into **Knowledges**. Tr. 1451°.

1451. 'Bethel'=the **Knowledge** of celestial things.

— Celestial things are insinuated into man both without **Knowledges**, and with **Knowledges**. Ex.

1453. That as yet the Lord's state was obscure, as to the **Knowledges** of celestial and spiritual things. Sig. and Ex.

— It is one thing to be in celestial things, and another to be in the **Knowledges** of celestial things. Ex.

— 'Ai'=the **Knowledges** of worldly things.

—<sup>2</sup>. When a man is being regenerated, he is introduced by means of the **Knowledges** of spiritual and celestial things; but when he is regenerate, he has been introduced, and is in the celestial and spiritual things of **Knowledges**.

1457. Here begin the progressions of the Lord into **Knowledges**.

1458. 'The south'=intelligence, which is procured by means of **Knowledges**. **Knowledges** are celestial and spiritual Truths, which are so many radiations of light in Heaven . . . As the Lord was now to be imbued with **Knowledges**, in order that as to His Human Essence also He might become the Light itself of Heaven, it is here said that 'he journeyed . . . towards the south.'

—<sup>e</sup>. **Knowledges** are the things which open the way to behold celestial and spiritual things. By **Knowledges** the way is opened for the internal man to the external, in which are the recipient vessels, which are as many as are the **Knowledges** of good and truth. Into these, as into their vessels, celestial things inflow.

1460. 'A famine in the Land'=a scarcity of **Knowledges** as yet with the Lord when He was a child.

—1. The **Knowledges** with a man never come in childhood from the interior, but from the objects of the senses, especially from hearing. For with the external man there are recipient vessels, which are called things of the memory, and these are formed by means of **Knowledges** . . . with the influx and aid of the internal man; consequently **Knowledges** are learned and implanted in the memory according to the influx of the internal man. So, also, was it with the Lord when He was a child . . . But with Him the interiors were celestial things, which adapted the vessels for the reception of **Knowledges**, and that the **Knowledges** might afterwards become vessels to receive the Divine.

—2. That 'a famine,' or 'hunger,' = a scarcity of **Knowledges**. Fully ill.

—3. For the life of good Spirits and Angels is supported by no other food than the **Knowledges** of good and truth, and by the goods and truths themselves.

1461. 'Abram descended into Egypt to sojourn' = instruction in **Knowledges** from the Word.

—'. 'Egypt' = the knowledge of **Knowledges**. 1462, Ex.

—'. The external man cannot be reduced to correspondence and agreement with the internal man otherwise than by **Knowledges**. . . **Knowledges** must be implanted in it as in ground; for in these celestial things can have their recipient vessels. But the **Knowledges** must be from the Word. **Knowledges** from the Word are such that they are open from the Lord Himself . . . Hence it may be evident that the Lord in His childhood did not will to imbue any other **Knowledges** than those of the Word, which was open to Him from Jehovah Himself . . .

1463. Changes of the state of the thoughts are **Knowledges**; which, in the World of Spirits, are presented to view by means of instructions . . .

1469<sup>2</sup>. The scientifics and **Knowledges** which [a man] has learned, are not truths or Truths, but are only recipient vessels . . . These vessels were to be formed by the Lord by means of instruction in **Knowledges** from the Word; or, rather, they were to be opened thereby . . .

1472. The knowledge of **Knowledges**, the quality of which is described, when they see celestial **Knowledges**. Sig. and Ex. (See **Know-scire**, here.)

1474. That they would not care for celestial things, but only for mere **Knowledges**. Sig.

1475<sup>e</sup>. (The Lord's external man was made Divine) by means of **Knowledges**. Tr. Without **Knowledges**, as media, the external man cannot even become man.

1504. The quality of another is **Known** there . . .

1536. When the external man in childhood . . . was first imbued with scientifics and **Knowledges**. Tr.

1548<sup>e</sup>. The second state (from which comes heavenly light) is that the man is introduced into spiritual and celestial things through **Knowledges**, which must be implanted in the celestial things conferred from infancy . . .

1551<sup>3</sup>. 'Ships of Tarshish' = **Knowledges**.

—'. 'Gold' = the **Knowledges** of celestial things; 'silver,' of spiritual things.

1555. That is called the light of intelligence which is

procured by means of the **Knowledges** of the Truths and goods of faith . . .

—2. Man is introduced to wisdom or life . . . by means of knowledges and **Knowledges**.

—3. As the understanding cannot be procured except by means of knowledges and **Knowledges** . . .

—'. When the intellectual part has been instructed in knowledges and **Knowledges**, especially in the **Knowledges** of truth and good, then first can the man be regenerated; and, when he is being regenerated, truths and goods are implanted by the Lord by means of **Knowledges** in the celestial things with which he had been endowed by the Lord from infancy, so that his intellectual things make a one with his celestial ones.

1557. For worldly things cannot be dispelled before truth and good are implanted in celestial things by means of **Knowledges** . . . **Knowledges** make a general and obscure idea distinct . . .

1561. When **Knowledges** are implanted in (that) state, they make it lucid. When, by means of **Knowledges**, truth and good are conjoined to that prior celestial [state] . . .

1563. These organic vessels (of the external man) . . . are opened . . . by means of scientifics and **Knowledges** . . .

—2. (Thus) it must happen that such scientifics and **Knowledges** will insinuate themselves with the external man as cannot agree with spiritual truths . . . (and) such things must be dispelled . . .

1573. The falsity from evil cannot be born until the man has been imbued with scientifics and **Knowledges**. Ex.

1616<sup>3</sup>. (Thus) the Lord's external man, or Human Essence, was conjoined with the Divine Essence by degrees, according to the multiplication and fructification of **Knowledges**.

—'. No one, as a man, can ever be conjoined with the Lord, except by means of **Knowledges**; for by means of **Knowledges** man becomes man. So it was with the Lord, because He . . . was instructed like another man; but into His **Knowledges** as receptacles celestial things were constantly being insinuated, so that the **Knowledges** were continually made the recipient vessels of celestial things, and these vessels themselves were also made celestial . . .

—4. If a man is such that he can be regenerated, (his) knowledges and **Knowledges** are infilled with celestial things . . . and thus are implanted in the celestial things with which he has been endowed from infancy; and thus his external man is conjoined with his internal man. They are first implanted in the celestial things with which he has been endowed in adolescence; then in those with which he has been endowed in childhood; and finally in those with which he has been endowed in infancy . . . This implantation is effected by the Lord alone . . .

—5. But the Lord by His Own power . . . infilled His **Knowledges** with celestial things, and implanted them in celestial things . . . first, in the celestial things of childhood, then in the celestial things of the age between childhood and infancy, and finally in the celestial things of His own infancy . . .

[A. 1616<sup>b</sup>]. The innocence of infancy is of no use unless by means of **Knowledges** it becomes the innocence of wisdom; and therefore in the other life infants are imbued with **Knowledges**.

— As the Lord implanted **Knowledges** in celestial things, so He had perception . . . He had His first perception when He implanted the scientifics of His childhood, which perception is signified by 'the oak-grove Moreh;' and He had the second one, which is interior, when He implanted **Knowledges**, which perception is signified by 'the oak-groves, Mamre, which is in Hebron.'

1636. I have spoken with almost all I have **Known** . . .

1659<sup>2</sup>. The Lord's external man, which, by the media of knowledges and **Knowledges**, was to be conjoined with His internal man.

1661<sup>2</sup>. Every man at first of all fights from the goods and truths which he has received by means of **Knowledges** . . .

1685<sup>2</sup>. Therefore such combats never come forth before the man has been imbued with the knowledges and **Knowledges** of truth and good.

1774. They remain outside of Heaven; for they are unwilling to be imbued with the **Knowledges** of truth, and thus to be affected with good . . .

1791. His perception was . . . the sensation and perceptive **Knowledge** of all things which were taking place in Heaven . . .

1802<sup>2</sup>. No one can perceive that which he does not know and believe, thus he cannot be endowed with the faculty of perceiving the good of love and the truth of faith, except by means of **Knowledges**, in order that he may know what it is, and of what quality it is . . .

—<sup>2</sup>. Then first are they heirs . . . when they are in the affection of good, that is, in mutual love, into which they are introduced by means of the **Knowledges** of good and truth, and their affections.

1839<sup>6</sup>. 'Darkness' = the falsities which have possession of those who are in **Knowledges**; which is greater than the darkness of the gentiles who have not **Knowledges**.

1842. 'In **Knowing** thou shalt **Know**' (Gen. xv. 13) = that it is certain.

1861. He who has the **Knowledges** of truth, and still does not acknowledge them, but at heart denies them, and leads a life in things contrary to the truth. Sig.

1866<sup>e</sup>. The lands which the Euphrates bounds and divides from the Land of Canaan = the scientifics and **Knowledges** of celestial things . . .

1893. Infants . . . become rational . . . as they are imbued with knowledges and **Knowledges**.

—<sup>2</sup>. As the Rational is formed by means of scientifics and **Knowledges**, which enter through external sensuous things . . .

1895. Rational truth . . . is born from knowledges and **Knowledges** vivified by an affection which corresponds to them . . .

—<sup>2</sup>. The Rational is not born from knowledges and **Knowledges** . . . but from the affection of knowledges and **Knowledges**; as may be evident from the fact, that no one can ever become rational, unless he breathes

some delight or affection of knowledges and **Knowledges** . . . In themselves, knowledges and **Knowledges** are nothing but dead things, or instrumental causes, which are vivified by means of the life of affection.

1900. The life itself of man is from the internal man, which cannot have any communication with the external man, except a very obscure one, until there have been formed recipient vessels, which are of the memory, which is done by means of **Knowledges** and knowledges. The influx of the internal man is into the **Knowledges** and scientifics of the exterior man, by the medium of affection . . . Thus is perfected the correspondence of the external man with the internal . . . but still not so that they agree, unless the **Knowledges**, by means of which these [vessels] are formed, are Truths . . .

1901. Infants cannot know a whit of truth until they have been imbued with **Knowledges**; but in proportion as they are better and more perfectly imbued with **Knowledges**, so much the better and more perfectly can intellectual truth . . . be communicated.

—<sup>2</sup>. This intellectual truth . . . inflows through an internal way . . . and constantly comes to meet the **Knowledges** which are insinuated by means of sensuous things, and are implanted in the memory.

1902<sup>2</sup>. This is the reason why the Rational of man is to be formed . . . by means of scientifics and **Knowledges** insinuated through the senses . . . and thus in inverted order. Tr.

1909. There are many affections of the exterior man . . . but the affection of **Knowledges** and knowledges excels them all, when it has as an end to become truly rational . . .

1910. The life of the affection of **Knowledges** and knowledges gives to the Rational as it were a body, or clothes the life of the internal man as the body does the soul. **Knowledges** and knowledges are circumstanced no otherwise.

1911. To the Rational which is first conceived there adhere many fallacies from knowledges received from the world and nature, and many appearances from the **Knowledges** taken from the literal sense of the Word. Examps.

1964. The Rational can never be conceived and born, or formed, without scientifics and **Knowledges**; but the scientifics and **Knowledges** must have use as the end; and when they have use, they have life as the end . . . Unless they are learned for the sake of a life of uses, they are of no moment . . .

—<sup>2</sup>. They who learn **Knowledges** in order to be perfected in the faith of love . . . are in the use of all uses, and receive spiritual and celestial life from the Lord . . .

2025. As man acquires life for himself especially through instruction in scientifics, doctrinals, and **Knowledges** of faith . . .

2039<sup>6</sup>. For without the **Knowledges** of truth there is never any purification.

2046. Therefore, man is reformed and regenerated through the **Knowledges** of truth, and not until he has been imbued with them.

2049. Those who are not in the goods and truths of

faith because they are not in the **Knowledges** of them. Sig.

—<sup>3</sup>. In the other life, the knowledge of the **Knowledges** of faith is of no avail; for the worst, even the infernals, can be in the knowledge of them . . . But [what avails] is a life according to **Knowledges**; for all **Knowledges** have life as the end. Unless they were learned for the sake of life, they would be of no use . . . Hence it is evident that the life of the **Knowledges** of faith is no other than the life of charity . . .

—<sup>4</sup>. Still, doctrinal things, or the **Knowledges** of faith, are in the highest degree necessary for the formation of the life of charity, which cannot be formed without them.

2063<sup>3</sup>. For no one can be regenerated except through the **Knowledges** of faith, which are truths through which he proceeds to conjunction. The Lord goes to meet these through good . . . and inapts it into the **Knowledges** of faith, that is, into its truths; for all truths are vessels recipient of good . . .

2072<sup>2</sup>. Because the Rational is formed by means of the **Knowledges** of truth . . . The **Knowledges** of good are truths, equally with the **Knowledges** of truth.

2184<sup>4</sup>. The Celestial Spiritual is the same as . . . the affection of **Knowledges** and knowledges from the affection of charity . . . such as is with those who love the neighbour and confirm themselves therein from the **Knowledges** of faith, and also from scientifics, and hence love these.

2189<sup>2</sup>. Man is reformed and regenerated . . . by means of **Knowledges** and scientifics, which are of truth; and which are continually being implanted in good . . .

2219. As the perversity of the human race is thence **Known** . . .

2228<sup>2</sup>. Thus they err in the mere **Knowledge** of what faith is . . . It is not **Knowledge** . . . Man is saved by the life which he has acquired in the world through the **Knowledges** of faith . . .

2230. 'To **Know**' anyone, properly, = to know that he is such. In like manner when applied to a thing . . .

2240<sup>5</sup>. 'They found no waters' = no **Knowledges** of truth.

2280<sup>5</sup>. The **Knowledges** of good and truth cause a man to be wise as a man.

2292. Infants are successively introduced into the angelic state through the **Knowledges** of good and truth . . . 2306.

2354. 'Let us **Know** them' (the Angels) (Gen. xix. 5) = that they want to show that it is false to acknowledge them.

2357<sup>2</sup>. They who are in a life of evil are admitted no further than to the **Knowledge** of good and of the Lord; and not to the veriest acknowledgment and faith . . .

2362. 'They have not **Known** a man' (ver. 8) = that falsity has not contaminated them.

2385. 'The door' = the **Knowledges** which introduce to truth.

2389. 'Sons-in-law' = the **Knowledges** of truth, with which are associated the affections of good . . .

2401<sup>2</sup>. They who are in the **Knowledges** of truth, but at the same time in a life of evil . . . believe nothing . . .

2466<sup>3</sup>. The **Knowledges** of good and truth from the Word by which they confirm falsities. Sig.

—<sup>12</sup>. The 'many waters' upon which the harlot sits = **Knowledges**.

2485. One I had not **Known** in the life of the body . . .

2524<sup>2</sup>. For the truth of the Rational is procured by means of **knowledges** and **Knowledges** which are insinuated through sensuous things external and internal, thus through an external way . . .

2551<sup>2</sup>. How (the Lord) by means of **knowledges** and **Knowledges**, which He revealed to Himself, perfected His Rational . . . Tr.

2576<sup>9</sup>. 'Mantles,' and 'garments of embroidery' = **Knowledges** from scientifics, thus lower truths.

2632<sup>2</sup>. The Lord's first Rational was born as it is with others, namely, by means of scientifics and **Knowledges** . . . thus through an external way; (and therefore) could not but have with it many worldly things . . . which the Lord successively expelled . . .

2636<sup>2</sup>. Man is prepared (for regeneration) by the Lord, by the insinuation of such things as may serve for ground to receive the seeds of truth and good, which things are . . . also the **Knowledges** of good and truth, and the thoughts thence derived.

2657<sup>2</sup>. The first Rational . . . is procured by means of . . . **knowledges** and the derivative reasonings, and also by means of the **Knowledges** of spiritual things from the doctrine of faith, or from the Word.

2689<sup>3</sup>. With those who are able to become spiritual men this Affirmative is confirmed by means of scientifics and **Knowledges** . . .

2691<sup>2</sup>. 'Hagar' = the affection of the **Knowledges** of truth, which is what has grief. For the Rational of man is born from the affection of **knowledges** as a mother; but his Spiritual, from the affection of the **Knowledges** of truth from doctrine, especially from the Word . . . The affection of the **Knowledges** of truth, here, is 'Hagar.'

2722<sup>6</sup>. The Ancient Church, being spiritual, was not in the perception that it was so, but in **Knowledge**; for it was in what is relatively obscure.

—<sup>e</sup>. But when trees are predicated of the Spiritual Church, they = **Knowledges**; because the man of the Spiritual Church has no other perceptions than those which he has through **Knowledges** from doctrine or from the Word; for these become of his faith, thus of his conscience from which is his perception.

2761<sup>2</sup>. 'The sea' = **Knowledges**.

2781<sup>2</sup>. 'Beasts of the south' = those who are in the **Knowledges** of good and truth, but who make them to be not of life but of knowledge. 3048<sup>3</sup>.

2832<sup>2</sup>. That the strength is in **knowledges** and the **Knowledges** of truth. Sig.

2850<sup>2</sup>. **Knowledges** relate to the Rational . . . scientifics to the Natural.

[A.] 2913<sup>2</sup>. 'Heth'=the exterior **Knowledges** which regard life, which are the external truths of the Spiritual Church.

2960<sup>2</sup>. Because good is perfected by the imbuements of the **Knowledges** of truth.

2967. 'A merchant'=those who have the **Knowledges** of good and truth; and 'merchandise'=these **Knowledges** themselves. Fully ill.

—<sup>3</sup>. 'Waters'= **Knowledges**; and 'the sea,' a gathering together of them.

—<sup>4</sup>. 'The merchandise with which they traded'=the **Knowledges** of good and truth; for thence exclusively come wisdom and intelligence... But when the **Knowledges** are for the sake of self... they have no life, and they are utterly deprived of them; in the life of the body by embracing falsities... and evils... and in the other life by a complete deprivation of all truths. Sig.

—<sup>8</sup>. That all the **Knowledges** of good and truth are from the Lord. Sig.

—<sup>9</sup>. 'To buy and sell'=to acquire the **Knowledges** of good and truth; and, through them, good itself.

2972. 'Every tree in the field'=the interior **Knowledges** of the Church.

2973. The exterior **Knowledges**. Sig. . . Exterior **Knowledges** are those of the rituals and doctrinals which are of the External Church; but interior **Knowledges** are those of the doctrinals which are of the Internal Church.

2992<sup>8</sup>. Which can never come to the **Knowledge** of man. 2994<sup>9</sup>.

3030<sup>4</sup>. That to the good of (the Lord's) Rational, truth should be adjoined, and this by the common way, that is, by means of scientifics and **Knowledges** from the natural man.

3033<sup>2</sup>. When a man has the affection of good... then when anything is to be thought which is to be willed and done, his good will inflows into his thought, and there applies and injoins itself to the **Knowledges** which are therein, as to its recipient vessels...

3048<sup>2</sup>. For the Rational as to truth can never be born and perfected without scientifics and **Knowledges**.

—<sup>3</sup>. 'Treasures'= **Knowledges**...

—<sup>6</sup>. 'Arabia,' and 'the kingdoms of Hazor'=those who are in the **Knowledges** of celestial and spiritual things... merely to be thought wise and intelligent.

3051. 'Aram Naharaim'=the **Knowledges** of truth; (for) 'Aram,' or Syria,=the **Knowledges** of good.

3079. Vessels = receptacles, as are scientifics and **Knowledges** relatively to truths.

—<sup>2</sup>. 'The vessels of gold and silver' (out of which Belshazzar drank)=the **Knowledges** of good and truth, which were profaned; for 'the Chaldeans'=those who are in **Knowledges**...

—<sup>4</sup>. 'Empty vessels'= **Knowledges** in which there is no truth.

—'. 'Water flowing from buckets'= truths from **Knowledges**.

3081. 'A man had not **Known** her' (Gen.xxiv.16)=pure from everything false.

3122<sup>9</sup>. 'No **Knowledge** of God' (Hos.iv.1)=no reception of the influx of the truth of faith.

3161<sup>2</sup>. A man becomes rational by means of scientifics, namely, by means of **Knowledges** of many genera and species, the first of which are media to those which next follow, and so in order down to the last ones, which are of the spiritual things of the Lord's Kingdom, and are called doctrinal things...

3219. When the Angels are discoursing about **Knowledges**... birds appear... (and also objects of the vegetable kingdom. 3220.)

3240<sup>2</sup>. 'Sheba and Dedan'=the **Knowledges** of celestial things; or, those who are in the **Knowledges** of celestial things, that is, who are in the doctrinals of charity; for doctrinals are **Knowledges**.

—<sup>6</sup>. In the proper sense, 'Sheba'=those who are in **Knowledges** of good; 'Dedan' those who are in **Knowledges** of truth from good.

3242<sup>4</sup>. 'Women who had **Known** a man' (Num.xxxi.17)=affections of falsity.

3304<sup>2</sup>. Therefore infants are devoid of all **Knowledge** of truth.

3353<sup>2</sup>. 'There shall be famines and pestilences'=that there will no longer be any **Knowledges** of good and truth.

3364. A lack of the **Knowledges** which are of the natural man (is treated of there); and a lack of the **Knowledges** which are of the rational man (is treated of here).

3391. The doctrine of faith regarding rational things in **Knowledges**. Sig. and Ex.

—'. The things which appear by the internal sight in general are **Knowledges**, which are of the external man. Rational things... that is, spiritual truths, are not **Knowledges**, but are in **Knowledges**; for they are of the Rational, thus of the internal man; and it is the internal man who regards the things which are of the external man, thus who regards truths in **Knowledges**; for **Knowledges**, being of the natural man, are vessels recipient of rational things.

3408. The natural good (here meant) is that which is procured by means of the **Knowledges** of truth joined to the affection of good.

3420. That those who were in the mere knowledge of **Knowledges** denied these truths. Sig.

—'. They are in the knowledge of **Knowledges** who are in the doctrinal things of faith, and do not want to know the truths of **Knowledges** or of doctrinal things. The truths of **Knowledges** or of doctrinal things are those things which are of life... Doctrine, to which belong doctrinal things and **Knowledges**, only teaches these truths...

3502<sup>2</sup>. The Natural is not made new... except through doctrinal things, or the **Knowledges** of good and truth; the celestial man first through the **Knowledges** of good, and the spiritual man first through the **Knowledges** of truth. Doctrinal things, or the **Knowledges** of good and truth, cannot be communicated to the natural man, thus neither can they be conjoined and appropriated, except through delights accommodated to

him; for they are insinuated through an external or sensuous way. Tr.

3508<sup>2</sup>. It is according to order that (regeneration) be effected through truth, that is, through the **Knowledges** of good and truth; for without them the Natural cannot be enlightened by the Rational . . . thus cannot be regenerated, **Knowledges** being the vessels which receive the good and truth inflowing from the Rational . . . The vessels which receive the good and truth from the Rational are the truths themselves of the Natural, which are nothing but scientifics, **Knowledges**, and doctrinals.

3518<sup>2</sup>. By the good which he derives from his parents . . . scientifics are introduced, and afterwards the **Knowledges** of truth . . .

3570<sup>6</sup>. To foods correspond scientifics and **Knowledges** . . .

3603<sup>2</sup>. As they do not live according to them, they have no perception of this good and truth, but have only **Knowledges** separated from them.

3639<sup>6</sup>. From the situation itself it is **Known** . . .

3665<sup>2</sup>. Interior truths are no other than the **Knowledges** of such things as inmosty contain Divine things. For there are **Knowledges** of things in which inmosty there is not anything Divine, and there are those in which there is. The **Knowledges** in which there is inmosty what is Divine are such that they can admit interior truths more and more successively and in order; but the **Knowledges** in which there is not what is Divine are such that they do not admit, but reject them. For the **Knowledges** of external and corporeal good and truth are like ground which according to its own nature admits seeds of this and of no other nature, bringing forth one kind of seed, and suffocating another. The **Knowledges** in which there is inmosty what is Divine admit into themselves spiritual and celestial truth and good; for from the Divine which is within and disposes, they are such: whereas the **Knowledges** in which there is not what is Divine admit only falsity and evil; for they are of such a nature. Those **Knowledges** of external and corporeal truth which admit spiritual and celestial truth and good, are here signified by 'the daughters of Laban from the house of Bethuel;' but those which do not admit it, are signified by 'the daughters of Canaan.'

—<sup>3</sup>. The **Knowledges** which are learned from infancy to childhood are as it were most general vessels, which are to be filled with goods; and, as they are filled, the man is enlightened. If the vessels are such that genuine goods can be in them, the man is enlightened from the Divine which is within them, and this successively, more and more: whereas, if they are such that genuine goods cannot be in them, he is not illuminated. He indeed appears as if he were enlightened, but it is from fatuous lumen, which is of falsity and evil; but he is really obscured by them more and more as to truth and good.

—<sup>4</sup>. Such **Knowledges** are manifold, so manifold, that they can scarcely be enumerated as to their genera, still less be distinguished as to their species; for they are derived from the Divine in a manifold way through the Rational into the Natural. For some inflow im-

mediately through the good of the Rational, and thence into the good of the Natural, and also into the truth of this 'good,' and thence again into the external or corporeal Natural, and there too they go off into various streams; and some inflow immediately through the truth of the Rational into the truth of the Natural, and also into the good of this truth, and thence again into the external or corporeal Natural. They are circumstanced like nations, families, and houses, and like the relationships by blood and marriage therein, in that there are some which descend in a direct line from the first father, and some which descend in an oblique line, or more and more collateral . . .

—<sup>5</sup>. As to the **Knowledges** themselves of external or corporeal truth, which are from collateral good, and have in them what is Divine, and thus can admit genuine goods, such as are with infant children who are afterwards regenerated, they are in general such as are those of the historicals of the Word. Enum. These are **Knowledges** which have in them what is Divine, and admit into themselves spiritual and celestial goods and truths, because they represent and signify them. Such **Knowledges** also are the rest which are in the historicals of the Word. Enum. When these and such **Knowledges** are known and thought of by an infant child, the Angels who are with him think about the Divine things which they represent and signify; and as the Angels are affected with these things, their affection is communicated, and causes the delight and pleasure which the child has from those **Knowledges**, and prepares his mind to receive genuine truths and goods. Such and very many others are the **Knowledges** of external and corporeal truth from collateral good.

3675. 'He went to Paddan-aram' = the **Knowledges** of this truth.

3676<sup>2</sup>. External truth, from which is the good which here is 'Jacob,' is nothing else than **Knowledges**; for these are the truths which are first of all imbibed, and are also accounted as truths by those who are at the beginning of regeneration. But **Knowledges** are not truths in themselves, but from the Divine things which are in them; when these shine forth they then first become truths. Meanwhile they are only as it were general vessels, through which and in which truths can be received . . . as are all scientifics when they are first learned.

3679<sup>6</sup>. From these ultimate or extreme things all the regeneration of the Natural begins. These extreme or ultimate things are the first **Knowledges**, such as are those of infants and children.

3680. The beginning of coming forth through the **Knowledges** of this good. Sig.

— They are called **Knowledges** of good, because all truths are **Knowledges** of good . . . But in so far as truths regard doctrine, they are called **Knowledges** of truth.

3685. 'He went to Paddan-aram' = to imbue the **Knowledges** of that good and truth.

3688<sup>2</sup>. The truth of good . . . inflows thus into these [acts], and operates this according to the **Knowledges** in which the child is.



[A. 3688]<sup>f</sup>. For the interior good of charity cannot inflow into any other truth than that which is of his **Knowledge** . . .

3693<sup>f</sup>. They are imbued with the **Knowledges** of good and truth as to this thing, which is signified by 'to wash themselves with waters in the evening.'

3701<sup>f</sup>. For without knowledge, or **Knowledge**, man cannot be imbued with any good . . . To this end such **Knowledges** are insinuated into him as are not quite contrary to those which he had before. Examps. . . These and the like **Knowledges** are those of the infancy of his new life . . .

3726<sup>f</sup>. It has been said that good from the Lord can be implanted in **Knowledges** . . . They who have no other idea about **Knowledges** . . . than that they are abstract things . . . cannot possibly apprehend what it is for good to be implanted in **Knowledges** . . . But it is to be known that **Knowledges** and truths are no more things abstracted from the purest substances . . . of the spirit, than sight is abstracted from . . . the eye . . . There are purer substances, which are real, from which they come forth, the variations of the form of which, animated and modified by an influx of life from the Lord, present them . . .

3735<sup>f</sup>. They who have been in the life of good, after death come into the **Knowledges** and perception of all these things . . .

3762. The truths of love, (or) celestial truths . . . are **Knowledges** about charity towards the neighbour and about love to the Lord. Tr. and Ill.

—<sup>6</sup>. 'The sons of the east,' in the opposite sense, = the **Knowledges** of evil and falsity, thus those who are in them. Ill.

3863<sup>f</sup>. 'To see in seeing and not to Know' (Is. vi. 9) = to understand what is true, and still not to acknowledge.

3913. 'A maid-servant' = the affection of the **Knowledges** which are of the exterior man.

—<sup>3</sup>. The spiritual man is in his bliss when he is in the **Knowledges** of good and truth; which are his wealth . . .

3989. **Knowledge**. Sig. 4714. 5255.

4017. 'Waters' = **Knowledges** and scientifics, which are the truths of the Natural.

4027<sup>f</sup>. They who are not regenerate . . . are outside of **Knowledges**, because they are outside of perceptions.

4096<sup>f</sup>. He who has spiritual **Knowledges** as an end . . .

—<sup>5</sup>. The good which is of love and charity inflows . . . into no other things with man than the **Knowledges** which are with him; and as the good is fixed there, the thought is kept in the truths which are of **Knowledges** . . .

4107. 'Which he had acquired in Paddan-aram' = the **Knowledges** of good and truth in the Natural.

4136<sup>f</sup>. Man has no **Knowledges** of this subject, and at this day does not desire any; and as the Lord does not inflow immediately with man, and teach him, but inflows into his **Knowledges**, thus mediately, therefore he cannot possibly know . . .

4231. No one is born into (spiritual) good; but is

led into it by the Lord through the **Knowledges** of good and truth.

4247<sup>f</sup>. Good . . . then, has no vessels . . . for at the beginning of regeneration man is not as yet in **Knowledges** . . . But when the man is being regenerated, which takes place in adult age, when he is in **Knowledges**, then good manifests itself.

— . All the Scientific and all the **Cognitive** are insinuated through the sight or hearing into the thought, and thence into the will, and from the will through the thought into the act . . .

4248<sup>f</sup>. Before this, the man cannot undergo temptations, because he is not yet in the **Knowledges** by which to defend himself, and to which he may have recourse for comfort . . .

4255. 'Jordan' = initiation into the **Knowledges** of good and truth. —<sup>2</sup>, Ex.

— . That he had little of truth when he was being initiated into **Knowledges**; and that afterwards he had many truths and goods. Sig. and Ex.

—<sup>2</sup>. For the **Knowledges** of good and truth are the first things; and, at last, when the man becomes a Church . . . they become the last.

4334<sup>f</sup>. 'And Knew not till the flood came' (Matt. xxiv. 39) = that they will not know that 'they are inundated . . .

4345. The affections of knowledges and of **Knowledges** are in the highest degree external; for the knowledges and **Knowledges** themselves are the things from which and in which are truths.

4360<sup>f</sup>. All infants are in sensuous scientifics, and they serve as planes . . . for the **Knowledges** of spiritual things.

4395. Exterior **Knowledges**, which serve to introduce genuine goods and truths. Sig.

4424. For the **Knowledges** of good and truth are separated from such in the other life. Sig.

4429. 'To see' = to Know.

4453. 'To trade' = to acquire **Knowledges**. Ex. and Ill.

4539. **Knowledges** are in the Natural, or in the ultimate of order.

4598. Progression towards interior things . . . is not progression into the **Knowledges** of interior truth; for **Knowledges** effect nothing unless the man is affected with them. But (it) is progression towards Heaven and the Lord through the **Knowledges** of truth implanted in the affection thereof . . .

4599<sup>f</sup>. The **Knowledges** of interior truth. Sig.

4638<sup>f</sup>. He who is in the **Knowledges** of truth, and does not do them, is called 'a foolish man.'

4791. They who love the Word of the Lord, and desire thence the **Knowledges** of truth and good, belong to the province of the tongue . . .

4844<sup>17</sup>. The **Knowledges** of truth and the scientifics (of the Ancient Church) were to Know and know what the rituals of their Church represented . . .

4914. 'To Know' = to be conjoined.

5248. From their garments they can be **Known** . . .

5276°. **Knowledges** are nothing else than the truths of the natural man, but which have not as yet been appropriated to him. The multiplication of such truths is here meant (by 'the seven years of plenty'). **Knowledges** do not become truths with a man until they are acknowledged with the understanding, which takes place when they are confirmed by him; and these truths are not appropriated to him, until he lives according to them.

5280. 'The plenty shall not be **Known** . . . ' 'To be **Known**'=to be apperceived.

—<sup>2</sup>. The **Knowledges** of good from the Word, or from doctrine thence, are called truths of faith . . .

5309. 'To **Know**,' when predicated of God,=foresight and Providence; for it cannot be said of God that He **Knows** [or takes knowledge], for He knows=*novit*—all things from Himself; and the faculty of **Knowing** with man is from Him; and therefore to **Know**, in God, is to foresee and provide. To foresee is to **Know** from eternity to eternity; and to provide is to do it.

5402. By the scientifics of the Church . . . are meant all the **Knowledges** of truth and good before they have been conjoined with the interior man, or through the interior man with Heaven, and thus through Heaven with the Lord . . .

5649°. The **Knowledge** of a thing must precede the perception of it.

6025. Their being born in Paddan-aram represented that the man of the Church must be regenerated through the **Knowledges** of good and truth.

6110°. That the angelic Heaven has such an appetite for truths and goods, and for the **Knowledges** of them, scarcely anyone can believe . . . They will say, What are the **Knowledges** of good and truth to me?

6240. He who has not the perception of good, but only the **Knowledge** that it is true, because he has been so instructed . . . is not a truly rational man . . .

6385°. The **Knowledges** of good and truth are described by such things as belong to a ship. Enum.

6386°. Doctrinal things are those which are from the Word; **Knowledges** are those which are from these doctrinal things on the one side, and from scientifics on the other; and scientifics are those which are of experience from self and from others.

6390°. 'The classes of Reuben'=those who are in the **Knowledges** of the truth of faith.

6435°. The **Knowledges** of good and truth (which) flow from the goods of celestial and spiritual love. Sig.

6471. A Spirit who supposed that he excelled in the **Knowledges** of faith.

6538°. For the **Knowledges** of good and truth are the first things through which man is initiated into the things of the Church.

6539. For before the **Knowledges** of good and truth, which are the initiaments, can be implanted in good . . . there is grief. Sig.

6596. At that time, the scientifics of the Church were **Knowledges** of the representatives and significatives which had been in the Ancient Church.

6696. The Spirits of Mercury are allowed to wander about, and to acquire for themselves the **Knowledges** of the things which are in the universe. 6811. 6926.

6727. 'To **Know** what would be done to him' (Ex.ii. 4)=observation.

6806. 'And God took **knowledge**' (ver.25)=that He endowed with charity. . . For it is charity which conjoins the Lord with man, and causes the Lord to be present with him, consequently to **Know** him. The Lord does indeed **Know** all in the universe, but not as a father does his sons, except those who are in the good of love and of charity. Ill.

—<sup>2</sup>. (Thus) 'to be **Known**,' when said by the Lord,=to be in the good of charity; that is, to be endowed with that good . . . and 'not to be **Known**,'=to be in evil.

—<sup>3</sup>. 'To **Know**' involves conjunction; and a man is said to be so far '**Known**' to the Lord, as he is conjoined with Him. The Lord also **Knows** those who are not conjoined . . . but as these are in evil, they are in a different presence, which is as it were absence . . .

—<sup>4</sup>. So Angels and Spirits who are alike as to states of life . . . mutually **Know** each other; whereas they who are unlike as to states of life . . . do not so well **Know** each other . . .

6814°. The Spirits of Mercury excel but little in the faculty of judgment . . . for bare **Knowledges** delight them.

6815. It was granted to insinuate to them, whether they wanted to perform any use from their **Knowledges**; for to be delighted with **Knowledges** is not sufficient, because **Knowledges** regard uses, and uses must be the ends; that from **Knowledges** alone they have no use, but others have to whom they may be willing to communicate their **Knowledges**; and that it is not at all proper for a man who wants to be wise to stand still in **Knowledges** alone, because these are only instrumental causes . . . But they replied that they are delighted with **Knowledges**, and that to them **Knowledges** are uses.

6865°. The false Scientific is what most infests those who are of the Spiritual Church. The reason is that they have no perception of truth from good, but only the **Knowledge** of truth from doctrine.

6926. The Spirits of Mercury . . . act as a one, so that the **Knowledges** of each are communicated to all, and the **Knowledges** of all to each.

6990. 'One who sees, or one who is blind'=faith through **Knowledges**, and no faith through no **Knowledges**.

7072. For flying things=the **Knowledges** of things.

7175°. Moreover, the **Knowledges** of immaterial things are represented in the other life by crystals.

7209. 'Ye shall **Know** that I am Jehovah your God' (Ex.vi.7)=apperception then that the Lord is the only God. 'To **Know**'=to apperceive.

7245°. That nation rejected the very **Knowledges** of internal things.

7280. 'The Egyptians shall **Know** that I am Jehovah' (Ex.vii.5)=that they shall have fear of the Divine.

[A.] 7324. 'Pools'=intelligence from the **Knowledges** of good and truth; for . . . collections of water, and lakes, =**Knowledges** in the complex through which is intelligence. Ill.

7553<sup>6</sup>. 'Trees burnt up'=the **Knowledges** of truth destroyed by the evil of cupidities.

7647. The consuming of all the **Knowledges** which they have from the Church. Sig.

7743<sup>3</sup>. The bird turned into stone=the life of **Knowledges** without love . . .

7748. They who love **Knowledges** alone, and not a life according to them, have relation to the interior membrane of the skull.

7749. They who love **Knowledges** alone, and not a life according to them, for the most part glory on account of them, and seem to themselves wiser than all others; thus they love themselves, and despise others, especially those who are in good, these they regard as simple and unlearned. But the lot is inverted in the other life; there, those wise persons seem to themselves to become fools, and those simple persons wise.

7750. As by the bird of stone was represented those who are in **Knowledges** alone, and not in the life of love, and as consequently they have almost no spiritual life, we may show that those only have spiritual life who are in heavenly love, and thence in **Knowledges**; and that love contains in itself the whole **Cognitive** which is of that love. (Shown by the case of animals and birds.)

7770<sup>2</sup>. 'Take the talent from him, and give it to him who hath ten talents' . . . 'Whosoever hath, to him shall be given, so that he shall have abundantly; but whosoever hath not, even that which he hath shall be taken away from him.' The reason is, that the **Knowledges** of good and truth with the evil are applied to evil uses; and the **Knowledges** of good and truth with the good are applied to good uses. The **Knowledges** are the same, but the application to uses makes the quality of them with each person; as is the case with the riches of the world . . . from which it is evident, that the same **Knowledges**—like the same riches—which had been with the evil, can be with the good, and can serve for good uses. (This was also represented by) the sons of Israel borrowing from the Egyptians vessels of silver and vessels of gold . . .

—<sup>4</sup>. 'Merchandise and meretricious hire'=**Knowledges** applied to evil uses. That these shall be given to the good, who will apply them to good uses. Sig.

—<sup>5</sup>. 'The profit which is devoted to Jehovah'=the **Knowledges** of truth and good.

8426. 'In the evening ye shall Know . . . ' (Ex.xvi.6) . . . 'To Know'=to be revealed.

8449. 'Ye shall Know that I am Jehovah' (ver.12)=that they may know that the Lord is the only God.

8562. For as water and drink recreate the natural life, so do truths and the **Knowledges** of truth the spiritual life . . .

8568<sup>7</sup>. 'Springs of waters'=the **Knowledges** of truth from the Word.

8963. Therefore, man is not admitted into combat until he is in the **Knowledges** of truth and good . . .

8994<sup>4</sup>. Therefore, **knowledges** and **Knowledges** are represented by 'men-viros.'

—<sup>e</sup>. But with those who are in the Celestial Kingdom . . . the wives are in the **Knowledges** of good and truth.

9011<sup>6</sup>. 'The forest'=the Church as to the **Knowledges** of truth; 'Carmel'=the Church as to the **Knowledges** of good. In like manner, 'Lebanon and Hermon.'

9103<sup>4</sup>. Therefore, the **Knowledges** of spiritual things must be with a man in his Natural, in order for spiritual perception to come forth; and the **Knowledges** of spiritual things must be from revelation. When the light of Heaven inflows into these **Knowledges**, it inflows into its own . . .

—<sup>e</sup>. This influx (of light from Heaven) accommodates itself according to the analogous and corresponding **Knowledges** of truth in the Natural.

9230<sup>2</sup>. So long as the truths of the Church go no further (than the memory and the understanding), they are only **Knowledges** and scientifics; and, relatively to goods, are outside the man himself . . .

9231<sup>3</sup>. 'The crimson and fine linen' with which the rich man was clothed,=the **Knowledges** of good and truth from the Word. 9467<sup>5</sup>, Ex.

9279<sup>2</sup>. The things which have relation to truth are called scientifics and **Knowledges** . . .

—<sup>3</sup>. It is the **Knowledges** of the truth and good of faith from the Lord, and thence of faith in the Lord, which open the intellectual things of the internal man . . .

9297<sup>6</sup>. Hence it is that Spirits are instantly **Known** there as to their quality . . .

9325<sup>9</sup>. 'A new cruse,' or new vessel,=scientifics and **Knowledges** of good and truth.

9372<sup>8</sup>. John the Baptist's 'meat'=spiritual nourishment from the **Knowledges** of truth and good from the Word.

9391<sup>5</sup>. Here are described those who are in abundance of the **Knowledges** of good and truth, and still live evilly.

—<sup>6</sup>. By 'the prodigal son' are meant those who have been prodigal of heavenly riches, which are the **Knowledges** of good and truth.

9394. As scientifics are **Knowledges**, they serve the sight of the internal man as a kind of mirror in which to see such things as are of service to him; for they fall under the view of the internal man as do fields full of plants, flowers, etc. . . under the view of the external man.

—<sup>2</sup>. (Thus) scientifics and **Knowledges**, which are things of the memory, serve those who are in the loves of self and of the world as means to confirm falsities against truths, and evils against goods . . . Hence it is that the learned, who are such, are more insane than the simple . . .

9544. (The vessels of the table of the bread of faces)=the **Knowledges** of celestial good and truth. The **Knowledges** of these goods are signified by these vessels; and as **Knowledges** are signified, and **Knowledges** are of the memory of the natural man; and as the Natural

is external, therefore it is said, 'with which the table shall be covered.'

9688<sup>3</sup>. The **Knowledges** of truth and good are the scientifics of the Church. 9755<sup>6</sup>.

9723<sup>3</sup>. The scientifics which have served these uses are signified by 'the ashes' which are to be removed; and the **Knowledges** of truth and good, through which man has spiritual life, after they have served their use, that is, after they have imbedded life, are signified by 'the ashes of the altar,' which also are to be removed.

9724. Vessels, in general, = the things of the external memory, or scientifics; and, in holy things, the **Knowledges** of good and truth, which are means for the worship of the Lord . . .

9755<sup>6</sup>. It here treats of the vastation of the **Knowledges** of good and truth.

9841<sup>4</sup>. The truths of faith from love are not the bare **Knowledges** of such things in the memory, and thence in the understanding . . .

9768<sup>3</sup>. The **Knowledges** of good are the truths of celestial love.

9945. 'Thou shalt make with the work of the embroiderer' = the **Knowledges** of good and truth. 'The work of the embroiderer' = scientifics; and the reason it is said the **Knowledges** of good and truth, is that by these are meant interior scientifics, such as are of the Church concerning faith and love . . . and all things in the Spiritual World are held in connection by means of **Knowledges** and the derivative affections.

10021<sup>3</sup>. That the **Knowledges** of truth and good are implanted in the innocence of infancy, as in their plane. Refs.

10026. For **Knowledge** must precede, before man can have faith, and live the life of faith . . .

10037<sup>4</sup>. 'They who have eaten delicacies' = those who have the Word, and thence the **Knowledges** of truth; 'those brought up upon crimson' = those who are in the **Knowledges** of good.

10155. 'They shall **Know** that I am Jehovah their God' (Ex.xxix.46) = what is perceptive that all good and truth are from the Lord. 'To **Know**' = to understand, believe, and perceive . . . because it is said of both the Intellectual and the Voluntary of man. When it is said of the Intellectual only, it = to understand; when of the Intellectual and at the same time of the Voluntary, it = to believe; and when of the Voluntary only, it = to perceive: and therefore with those who are solely in the knowledge of a thing, and thence in thought concerning it, 'to **Know**' = to understand; but with those who are in faith, 'to **Know**' = to believe; whereas with those who are in love, 'to **Know**' = to perceive.

—<sup>2</sup>. But when 'to **Know**' is conjoined with 'to understand,' 'to see,' and 'to believe,' then 'to **Know**' = to perceive; because to understand, to see, and to believe, relate to the understanding, consequently to truth; but to perceive, to the will, consequently to good. Ill.

—<sup>3</sup>. In these passages, 'to **Know**' = to perceive; and to perceive is from good.

—<sup>4</sup>. As 'to **Know**,' in the proper sense, = to perceive

from good, it is said, 'It is **Known** from the heart' (Deut.viii.5); . . . and to do what is good is called 'to **Know** Jehovah' (Jer.xxii.16).

10182<sup>5</sup>. Hence it is that from the evil . . . there is taken away persuasive faith, and also all **Knowledge** of truth . . .

10199<sup>6</sup>. 'Sheba and Raamah' = those who are in the **Knowledges** of celestial and spiritual things.

10227<sup>16</sup>. It here treats of the Church which places everything of the Church in bare **Knowledges** . . . when yet **Knowledges** are nothing but means to amend and perfect the life; and therefore he who possesses them without a life according to them, is 'miserable, needy, blind, and naked.'

—<sup>17</sup>. It here treats of those who acquire **Knowledges** without the end of any use, except that they . . . may know, when yet life is that to which they should be of service.

10258<sup>2</sup>. 'Dan and Javan' = those who are in the **Knowledges** of celestial things.

10272<sup>2</sup>. By ministering goods and truths, are meant the goods and truths which are in the external man, which are called **Knowledges** and scientifics . . .

10367<sup>4</sup>. Hence it is that the **Knowledges** of truth and good must precede, and must enlighten the understanding of man; for the understanding of man has been given in order that it may be enlightened through the **Knowledges** of good and truth, to the end that they may be received by his will, and become good . . .

10400<sup>6</sup>. Hence man has illustration when he is reading the Word, but according to the light which he is able to have by the means of the **Knowledges** which are with him. 10402<sup>9</sup>.

10445. (The multiplication of) goods and truths and their **Knowledges**. Sig.

10551<sup>2</sup>. The light of Heaven inflows and enlightens, although the man is unaware of it. The reason (of which) is, that that light inflows into the **Knowledges** which are in the man's memory, and these **Knowledges** are in natural light; and as the man thinks from these **Knowledges** as from himself, he cannot apperceive the influx . . .

10565. 'To **Know** Jehovah' = to know the quality of the Divine with them.

H. 46. (In Heaven) all who are in like good **Know** each other . . .

352<sup>3</sup>. If man were born into the order of his life . . . he would be born into intelligence and wisdom, and thence also into the faith of all truth, in proportion as **Knowledges** accede.

355<sup>6</sup>. Therefore, in proportion as the spirit of a man has been made rational by **Knowledges** and knowledges in the world, he is rational after (death) . . .

356. But they who through **Knowledges** and knowledges have acquired intelligence and wisdom—who are they who have applied all things to the use of life, and at the same time have acknowledged the Divine, loved the Word, and lived a spiritual moral life—with these, knowledges have served as means of being wise, and also of strengthening the things which are of faith . . .

[H. 356]<sup>3</sup>. From these things it is evident that through **Knowledges** and **knowledges** man becomes spiritual, and that these are means of being wise, but only with those who have acknowledged the Divine in faith and life.

356. App.<sup>1</sup>. That man is to be imbued with **knowledges** and **Knowledges**, because by these he learns to think, afterwards to understand what truth and good are, and at last to be wise. Refs.

— That **Knowledges** open the way to the internal man, and afterwards conjoin him with the external man according to uses. Refs.

427<sup>2</sup>. They who come out of the World of Spirits into Heaven, (or Hell), see each other no more, and do not **Know** each other, unless they are alike in mind from a like love.

457<sup>2</sup>. I have seen some recently from the world, and I **Knew** them from their faces and speech; but when they were seen afterwards, I did not **Know** them.

—<sup>e</sup>. Hence it is that all who have **Known** each other in the world, **Know** each other also in the World of Spirits; but not in Heaven or in Hell.

469. Hence it is that Spirits and Angels, equally with men, are perfected in intelligence and wisdom through the **Knowledges** of truth and good. . . I have seen . . . that those who have been in any truth from simple good, were imbued with **Knowledges**, and through these with intelligence, and afterwards were carried up into Heaven.

—<sup>2</sup>. But it is to be known that they are not imbued with **Knowledges**, and through them with intelligence, any further than to the degree of the affection of good and truth in which they had been in the world . . .

—<sup>e</sup>. That Spirits and Angels are continually being perfected in intelligence and wisdom through the **Knowledges** of truth and good. Refs.

481<sup>2</sup>. After the first and second states (after death) are passed, they are separated so that they no longer see, nor **Know** each other; for everyone becomes his own love . . .

494. As the spirit of a man just after his life in the world is such, he is then **Known** by his friends . . . for Spirits perceive this not only from his face and speech, but also from the sphere of his life when they approach.

517<sup>e</sup>. (Thus) **Knowledges**, which are external truths, do not cause that anyone comes into Heaven; but the life itself, which is the life of use, which has been implanted through **Knowledges**.

518. But (these learned Spirits) were explored, as to whether their **Knowledges** resided in the memory, or in the life . . .

—<sup>2</sup>. But those with whom **Knowledges** resided in the memory only . . . at the influx of the light of Heaven began to be darkened . . . They were afterwards instructed that **Knowledges** do not make an Angel, but the life itself which they have obtained through **Knowledges**; because, regarded in themselves, **Knowledges** are outside of Heaven; but life through **Knowledges** is within Heaven.

552. After the first and second state (after death) are passed, a Spirit is at once **Known**, as to his quality,

when he is looked at; not only from his face, but also from his body, and also from his speech and gestures . . .

N. 1<sup>2</sup>. By 'the foundations of the wall which were of every precious stone,' are meant the **Knowledges** upon which that doctrine is founded.

48<sup>5</sup>. That the truths which are in the natural man are called **scientifics** and **Knowledges**. Ref.

51. (Passages on the subject of the **knowledges** and **Knowledges**, through which the internal spiritual man is opened.)

—<sup>2</sup>. For the sake of distinction, the **scientifics** which belong to the spiritual state and life are called **Knowledges**, which are chiefly doctrinal things. Ref.

—<sup>3</sup>. That the sight of the internal man calls forth nothing else from the **scientifics** and **Knowledges** of the external man than those which are of the love of the former. Ref.

— That **scientifics** and **Knowledges** are disposed and conjoined fascicularly according to the loves through which they have been introduced. Ref.

— That the **scientifics** and **Knowledges** with a man are implanted successively in his loves, and dwell in them. Ref.

—<sup>4</sup>. That **scientifics** and **Knowledges**, being of the external or natural man, are in the light of the world . . . Ref.

52. That **scientifics** and **Knowledges** are of the exterior memory. Refs.

J. 12<sup>2</sup>. There is (a mental) extension according to the increments of wisdom, thus according to the plurality of the **Knowledges** of truth which have been implanted in the understanding . . .

C. J. 14<sup>e</sup>. Spiritual light . . . enters with man into his understanding, in proportion as he is in the faculty of perceiving, from the **Knowledges** he has received.

Life 27<sup>2</sup>. These are **Knowledges** without life . . . and such, in time, perish . . .

—<sup>e</sup>. But still **Knowledges** are most necessary . . .

F. 25. That the **Knowledges** of truth and good are not of faith before man is in charity; but that they are the storehouse from which the faith of charity can be formed. Gen.art.

28. This storehouse is most necessary, because without it faith cannot be formed; for the **Knowledges** of truth and good enter faith, and make it. If there are none, faith does not come forth . . . If they are few, faith is small and needy. If they are many, faith is rich and full . . .

29. The **Knowledges** of genuine truth and good make faith, and not at all the **Knowledges** of falsity . . .

31. The **Knowledges** of truth and good which precede faith . . . —<sup>e</sup>.

— As soon as charity is implanted, these **Knowledges** become of faith . . .

32. Spiritual heat in its essence is charity, and it vivifies the **Knowledges** of truth and good which are therein, and from them forms faith.

33. The **Knowledges** of truth become truths with one who is regenerate; and also the **Knowledges** of good; for the **Knowledge** of good is in the understanding.

W. 1<sup>o</sup>. Not from **Knowledge** . . . but from experience . . .

146<sup>o</sup>. Without the **Knowledge** that . . .

185. Without a **Knowledge** of these degrees . . . —2.  
189.

189<sup>o</sup>. The mere **Knowledge** of abstract things . . .

220<sup>o</sup>. The Angels have such **Knowledge** from . . .

237. The spiritual degree . . . grows through the **Knowledges** of truth and good, or through spiritual Truths.

P. 60. In the Angelic there is a **Knowledge** of the way from walking in it, and a walking in the way through the **Knowledge** of it.

91<sup>o</sup>. The acknowledgment of the Lord from wisdom, which, regarded in itself, is only **Knowledge**, exists from doctrine.

96<sup>o</sup>. For **Knowledges** are like the tools of a workman . . .

233<sup>o</sup>. Truths in the memory, in themselves are **Knowledges** . . .

250<sup>o</sup>. These **Knowledges** are the things of which the good are to 'make themselves friends,' and which 'receive them into eternal habitations.'

275. The **Knowledge** of evil after the fall is meant by eating of the tree of the knowledge of good and evil.

335. These truths in themselves are **Knowledges**, from which are knowledges.

R. 74<sup>o</sup>. The **Knowledges** of good and truth from the Word are truths.

143. 'Who have not **Known** the depths of Satan' (Rev. ii. 24) = who do not understand their interior things . . .

244. 'The fourth animal was like a flying eagle' = the Divine truth of the Word as to **Knowledges**, and the derivative understanding.

—e. 'An eagle,' in the opposite sense, = the **Knowledges** of falsity, from which the understanding is perverted. III.

320<sup>o</sup>. He showed that with those now seen there were not any **Knowledges** of good and truth from the Word, nor the understanding of them; and they who are such, in the Spiritual World appear pale.

345. Who alone **Knows** all and each one. Sig.

406. 'The third part of the ships perished' = that all the **Knowledges** of good and truth from the Word which are of service for the use of life, were destroyed with them.

— The **Knowledges** of good and truth are the necessities for all the use of the spiritual man; for from them is the doctrine of the Church, and according to this is life. 'Ships' = these **Knowledges**. Ex. and III.

534. The wisdom and intelligence of the New Church from the **Knowledges** of Divine good and Divine truth from the Word. Sig.

889. Thirst for the **Knowledges** of truth from the Word from natural use, and also from spiritual use. Ex.

899. 'Having twelve gates' = all the **Knowledges** of truth and good there, through which man is introduced into the Church.

900. The Divine truths and goods of Heaven . . . in these **Knowledges**; and also guards lest anyone should enter into them except from the Lord. Sig.

—e. The **Knowledges** of good and truth from the Word, when there is in them what is spiritual from the Lord, are not called **Knowledges**, but truths; whereas if (that) is not in them they are nothing but scientifics.

901. That the **Knowledges** of truth and good, in which there is spiritual life from the Lord, and through which there is introduction into the New Church, are for those who are more or less in love, or the affection of good; and for those who are more or less in wisdom, or the affection of truth. Sig. and Ex.

916. That the acknowledgment and **Knowledge** of the Lord conjoin into one all the **Knowledges** of truth and good which are from the Word, and introduce into the Church. Sig. and Ex.

— The reason each gate was of one pearl, is that all the **Knowledges** of truth and good . . . relate to one **Knowledge**, which is the containant of them, which one **Knowledge** is the **Knowledge** of the Lord. It is called one **Knowledge**, although there are many which make up that one **Knowledge**; for the **Knowledge** of the Lord is the universal of all things of doctrine, and thence of all things of the Church . . .

—e. 'The one precious pearl' = the acknowledgment and **Knowledge** of the Lord.

937<sup>o</sup>. Faith and thence the presence of the Lord exist through the **Knowledges** of Truths from the Word, especially concerning the Lord Himself there.

940. That in the New Jerusalem . . . men will not be in **Knowledges** concerning God from the natural lumen which is from Own intelligence, and from the glory originating from conceit . . . Sig.

M. 47<sup>o</sup>. Husbands (there) rarely **Know** their wives, but wives well **Know** their husbands. Ex.

T. 11<sup>o</sup>. **Knowledges** concerning God are mirrors of God . . .

— The faith of God enters into man by a prior way . . . but **Knowledges** concerning God enter by a posterior way, because they are imbibed from the revealed Word, by the understanding, through the senses of the body; and in the middle of the understanding there is a meeting of the influxes . . .

24. Because there have been lacking the **Knowledges** through which man ought to ascend to meet God; for everyone should prepare the way for God; that is, should prepare himself for reception; and this should be done by means of **Knowledges**. The **Knowledges** which have been lacking . . . are the following . . .

—2. The **Knowledges** by means of which the human understanding ascends . . . may be compared to the steps of the ladder seen by Jacob . . . But it is quite otherwise when these **Knowledges** are lacking, or when the man spurns them . . .

66. They recognize their own image in these objects.

81<sup>o</sup>. Now as the **Knowledge** of the Lord surpasses in excellence all the **Knowledges** which exist in the Church . . .

208<sup>o</sup>. The Lord teaches everyone through the Word, and He teaches him from those **Knowledges** which are

with the man, and does not infuse new ones immediately . . .

[T.] 255°. Confirmation enters the will . . . whereas bare Knowledge only enters the understanding . . .

339°. The Lord draws near to every man, as he Knows and acknowledges Him.

349. It cannot be Known that . . .

377°. So all spiritual offspring, which are the Knowledges of good and truth, are born from charity as father, and from faith as mother. From these things may be Known the generation of spiritual families.

379°. Like touchstones by which gold and silver are Known.

380°. It may be explored and Known, whether . . .

410°. It is sufficient that the neighbour be loved according to the degrees which one Knows.

448. Among the Knowledges known—notas—in Heaven there is also this . . .

457°. God inflows with every man with the acknowledgment of Himself into the Knowledges concerning Himself . . . (Such a man) receives this influx in the understanding and not in the will, and he remains in the Knowledges without an interior acknowledgment of God . . . But the man who receives . . . the influx in the will . . . has an interior acknowledgment of God, which vivifies with him the Knowledges concerning God.

521. Who does not Know a Jew by his face . . .

525. That the Knowledge of sin . . . begins repentance. Gen.art.

526. That a man . . . may Know and acknowledge his sins . . .

528. That actual repentance is . . . to Know and acknowledge one's sins . . . Gen.art.

539. The confession must be, that he sees, Knows, and acknowledges his evils . . .

564. For the evil which a man does not see, Know, and acknowledge, remains.

589°. But no one can be said to be reformed by mere Knowledges of Truths . . .

590°. Therefore, my friend, Know a man . . . from his heart . . .

665. The Knowledge of conscience in the world is among the lost Knowledges.

667. That without a Knowledge of the spiritual sense of the Word . . .

674°. That the Internal Church might thus be more closely Known: and this is Known from the uses of baptism.

681. That the second use of baptism is, that the Christian may Know and acknowledge the Lord . . . Gen.art. 684.

Ad. 991. These essential things are formed successively through thoughts from those things which are in the memory, and are called Knowledges . . .

993. These conclusions, which are called principles, are Knowledges, which are imbibed either through the

hearing, or are formed from things which have been heard . . .

D. 336. That the Knowledges of spiritual and celestial things, which are pure Truths, when they are in the faith of the mind, and also in its thought, can affect delightfully the whole Heaven of Angels.

772. See KNOW—scire, here. 773.

1055. All Knowledges are spiritual foods, but of what quality is Known from the end. Ex.

1425°. They constitute the things which are of the internal senses, which are Knowledges.

1429°. They said that they are delighted from Knowledges, and that this is a use.

1757°. It is only Knowledge.

1935. That the Knowledges of Truths with men are as it were vessels.

2389. If a man has no true Knowledges of faith in the life of the body, in the other life Knowledge is not wont to be given to such Spirits; for the Knowledges which they have had in the life of the body remain after death, and are easily resuscitated . . . Hence it may be concluded what a true Knowledge of faith effects after death; and what no Knowledge of faith.

2688°. No one knowing and Knowing.

3261. For the Lord Himself inseminates the Knowledges which are in agreement with them.

3288. How the Spirits of Mercury acquire the Knowledges of things. Des.

3386°. Such things with angelic Spirits and Angels are not fallacies, but are appearances; and are as it were vessels, to which can be applied the Knowledges of faith. Therefore it was told what the Knowledges of faith are, which are not appearances; namely, that the Knowledges of faith are, that the Lord rules the universe; that all good and truth are from the Lord alone; that with us there is nothing but evil; and the like.

3428. Such are those who reject faith, so that they do not want to hear about faith, nor about Knowledges, which they suppose to be the tree of knowledge which deceived Eve and Adam. They remain in life only, speaking about life . . .

3437. I spoke to him many things about the Knowledges of faith: that there cannot possibly be true life except through the Knowledges of faith; that without life through the Knowledges of faith, or through the doctrine of faith, that is, through faith, there would be no need of the revelation of the Word . . . and there would be no need of his preaching . . . as life might be infused immediately, without the Word . . . He now wants to insinuate, that he had supposed that man is regenerated while he is unaware of it, and that he thus obtains life: concerning which it was given to say, that such is the case with regeneration, but still through the Knowledges of faith; and that although the man is then unaware of it, still, in a state of misfortune and temptation, when corporeal things recede, those things which are of faith are recalled by the Lord into his mind.

3438°. Such a life (as men are born into) cannot

possibly be amended except through the **Knowledges** of truth and good, and thus through the **Knowledges** of faith.

3445. True conscience is not possible without the **Knowledges** of faith . . . (and) man is not born into any **Knowledge** . . . and unless he were to receive the **Knowledges** of truth and good from education, he would be much viler than the brutes . . .

—c. True conscience is never born with man, but first there must be **Knowledges** ; thus it is procured . . .

3459°. (So long) they cannot come to the courtyard of **Knowledges**.

3537. It was given to say, that all the **Knowledges** of faith are Truths . . .

3549. That evil Spirits are dispersed from those who are kept by the Lord simply in the **Knowledges** of faith.

3564. That the **Knowledges** of faith are the food of Spirits.

3590. Man ought to think from Heaven, that is, from the **Knowledges** of faith, which are heavenly, and which have been revealed ; and thus are to be confirmed, if need be, by sensuous things. For the Angels are in the sphere of faith, consequently, are in the **Knowledges** of faith.

3591<sup>2</sup>. It is of the Lord's Providence that one finds so many contrary things . . . in order that we may remain in universal Truths or in the **Knowledges** of faith, and that these may rule the thoughts ; and that when they reign we may abstain from such things.

3602. That objections are not to be made against the **Knowledges** of faith.

3603. Faith means the universal **Knowledges** and Truths of faith . . . Without these, there is no faith ; but the **Knowledges** of faith are faith, because faith is to be had in them . . . Thus do the ideas become determinate.

3614. That those who do not admit objections against the **Knowledges** of faith, are secure from evil Spirits.

3875. Conjugal love is attended with all the [necessary] **Knowledge** . . . Thus all **Knowledge** follows from affection. Therefore, he who is in the affection of true faith, is in the **Knowledges** of all things ; but when the affection has ceased, then the **Knowledges** remain to be insinuated through another way, namely, through an external one, or through the ear ; which indeed appears to the ignorant as if it were the Lord ; for, from the things said from the **Knowledges** of faith, it is **Known** whether there is a Lord. But as they are **Knowledges**, and not affections, they are nothing else than images of the Lord without life . . . It was shown me to the life, how the **Knowledges** which do not come forth from affection, are like such inanimate birds of pearl . . .

3904. A certain one . . . who had known above others . . . what the **Knowledge** of faith is, came to me and said that now he knows nothing . . . (This was) because in the other life **Knowledges** are confirmed, that they may be Truths of faith . . . For, although anyone is in the light of **Knowledges**, yet if his life is repugnant, he

does not love the things confirmatory of the **Knowledges** of faith against his life ; but he rather loves the things confirmatory of his life against the **Knowledges** . . . It was given to console him [by saying] that this is the state into which those are first reduced who are in the **Knowledges** of the truth of faith, and with which the life does not agree, which is a species of vastation ; and then for the first time the Lord inseminates truths . . .

3977. On things confirmatory of the **Knowledges** of faith.

—c. The **Knowledges** of faith cannot be otherwise than at first confirmed by sensuous things and natural Truths ; for man cannot believe without things confirmatory ; but afterwards, when they have been confirmed, the Lord endows him with conscience, in order that he may believe without things confirmatory. He then rejects all reasonings. This sphere is angelic, in which evil Spirits cannot be . . .

4037°. So is it with those things which are of the **Knowledges** of faith . . . Confirmatory things then accede, which are all in the corporeal memory, where also are the **Knowledges** of faith.

4058. In proportion as anyone is in love from the Lord, he is in **Knowledges** ; which **Knowledges** come from the Lord alone, both immediately, and also through Heaven.

4172. From this it was evident that **Knowledge** must precede . . . and that unless there is **Knowledge**, one is not endowed with the charity of faith ; thus the **Knowledge** of truth precedes.

4263. They who are in charity and conscience know as it were from themselves all the **Knowledges** of faith . . .

4264. So it is with charity ; he who is in charity is in all things of faith, or in all **Knowledges** which are called of faith ; so that he does not think at all about the **Knowledges**, because he then has them in himself . . . But the reason man must have **Knowledges**, is that he knows nothing about spiritual and celestial things ; they are above his apprehension ; and thus he must have **Knowledges**, in order that he may be regenerated by means of them, and receive charity from the Lord . . . and may know these things, and innumerable things more.

4295. Discourse concerning **Knowledges** falls with man into the things which he is eating . . . because **Knowledges** are spiritual foods . . .

4696. I supposed at first that when in good . . . Heaven could be granted to those who are devoid of the **Knowledges** of truth and good ; but it was shown how changeable they were, so that they could not be led when they were in any sensuous natural state, but they then seized upon any opinions whatever, so that all things were indeterminate. When he turned himself, he then changed his mind into the opposite, like a revolving wheel . . . Hence it is evident that a plane must be formed in the world from the truths of faith, or from the **Knowledges** of good and truth, in both doctrine and life . . . and that otherwise their state is changeable and evil.

4697. Women were also seen who were deceived by



evil women . . . because they had not given heed to the **Knowledges** of truth and good from preaching. Those who had lived well were brought to a place where they can be amended.

[D.] 4731. That all who are like are **Known** . . .

5450. Ugly black horses were seen, like dusky clouds. They approached me, and I felt behind me the sphere of adulteration . . . Some at my back were then heard to say, What need is there of **Knowledges**? thus of truths? It is sufficient to be in holy worship. . . They were then told that an external Holy, without the **Knowledges** of truth and good, is not holy, because there is nothing from Heaven in it; for it is from an empty man, from whom nothing is perceived . . . and also that man cannot have Heaven in himself without **Knowledges**; for instance, if he does not know about the Lord, that all good is from Him; and about himself, that all evil is from him. Hence comes the humiliation which is of worship; and if these things are not in the humiliation, there is nothing in it . . . Those who were of this character were monks, because they keep all in . . . thick darkness . . . They who are such, namely, those who are averse to **Knowledges**, through which however is the way to Heaven, and who place the whole of worship in externals, are the Gog and Magog of the Apocalypse.

5696. Such, at first, are accepted, and they are delighted with **Knowledges** not for the sake of any uses except for the sake of delight. In the other life such delight is increased with them . . . They appear on mountains . . . and believe that they can never be disturbed. They do not trust in the Divine, except intellectually when it is well with them . . . Such care nothing as to how their neighbour is circumstanced . . . They bind themselves with the evil everywhere . . . Such are they who interpose themselves between the Lord and the evil in the other life; nay, between the Lord and man . . .

5899. Some, when inspected by the Angels, appear like cats . . . Such was B. Stiernerona, who only sang Amen; and did not attend to any **Knowledges**.

5971<sup>e</sup>. For before faith, knowledge and **Knowledge** must precede . . .

D. Min. 4597<sup>e</sup>. Hence it may be evident how necessary it is to imbue the **Knowledges** of what is right and true, and to act according to them, and to confirm the love.

4613. Hence it may be evident how important it is to know the **Knowledges** of truth; and to believe that this is the truth.

E. 71. As the **Knowledges** of truth are in ultimates . . .

93. By 'the Angel of the Church of Ephesus,' are meant all those in the Church who are in the **Knowledges** of truth and good, thus in the **Knowledges** of such things as are of Heaven and the Church, and yet are not, or are not as yet, in a life according to them. By these **Knowledges** are especially meant doctrinal things; but doctrinal things, or the **Knowledges** of truth and good, alone, do not make a man spiritual, but a life according to them; for doctrinal things, or **Know-**

**ledges**, without a life according to them, reside only in the memory and thence in the thought; and all things which reside there only, reside in the natural man . . .

95. For the remembrance of those within the Church who are in the **Knowledges** of truth and good from the Word. Sig.

—<sup>e</sup>. The reason those who are in the **Knowledges** of good and truth *from the Word* are meant . . . is that by the **Knowledges** of truth and good are meant the doctrinal things of the Church, and these cannot be had from any other source than the Word.

96. From Whom are all the **Knowledges** of good and truth. Sig.

—<sup>e</sup>. The reason the **Knowledges** of good and truth are here treated of first, is that these are the first things of the Church; for no one can be initiated into faith and charity, which make the Church, except through the **Knowledges** which are of the Church from the Word.

105. That a life according to **Knowledges** is what is essential of the Church, and not **Knowledges** without a life according to them, may be evident to everyone who considers; for **Knowledges**, so long as one does not live according to them, reside solely in the memory; and so long as they reside there only, they do not affect the interiors of man . . .

—<sup>2</sup>. Before the **Knowledges** of truth and good enter man's will or love, they effect nothing whatever towards his salvation, because they are not within the man, but are without him. But still **Knowledges** are necessary, because without them man can know nothing concerning spiritual life, and he who knows nothing about this life cannot become spiritual; for what a man knows he can think, will, and do, but not what he does not know; but still if they enter no deeper than the memory and the derivative thought, they do not affect him, and consequently do not save him.

—<sup>3</sup>. It is believed by many . . . that to know doctrinal things, and from knowledge to believe that they are true, saves a man however he lives; but I can assert that no one is saved by these things. I have seen many, even the most learned, east into Hell; but, on the other hand, I have seen those who have lived according to the **Knowledges** of truth and good from the Word elevated into Heaven. Hence it is evident that **Knowledges** effect nothing, but a life according to them; and that **Knowledges** only teach how we are to live. To live according to the **Knowledges** of truth and good, is to think that we are to do so, and no otherwise, because it is commanded by the Lord in the Word. When a man thinks thence, and thence wills and acts, he then becomes spiritual. But it is necessary for those who are within the Church to believe in the Lord, and, when they think about Him, to think of the Divine in His Human, because from His Divine Human proceeds everything of charity and faith.

107. He who believes that those can be in the **Knowledges** of truth who separate charity from faith, is much mistaken; for they apprehend all things from themselves, and nothing from Heaven, and the things which a man apprehends from himself and not from Heaven are falsities, because he thinks in darkness . . .

—<sup>2</sup>. These are intelligent in proportion as they have applied the **Knowledges** of truth and good to life.

—<sup>3</sup>. All those who are in the **Knowledges** of truth and good, and not in the good of life according to them, can live a moral life equally with those who are in **Knowledges** and through them in the good of life; but their moral life is natural and not spiritual. Ex.

109<sup>3</sup>. By 'the tree of knowledge' is signified the delight of **Knowledges** without any other use than that they may be called learned . . .

110. 'Which is in the midst of the paradise of God' = that all the **Knowledges** of good and truth in Heaven and in the Church look thither (that is, to the good of love to the Lord), and proceed thence. —<sup>3</sup>. Ex.

—'. 'Paradise' = the **Knowledges** of good and truth, and the derivative intelligence. III.

—<sup>2</sup>. By 'Asshur,' in the Word, are meant those who have become rational through the **Knowledges** of good and truth . . .

—<sup>3</sup>. Without previous **Knowledges**, love and faith are not possible; for without them a man would be an empty man.

—<sup>4</sup>. As all the **Knowledges** of good and truth regard the Lord, and proceed from Him . . .

112. For remembrance to those within the Church (Smyrna) who . . . are but little in the **Knowledges** of truth and good, which, however, they at heart long for. Sig.

—<sup>2</sup>. Here are described those who are in the **Knowledges** of truth and good, and at the same time in a life according to them . . .

—<sup>3</sup>. For no one can be introduced into the Church, and be formed for Heaven, except through **Knowledges** from the Word. Without these, a man does not know the way to Heaven; and without these the Lord cannot dwell with him. That without the **Knowledges** of truth and good from the Word no one knows anything about the Lord, the angelic Heaven, charity, and faith, may be known; and that which a man does not know, he cannot think, or will, consequently cannot believe and love. Hence it is evident that man learns the way to Heaven through **Knowledges**. That without the **Knowledges** of truth and good from the Word, the Lord cannot be present and lead man, is also known; for the spiritual mind of him who knows nothing about the Lord, Heaven, and charity and faith, is empty, and has nothing from the Divine within it; and yet the Lord cannot be with a man except in what is His own in him; that is, in the things which are from Him. Hence it is that it is said, that the Lord cannot dwell with a man unless he is in the **Knowledges** of truth and good from the Word, and thence in life. From these things . . . it follows, that a natural man cannot possibly become spiritual without the **Knowledges** of truth and good from the Word.

—<sup>4</sup>. In its bosom the Word is spiritual, and . . . therefore so long as a man lives in the world, and sees then from the natural man, he can be but little in the **Knowledges** of truth and good, but only in general ones, in which, however, there can be implanted innumerable things when he comes into the Spiritual World . . . for the general **Knowledges** which are with

him, are as it were vessels which can be infilled with many things . . .

118<sup>2</sup>. As the Lord loves to lead everyone to Himself, and to save him, and this He cannot do except through the **Knowledges** of truth and good from the Word, He therefore loves to implant these in man, and to make them of his life . . .

126. 'A crown,' when predicated of those who are in the spiritual affection of the **Knowledges** of truth and good, = wisdom . . . The reason (these) have eternal happiness, is that Heaven is implanted with man through the **Knowledges** of truth and good from the Word. Ex. . . There are two minds with man . . . The natural mind is opened through the **Knowledges** of the things which are in the world; and the spiritual mind is opened through the **Knowledges** of the things which are in Heaven, which the Word teaches, and the Church from the Word. Through these, man becomes spiritual, when he knows them, and lives according to them. Sig.

—<sup>2</sup>. Those of them who do not care for the **Knowledges** of truth and good from the Word, and who do not imbue them, not only in the memory, but also in the life, remain natural . . . for their holy worship, adorations, and prayers, do not proceed from any spiritual origin; for their spiritual mind has not been opened through the **Knowledges** of spiritual things, and through a life according to them, but it is empty; and worship which proceeds from what is empty is only natural gesture . . .

—'. From these things it may be evident that the **Knowledges** of truth and good from the Word, and a life according to them, are what alone make a man spiritual . . .

141<sup>13</sup>. The reason 'the merchandise and meretricious hire should be holy to Jehovah,' is that by these things are signified the **Knowledges** of truth and good applied by them to false and evil things; and through these very **Knowledges**, regarded in themselves, a man can be wise; for **Knowledges** are means of being wise, and are also means of being insane; they are means of being insane when they are falsified by applications to evils and falsities . . .

176<sup>1</sup>. Truths in the natural man are scientifics and **Knowledges**, from which a man can think, reason, and conclude, naturally, concerning the truths and goods of the Church, and concerning the falsities and evils which are opposite to them, and thence be in a kind of natural illustration when he is reading the Word . . .

182. Those who lead a moral life, but not a spiritual one, because they make light of the **Knowledges** of spiritual things, and of the derivative intelligence and wisdom. Sig. and Ex.

193. The unexpected time of death, when all the **Knowledges** procured from the Word which have not attained spiritual life will be snatched away. Sig. and Ex. —<sup>9</sup>. III.

—<sup>2</sup>. Therefore, when he becomes a Spirit, he rejects from himself all the **Knowledges** he has acquired from the Word which do not agree with the life of his spirit's love. But it is otherwise with those whose . . . thoughts in the spirit make one with their thoughts from the memory of the body, thus with the **Knowledges** of

truth and good which they have from the Word; and, in proportion as they make one, these **Knowledges** obtain spiritual life; for they are elevated by the Lord from the external man into the internal, and make the life of the latter, thus its understanding and will . . .

[E. 193]<sup>8</sup>. It is said 'as a thief,' because the evils and derivative falsities in the natural man take away and cast out the **Knowledges** of truth and good which are from the Word there; for the things which are not loved, are cast out.

—<sup>4</sup>. As evils and the derivative falsities penetrate from the interior, and . . . cast out the **Knowledges** of truth and good which dwell exteriorly with a man, therefore those (evils and falsities) are meant by 'thieves.' Ill.

—<sup>10</sup>. That all the **Knowledges** of truth and good which are from the Word will be taken away from those who have not acquired spiritual life, is meant in the parable of the talents . . . Ex.

—<sup>11</sup>. To commit the **Knowledges** from the Word to life, is to think from them when, being left alone, one thinks from one's spirit; and to will them and do them; for this is to love truths because they are truths; and these are they who are made spiritual through **Knowledges** from the Word.

195. Those who lead a moral life from a spiritual origin, by applying to the uses of their life the **Knowledges** of truth and good from the Word. Sig. and Ex.

—'. 'Garments' = the scientific truths and **Knowledges** which are in the natural man. —<sup>5</sup>.

—<sup>3</sup>. These scientifics and **Knowledges**, when they are from the Word, are 'defiled' by this,—that the man learns and retains them solely for the sake of . . . being called learned . . . or that he may thereby get honours and wealth, and beyond these ends he does not care for them. Thus are **Knowledges** from the Word polluted and defiled by the loves of self and of the world; for they dwell together with evils and falsities . . .

—<sup>4</sup>. It was said above that a man becomes spiritual through the **Knowledges** of truth and good from the Word applied to the uses of life; but why a man becomes spiritual through those which are from the Word, and not through any others, shall now be told. All things which are in the Word are Divine, and they are Divine by this,—that they have in them a spiritual sense, and through this sense communicate with Heaven and with the Angels there; and therefore when a man has **Knowledges** from the Word, and applies them to life, he then through them communicates with Heaven, and through this communication he becomes spiritual . . . Whereas the **Knowledges** which are from other books, which deliver the doctrinal things of the Church and confirm them by various things, do not effect communication with Heaven, except through the **Knowledges** therein from the Word. These do communicate if they are understood truly, and are not applied to faith alone, but to life . . .

196. Their spiritual life which they have through the **Knowledges** of truth and good from the Word. Sig. and Ex.

—'. Nothing else with man makes the spiritual life, except the **Knowledges** of truth and good from the

Word applied to life; and they are applied to life when the man holds them as the laws of his life; for he thus regards the Lord in every single thing, and the Lord is present with them, and gives intelligence and wisdom, and the affection and delight of them; for the Lord is in His own truths with a man . . .

235. 'I will spue thee out of My mouth' = separation from **Knowledges** from the Word . . . for the food which a man takes, corresponds to **Knowledges** . . . because **Knowledges** nourish the spirit, as foods nourish the body.

—<sup>2</sup>. That they who are 'lukewarm' . . . are separated from **Knowledges** from the Word, they themselves do not know; for they believe that they are in **Knowledges** more than others; but still they are not; nay, they are scarcely in any; (the reason of which is) that when they are reading the Word, they keep their minds in their falsities, whence they either do not see truths, or, if they see them, they either pass by or falsify them . . . —<sup>3</sup>.

—<sup>4</sup>. There are two causes of their separation from **Knowledges** from the Word: the first is that they cannot be enlightened by the Lord . . . and the second is, that they profane truths by falsifications . . .

236<sup>7</sup>. Those who acquire **Knowledges** without any other end than . . . that they may know them. Tr.

238. That they do not know that they have no **Knowledges** of truth, and no **Knowledges** of good. Sig.

242<sup>3</sup>. What they called faith was only **Knowledges** . . . and these **Knowledges** are not in man, but are in the entrance to him, which is his memory, until they are in his will; but in proportion as they are in his will, they are in the man himself . . . and in the same proportion they are in his sight, which is faith. The **Knowledges** themselves which precede, and in the natural sight appear as if they were believed, do not become of faith . . . Hence it is that the sight of **Knowledges**, which is supposed to be of faith, recedes from a man successively as he begins to think evilly from willing evilly; and also recedes from him after death . . . if the **Knowledges** have not been inrooted in his life; that is, in his will or love. Ex.

—<sup>4</sup>. To these (ruminatory stomachs of animals) corresponds the memory with man . . . Into this he first collects spiritual foods, which are **Knowledges**, and afterwards he takes them out, as it were by ruminating, that is, by thinking and willing; and appropriates them to himself, and thus makes them of his life. From this comparison . . . it may be evident that unless **Knowledges** are implanted in the life by thinking and willing, and thence by doing them, they are like foods which are unmastered in the ruminatory stomachs, where they either become putrid, or are vomited out. (Continued under KNOW—*scire*, here.)

275<sup>5</sup>. The neglect and loss of the **Knowledges** of truth. Sig.

—<sup>13</sup>. **Knowledges** and truths differ in this,—that **Knowledges** are of the natural man, and truths are of the spiritual.

—<sup>21</sup>. The truths which are in the natural man, and are called **Knowledges** and scientifics.

283<sup>8</sup>. To infill with the **Knowledges** of truth and

good those who are in the Ultimate Heaven and in the Church. Sig.

294<sup>2</sup>. 'That they may see, and Know . . .' (Is.xli.20) = **Knowledges**, and understanding . . .

313<sup>10</sup>. When the inmost is spiritual . . . then also the Rational, the Cognitive, and the Scientific, are also spiritual . . .

372<sup>5</sup>. 'Not to be **Known** in the streets' (Lam.iv.8) = not to be recognized—*recognosci*—by genuine truths.

376<sup>19</sup>. By 'the works,' from which uses are effected, are signified the **Knowledges** of good ; and by 'wealth,' the **Knowledges** of truth ; and, as the **Knowledges** of truth and good are in the natural man—for therein is all the perceptible Cognitive and the Scientific—therefore . . .

386. A lack and ignorance of the **Knowledges** of truth and good. Sig.

—. By food and drink are signified all things which nourish and support the spiritual life, which in general are the **Knowledges** of truth and good . . .

—<sup>10</sup>. In all these passages, 'famine' = the deprivation of the **Knowledges** of truth and good, and the consequent deprivation of all truth and 'good'. —<sup>11</sup>, —<sup>13</sup>, —<sup>14</sup>.

—<sup>17</sup>. That 'famine' = also ignorance of the **Knowledges** of truth and good, such as is with those who know that they exist, and thence long for them. III.

387. For where . . . there are no **Knowledges** of truth and good, there is not any spiritual life ; for this is procured through the **Knowledges** of truth and good applied to the uses of life. For man is born in all evil and the derivative falsity, and therefore he is born into plenary ignorance of all spiritual **Knowledges**. In order, therefore, that he may be withdrawn from evils and the derivative falsities . . . and saved, it is necessary that he should learn the **Knowledges** of truth and good, by means of which he may be introduced, and may become spiritual.

402. That the **Knowledges** of good and truth have perished. Sig.

403. 'Its untimely figs' = the things which are in the natural man, which are especially the **Knowledges** implanted in the natural man from infancy, and not yet matured, because they have been merely heard, and thence received.

—<sup>2</sup>. As man is born natural, the **Knowledges** which he imbibes from infancy, before he becomes spiritual, are implanted in his natural memory. But when he advances in age, and begins to view rationally the **Knowledges** of good and truth which he has imbibed from the Word, or from preaching, if he then leads an evil life, he seizes and imbues the falsities which are opposite and contrary to these **Knowledges**, and then . . . he reasons from falsities against the **Knowledges** of his infancy and childhood ; and when this is done, these **Knowledges** are cast down, and falsities succeed in their place. These, therefore, are the things which are signified by, 'the stars shall fall to the earth, as a fig-tree casteth down her untimely figs, when she is shaken by the wind.'

405<sup>15</sup>. 'A vine out of Egypt' = the Spiritual Church,

which begins with a man through scientifics and **Knowledges** in the natural man.

406. The truths of the natural man are scientific truths, which are under the view of the rational man ; and they are the **Knowledges** of truth, which are under the view of the spiritual man. The **Knowledges** of truth are the things which the natural man knows from the Word . . . The spiritual mind is opened and cultivated after (the natural mind), but in proportion as the man receives the **Knowledges** of truth which are from the Word, or from doctrine from the Word ; and therefore it is not opened with those who do not apply them to life . . .

—<sup>2</sup>. That all the **Knowledges** of truth and good, and the confirmatory scientifics, which a man has imbibed from the Word and from teachers from infancy, change their places and their state in the natural man, and perish from the view, when falsities enter. Sig.

—<sup>9</sup>. By the truths of the natural man are meant the **Knowledges** of truth ; and by the goods of the natural man are meant the **Knowledges** of good.

—<sup>12</sup>. For all the **Knowledges** of truth and good, as **Knowledges**, are in the natural man ; and they become truths and goods when the man lives according to them, because through the life they are received in the spiritual man.

418<sup>7</sup>. 'Elam' = those who are in the **knowledges** which are called of faith, and not at the same time in any charity.

419<sup>14</sup>. The scientifics and **Knowledges** which are with man before reformation. Sig.

427<sup>6</sup>. Because saving faith cannot be given, unless there precedes historical faith, which is the **Knowledge** of the things of the Church and of Heaven from others.

444<sup>7</sup>. 'The army of the heavens' = the **Knowledges** of truth and good in the spiritual man ; and 'the sand of the sea' = these **Knowledges** in the natural man.

506. That the perceptions and **Knowledges** of truth and good have perished through cupidities originating from evil loves. Sig.

—<sup>4</sup>. When the perception of spiritual truths and goods perishes, the **Knowledge** of them also perishes ; for although the man knows them, and speaks them, either from the Word or from doctrine, still he does not know them when he does not perceive them. The perception of a thing makes the **Knowledge** of it. **Knowledge** without perception is dead . . . and so also is the **Knowledge** of the mere sense of words, and not of the thing itself. Such **Knowledges** of truth and good, from the Word and from the doctrine of the Church, are with those with whom there predominate the loves of self and of the world. . . They are still only shells, which appear . . . to have kernels within, when yet they are empty.

507<sup>3</sup>. A man is such a man as is determined by the way in which the **Knowledges** and **knowledges** with him live . . .

514. That all the **Knowledges** from the Word, and from doctrine thence, perished. Sig.

518<sup>28</sup>. The natural man has **Knowledge** and apperception, as the spiritual man has intelligence.

[E.] 538<sup>3</sup>. For the truths of the natural man are the **Knowledges** of truth and good. It here treats of the vastation of the Church as to these.

545<sup>2</sup>. By scientifics from the Word are meant all things of the sense of the letter there in which there does not appear what is doctrinal; but by the **Knowledges** of truth and good are meant all things of the sense of the letter of the Word in which and from which is what is doctrinal.

556<sup>13</sup>. Falsifications of the **Knowledges** of truth, and . . . adulterations of the **Knowledges** of good. Sig. The **Knowledges** of good are also truths; for to **Know** goods is from the understanding, and the understanding is of truth.

569<sup>5</sup>. The **Knowledges** and knowledges which are signified by the river of Egypt, introduce (into the Church); for without **Knowledges** and knowledges no one can be introduced into the Church, nor can he perceive the things which are of the Church . . .

587<sup>7</sup>. That there is no life of intelligence and of the derivative perception of truth and good, is signified by, 'They do not **Know**, nor understand . . .' (Is. xliv. 19).

591. That (they have not turned themselves away from) taking away the **Knowledges** of truth and good, and thus the means of acquiring spiritual life. Sig.

617<sup>11</sup>. 'To eat to satiety' = to receive the **Knowledges** of good . . . as much as is sufficient for the nourishment of the soul.

—<sup>16</sup>. If those who are in the Celestial Kingdom imbue the natural man and its memory with the **Knowledges** of spiritual truth and good, and want to be wise from these, they become stupid . . .

632<sup>4</sup>. 'Good pasture' = everything which nourishes spiritually, especially the Word, and the derivative **Knowledges** of truth and good.

638<sup>3</sup>. And every Church is a Church from the **Knowledges** of truth and good, and according to the perceptions of them.

654<sup>2</sup>. For the truths and falsities of the natural man are called **Knowledges** and scientifics; but truths themselves, when they have attained life . . . are of his spiritual man. These . . . do not appear to the manifest sense and sight of the man, like the **Knowledges** and scientifics of the natural man . . .

—<sup>30</sup>. By the drowning of the Egyptians in the Sea Suph was represented the lot of those who abuse **Knowledges** to confirm evils and falsities; for after death they are deprived of all the **Knowledge** of truth and good; and when they have been deprived of these they are cast into Hell.

—<sup>33</sup>. As all of both the Celestial and the Spiritual Kingdoms are in intelligence and wisdom through the **Knowledges** of truth and good, and through the scientifics which confirm them . . . Sig.

—<sup>37</sup>. 'The trees of Eden' = the **Knowledges** of good from the Word which the natural man has perverted and falsified.

—<sup>62</sup>. And the Church is first formed with man through knowledges and **Knowledges** in the natural man, which is first cultivated by them . . . Afterwards, through the knowledges and **Knowledges** which have

been implanted in the natural man, the Intellectual is formed, in order that the man may become rational . . .

675<sup>7</sup>. By 'the ten pounds which he gave to his ten servants to trade with' are signified all the **Knowledges** of truth and good from the Word, with the faculty of perceiving them . . . and 'to trade' = to acquire intelligence and wisdom through them.

—<sup>8</sup>. That the first (of those to whom talents were given), from some **Knowledges** of truth and good acquired much wisdom. Sig.

—<sup>9</sup>. That those who in the world do not acquire spiritual intelligence through the **Knowledges** of truth and good from the Word, are evil, may be evident from the fact, that all are horn into evils of every kind, and these are not removed except through Divine truths from the Word . . .

—<sup>10</sup>. 'To lose a drachma' = to lose one of the truths, or of the **Knowledges** of truth.

700<sup>17</sup>. The reason the gold, silver, and vessels of brass and iron, were given into the treasury of the house of Jehovah, was that they signified the **Knowledges** of spiritual and natural truth and good . . . which, with those who profane, are turned into direful falsities and evils; but, as they are still **Knowledges**, although applied to evils, they serve for use with the good, by application to goods . . .

—<sup>20</sup>. Placing everything of religion in knowledge and **Knowledge**.

701. For every affection wants to be nourished by **Knowledges** which agree with it.

717<sup>10</sup>. The **Knowledges** of truth and good are truths in ultimates, such as are the truths of the sense of the letter . . . of the Word.

718. For the **Knowledges** of truth and good are the truths of the natural man, from which comes intelligence to the rational and the spiritual man.

725<sup>10</sup>. The Lord's 'vessels of ornament of gold and of silver' = the **Knowledges** of good and truth, which are the goods and truths of the sense of the letter of the Word. These are called 'vessels,' because they contain within them spiritual truths and goods; and they are called 'vessels of ornament,' because they are appearances and thus forms of interior things; those which are 'of gold' = those which are of good; and those which are 'of silver' = those which are of truth.

730<sup>31</sup>. Then (a man) can be led by the Lord, and become spiritual, which is effected by the implantation of the **Knowledges** of truth from the Word . . . and by the calling forth and elevation of these **Knowledges** out of the natural man . . .

739<sup>7</sup>. But it is to be known that (the men of the Most Ancient Church) were never forbidden to acquire the **Knowledges** of good and of evil from Heaven, for through them their intelligence and wisdom were perfected; neither were they forbidden to acquire the **Knowledges** of good and of evil from the world, for thence their natural man had knowledge. But they were forbidden to view these **Knowledges** by a posterior way, because it was given to them to see all things which appeared in the world before their eyes by a prior way. To view the things of the world by a prior way . . . and thence to imbibe **Knowledges**, is to view them

from the light of Heaven, and thus to **Know** their quality; and therefore also through **Knowledges** from the world they could confirm heavenly things, and thus strengthen their wisdom. But they were forbidden to view **Knowledges** from the world by a posterior way, which is done when we conclude from them about heavenly things . . .

—<sup>8</sup>. That they were allowed to acquire **Knowledges** from the world, and to view them by a prior way, is signified by 'Jehovah God made to grow out of the ground every tree desirable in aspect, and good to eat; for by 'trees' are signified **Knowledges** and perceptions . . . The **Knowledges** of good and of evil from the Lord, from which is wisdom; and the **Knowledges** of good and of evil from the world, from which is knowledge, were represented by 'the tree of lives,' and by 'the tree of the knowledge of good and evil in the midst of the garden.' That they were allowed to appropriate to themselves **Knowledges** from every side, both from Heaven and from the world, provided they did not proceed in an inverted order, by reasoning from them about heavenly things, and not by thinking from heavenly about worldly things, is signified by 'Jehovah God commanded that they should eat of every tree of the garden, but not of the tree of the knowledge of good and evil' . . .

820<sup>2</sup>. For truth without good is only the **Knowledge** that it is so; and **Knowledge** alone does not effect anything, except that the man can become the Church; but not until he lives according to **Knowledges** . . .

837<sup>8</sup>. The **Knowledges** of truth and good, which a man has acquired from infancy, and from which he has filled his memory, are not alive with him until he begins to be affected with truths because they are truths, and begins to will and do them. Before this they are outside the man's life.

965. The state of the Church manifested as to the **Knowledges** of truth in the natural man. Sig.

966. That all the **Knowledges** of truth from the Word are falsified. Sig.

— The **Knowledges** of truth from the Word, are the truths of the sense of its letter, or truths in the Word for the natural man, which also are Divine truths.

967<sup>2</sup>. The **Knowledges** of truth from the Word are not alive with a man until the internal spiritual man has been opened . . . Then, through the opened spiritual man, there inflows what is spiritual from Heaven into the **Knowledges** of truth and good which are from the Word in the natural man, and vivifies them. It vivifies them in this way: that the **Knowledges** of truth and good in the natural man become correspondences of the spiritual things which are in the internal spiritual man; and, when they are correspondences, they are alive; for then in each of the **Knowledges** or truths, what is spiritual is enclosed, as the soul is in its body. Hence it is that after death the man comes into these spiritual things, and that the **Knowledges** to which they corresponded serve them as a basis. But it is otherwise with those with whom the **Knowledges** from the Word have not been vivified. The Spiritual which inflows from Heaven into the **Knowledges**, is the affection of truth, the affection of good, and the affection of fructifying

. . . These are the spiritual things which inflow into and vivify the **Knowledges** of truth from the Word with those who are in the life of charity and the derivative faith. But, with those who are in faith separated from the life of charity, these same **Knowledges** are dead.

1044. An appearance in externals as if they were in the **Knowledges** of good and truth, when yet in internals they are in the knowledge of evil and falsity. Sig.

— 'Pearls' = the **Knowledges** of good and truth; and, in the opposite sense, the knowledge of evil and falsity . . . —<sup>3</sup>, III.

1098<sup>2</sup>. Thought becomes fuller from the **Knowledges** of truth which are of faith, and of good which are of love, from the Word; for all things which are from the Word are Divine; and Divine things, taken together, are God.

1104. 'Merchants' = those who acquire the **Knowledges** of good and truth from the Word; thus who either teach or learn them . . .

1142. The **Knowledges** of truth and good from the Word profaned. Sig.

1154<sup>3</sup>. So in reformation: the things which the man should acquire are the **Knowledges** of truth and good from the Word, from the doctrine of the Church, from the world, from his own labour. All other things are operated by the Lord, unknown to the man. But it is to be known, that all these requisites . . . to build the house, which . . . are the **Knowledges** of truth and good, are only things of provision, which are not alive until the man does them, or lives according to them as of himself. When he does this, then the Lord enters, and vivifies and builds, that is, reforms.

1165. All who come from the earth into the Spiritual World, are **Known** as to their quality from this: whether they can resist evils as of themselves, or not.

1200<sup>2</sup>. All are **Known** there from the appearances which are near and around them . . . 1212<sup>3</sup>.

Ath. 16. **Knowledge** precedes with everyone; but still it is not faith until he lives the life of faith . . . What is before this is of **Knowledge**; for the Lord makes faith from the **Knowledges** with a man.

J. (Post.) 195. He who has fought against evils . . . is in the **Knowledges** of truth and good as of himself . . .

235. That on the affection of love are inscribed the **Knowledges** of truth, so that the affection itself produces them . . .

De Verbo 12<sup>2</sup>. But it is necessary that there be first in the memory the **Knowledges** of both spiritual and natural things . . .

C. 3. That in proportion as anyone does not **Know** and know what sins there are . . . —<sup>4</sup>.

181. (Then) the man actually **Knows** and knows (the evils in himself).

Abom. There is no **Knowledge** of . . . (This phrase many times repeated.)

Inv. 41. In the Spiritual World no one **Knows** another from his mere name, but from the idea of his quality. This causes another to be present and **Known**. Thus and no otherwise are parents **Known** by their children, etc. . . (Thus) no one has the Lord present

with him, unless he knows His quality . . . Qualities are of two kinds; one kind is of **Knowledge** concerning Him . . . and the other kind is of the **Knowledges** which proceed from Him . . .

### Know. *Dignoscere.*

A. 107<sup>2</sup>. Spirits are **known** . . . as to whether they are in the faith of charity, or not . . .

1079<sup>2</sup>. These two kinds of men are thence **known** . . .

H. 438<sup>e</sup>. They are well **distinguished** from the Spirits who are there.

R. 110<sup>e</sup>. By truths alone is one **known** from the other.

T. 103<sup>2</sup>. The Jews are thereby **known** from others.

### Know. *Internoscere.*

A. 10833<sup>e</sup>. Thus is Divine vision **known** from vision not Divine.

H. 2<sup>e</sup>. He would be at once **known** and rejected.

496. Evil Spirits are **known** from good ones especially by this . . .

### Know. *Nosse.*

#### Acquaintance. *Notitia.*

A. 70. It has been given to speak . . . with many who had been **known** to me. 448. 1886, Pref. 5006<sup>4</sup>. 10758<sup>e</sup>.

200<sup>2</sup>. From good they **knew** truth . . .

215. When it was given to **know** that (they spoke) from themselves, I at once **knew-scire**m—that it was false.

270<sup>2</sup>. They **know** no more than the brutes what the Spiritual and Celestial are.

479. 'To call by name' = to **know** the quality.

1100<sup>e</sup>. He who **knows** many truths and goods . . .

1121<sup>e</sup>. As they had what is fundamental in themselves . . . they could not but **know** all things which are thence.

1141. They **knew** no other doctrinals than external rites.

1143. In Heaven they **know** not names . . .

—<sup>2</sup>. Then he no longer **knows** what is of the body.

1274<sup>2</sup>. Those who had been in any way **known** in the life of the body . . . are present in a moment.

1327<sup>e</sup>. Those who **know** (can profane).

1388. A good Spirit is **known** (from his influx, and also from every one of his words). (Also an evil Spirit.) (Compare with 1389.)

—<sup>2</sup>. Men also can sometimes **know** what another is (really) thinking . . .

1555<sup>2</sup>. Few, if any, **know** . . .

—<sup>2</sup>. Man is introduced to wisdom or life by **knowing** and **knowing**, or by **knowledges** and **Knowledges**.

1557<sup>2</sup>. The Angels **know** and acknowledge that they **know** nothing from themselves, but that whatever they **know** is from the Lord . . .

—<sup>2</sup>. He who does not acknowledge that there are infinite things which he does not **know**, beyond those

which he **knows**, cannot be in the holiness of ignorance in which are the Angels . . .

1931. Why Jehovah asks man what He already **knows**.

2230. 'Because I have **known** him' (Gen. xviii. 19) = that it is true. Ex.

2284. It is **known** that . . .

—<sup>3</sup>. The Lord alone **knows** . . .

2486. Evident from those I have **known** in the bodily life.

2718<sup>2</sup>. They who are in the affection of good, **know** and perceive from the good itself in which they are that it is so.

2826. 'To **know**,' when predicated of the Divine . . . = to be united; or, what is the same, to be glorified.

3175. Thus man does not **know** from himself anything which is of eternal life.

3603<sup>3</sup>. He believes himself to be good when he **knows** many things . . .

3843. He who **knows** not the state of man, may believe that conjunction is possible with truths . . . when he **knows** them . . .

4221. One whom I had **known** . . . 5058. 5720<sup>e</sup>. 5991<sup>2</sup>.

4266<sup>2</sup>. Does not **know** what the internal man is . . .

4321. The things which man **knows** are comparatively scarcely anything in comparison with the things which he does not **know**.

4407<sup>e</sup>. This man also **knows** and observes, although not instructed by any knowledge—*scientiam*.

4633. In the other life, there are manifested not only the things which a man **knows** about himself, but also the things which he does not **know**.

4638<sup>9</sup>. 'I **know** you not' = rejection. 'Not to **know** them,' in the internal sense, is not to be in any charity towards the neighbour, and, through this, in conjunction with the Lord. They who are not in conjunction, are said 'not to be **known**.'

5309. It cannot be said of God that he takes **Knowledge**, for He **knows** all things from Himself.

6200<sup>2</sup>. The Spirits . . . thence **knew** all things which I had ever **known** about that matter.

—<sup>2</sup>. When I thought of a man who was **known** to me . . .

6652. 'Who **knew** not Joseph' (Ex. i. 8) = which was completely alienated from the Internal. 'Not to **know**' = to be alienated; for he who does not **know** truth, and does not want to **know** it, is alienated from the truth of the Church.

6813. There is such a communication among Spirits, that when they are in a Society, if they are accepted and loved, all things which they **know** are communicated, not by speech, but by influx.

—<sup>2</sup>. If the **Knowledges** with them were to be increased to eternity, they could not arrive at an acquaintance with generals.

6853. 'I have **known** their griefs' (Ex. iii. 7) = foresight as to how much they have been immersed in falsities.

'To know,' when said of the Lord, = foresight . . . because the Lord knows each and all things from eternity.

6906. 'And I know' (Ex.iii.18) = foresight.

6971<sup>2</sup>. Those become merely sensuous and corporeal men who have first known the things which are of the Spiritual World, and afterwards have rejected them . . .

7097. 'I know not Jehovah' (Ex.v.2) = that they do not care for the Lord. 'Not to know' = not to care; for he who does not care, says that he does not know.

7194. 'In My name Jehovah I was not known to them' (Ex.vi.3) = that in a state of temptations they did not think of the Divine things of the Church.

8695. 'To make known' = to teach.

10562. 'To know,' when said of Jehovah, = to know and foresee from eternity.

10565. 'Make known to me, I pray, Thy way, and I shall Know Thee' (Ex.xxxiii.13) = instruction concerning the Divine as to its quality with them. . . 'To make known' = instruction.

10569. 'To be made known,' when said of the Divine with them, = to be revealed.

10691. 'Not to know' = not to perceive.

H. 17. By which (spheres) they are known sometimes at a great distance . . .

46. I have seen some of them as if they had been known from infancy, but others as if they were not known at all. (The former) were those who were in a state like that of my spirit . . .

S. 17<sup>3</sup>. 'Not to know,' when said by the Lord, = not to be in His love.

W. 1. Man knows that there is love, but he does not know what love is . . .

220. Therefore from a mere action made by the hands, there is known by the Angels . . . the quality of the man . . .

P. 153. Although the universal Christian world knows . . .

T. 593<sup>e</sup>. Thus the Angels know the whole man . . .

605. At this day this is known, and still it is unknown-ignotum.

D. 610. That in the other life they meet those known to them. 2771. 2909.

1499. I have spoken to more than thirty whom I had known in the life of the body . . .

3917<sup>e</sup>. I knew no otherwise than that I had known that thing, when yet I had known nothing about it . . .

4057<sup>2</sup>. He who is in any cupidity . . . (there) knows all things which are of that insane love . . .

4179. On my acquaintances.

4677. When I have conversed with angelic Spirits, I have observed that they appear to me as if they were acquaintances and friends of long standing, with whom there is a similitude of mind . . . although I have never seen them before.

4716. Spirits acknowledge as a friend one who is

like themselves; as an acquaintance, everyone who receives their ideas . . .

E. 252<sup>e</sup>. 'I know you not' = that the Lord is not conjoined with them . . . for the Lord has His abode with those who are in love and the derivative faith; and these He knows, because He Himself is there.

473. 'Lord, Thou knowest' (Rev.vii.14) = that the Lord alone has known this.

**Know. Scire.**

**Knowledge. Scientia.**

**Scientific. Scientificus.**

**Scientifically. Scientific.**

**Knowing. Sciens, (and Scius, E.195<sup>3</sup>. M.291.)**

**Knowable. Scibilis. A.9300<sup>3</sup>.**

**Knowingly. Scienter.**

See under KNOW-cognoscere.

See SCIENTIFIC TRUTH; and also under CAMEL, EGYPT, EMBROIDER, FISH, FOREST, GRASS, PHARAOH, PHILISTINE, RATIONAL, SEA, TREE, and WHALE.

A. 24. Then the Lord distinguishes between . . . the Knowledges which are with the internal man, and the scientifics which are of the external man. . . The scientifics of the external man are called 'the waters beneath the expanse.'

27<sup>2</sup>. For whatever is insinuated into the memory of the external man, whether it is natural, spiritual, or celestial, remains there as what is scientific, and is produced thence by the Lord. (See KNOW-cognoscere, here.)

30<sup>2</sup>. They first receive life from the Lord by the faith of the memory, which is scientific faith . . . Rep. by the inanimate things.

31. By 'Pharaoh,' and 'the Egyptian,' in the Word, is meant what is sensuous and scientific; here, that by sensuous and scientific things they have extinguished love and faith.

34. Spirits who are in the knowledge of doctrinal things of faith without love, are in so frigid a life, and dim a light, that they cannot approach to the first threshold of the court of the Heavens . . .

40. By 'the creeping things which the waters produce,' are signified scientifics, which are of the external man. . . That 'the creeping things of the waters,' or fishes, = scientifics. III.

42. Fishes' = scientifics; here, animate through faith from the Lord, and thus alive. 'Whales' = the generals of these . . . Pharaoh, king of Egypt, by whom is represented human wisdom or intelligence; that is, knowledge in general; is called 'the great whale.' III. By these passages are signified those who want to enter into the mysteries of faith by means of scientifics; thus from themselves.

55<sup>e</sup>. Then 'the birds of the heavens,' which = truths, or intellectual things, 'build their nests in its branches, which = scientifics.

56. The natural man is in like manner delighted with natural things; which, being of his life, are called 'foods,' and are especially scientifics.



[A.] 75. The **Scientific** and the **Rational** of the celestial man are described by 'the shrub, and the herb from the ground, watered with vapour.'

78. The 'fourth river' is **knowledge**, which is of the external man.

80. The celestial man is allowed, from all perception from the Lord, to know—*nosse*—what is good and true; but not from self or the world; that is, to inquire into the mysteries of faith by means of sensuous and **scientific things**, through which things his Celestial dies. Tr.126.

91<sup>e</sup>. This tranquillity, which is of peace, produces those things which are called 'the shrub of the field,' and 'the herb of the field;' which, in special, are rational and **scientific things** from a celestial spiritual origin.

99. With the spiritual man . . . the Lord inflows through faith into his intellectual, rational, and **scientific things**; but as his external man fights with his internal man, it appears as if intelligence did not inflow from the Lord, but from himself, through **scientific** and rational things. But the order of life of the celestial man is, that the Lord inflows through love and the faith of love into his intellectual, rational, and **scientific things**; and, as there is no combat, he perceives that it is so.

102. 'The tree of the **knowledge** of good and evil' = faith from the sensuous, or **knowledge**. (For 'tree of **knowledge**,' see also under TREE.)

111. For external men know—*norunt*—scarcely anything but **knowledge**, which they call both intelligence and wisdom, and faith.

118<sup>e</sup>. 'Phrath,' or 'Euphrates,' = **knowledge**, which is the ultimate, or terminus.

119. 'The shoot among the dense [leaves]' = the **scientifics** of the memory, which are thus circumstanced.

120. As by 'Egypt,' so also by the 'Euphrates,' are signified **knowledges** or **scientifics**, and also the sensuous things from which are **scientifics**. III.

—<sup>e</sup>. As the **Scientific** of the memory is the terminus of the intelligence and wisdom of the spiritual and celestial man.

121. Thus, through reason, are vivified **scientifics**, which are of the memory. This is the order of life; and such are celestial men. Sig. And as the elders of Israel represented celestial men, they are called 'wise, intelligent, and knowing' (Dent.i.13,15). In like manner Bezaleel . . . of whom it is said, that 'he was filled with the spirit of God, in wisdom, in intelligence, and in **knowledge**, and in every work' (Ex.xxxi.3; xxxv.31; xxxvi.1,2).

127. That men want to inquire into the mysteries of faith by means of sensuous and **scientific things**, was the cause of the fall not only of the Most Ancient Church . . . but also of every Church; for thence come not only falsities, but also evils of life.

128. The worldly and corporeal man says in his heart, If I am not instructed concerning . . . the things of faith by means of sensuous things, so that I may see; or by means of **scientific things**, so that I may understand; I will not believe . . . This 'to eat from the tree

of the **knowledge** of good and evil,' from which the more he eats, the more he becomes dead.

—<sup>e</sup>. But he who wants to be wise from the Lord . . . says in his heart, that the Lord is to be believed, that is, the things which the Lord has spoken in the Word, because these things are Truths, and . . . he confirms himself by means of rational, **scientific**, sensuous, and natural things; and the things which are not confirmatory, he separates.

129. It may be known—*notum*—to everyone . . . that all the **knowledge** and reasoning favour his principles . . . But the true order is to be wise from . . . the Lord's Word, then . . . he is enlightened in rational and **scientific things** also. For it is never forbidden to learn **knowledges**, because they are useful to the life, and delightful . . . But [it must be done] from this principle, —that he believes in the Word of the Lord, and confirms spiritual and celestial Truths by natural Truths . . .

130. He who wants to be wise from the world, has for his garden sensuous and **scientific things**. . . His river Euphrates is all his **Scientific**, which is damned . . .

—<sup>e</sup>. 'The trees of Eden' = the **scientifics** and **Knowledges** from the Word, which they thus profane through reasonings.

196. At this day . . . they confirm themselves by means of **scientifics** unknown to the Most Ancients, and thus blind themselves much more . . .

—<sup>2</sup>. He who is **scientific**, or concludes from **knowledges**, says, What is the spirit . . .

200<sup>2</sup>. When that generation expired, there succeeded another . . . which from truth **knew** good, or from the things which are of the **Knowledges** of faith **knew** the things which are of love; most of them for scarcely anything except that they might **know** them.

202. The Most Ancient Church . . . not only did not eat of the tree of **knowledge**, that is, learn what is of faith from sensuous and **scientific things**, but was not even allowed to touch that tree, that is, to think anything that was of faith from sensuous and **scientific things**, lest they should fall down from celestial into spiritual life, and so on. Such, also, is the life of the celestial Angels . . . least of all can they endure to hear anything **scientific** about faith . . .

203. But the spiritual Angels . . . confirm the things of faith by intellectual, rational, and **scientific things**; but they never conclude concerning faith from these things: they who conclude are in evil.

204<sup>e</sup>. That 'they would be as God, **knowing** good and evil' (Gen.iii.5) = that if they did this from themselves they would be like God, and could lead themselves.

205<sup>e</sup>. The love of self is attended with this,—that they . . . want to be led by self, and that (thus) they consult sensuous and **scientific things** concerning the things which are to be believed.

206<sup>2</sup>. These are their principles, which they confirm . . . by the sensuous and **scientific things** with them.

208. This was the fourth posterity of the Most Ancient Church, which . . . did not want to believe in the things revealed, unless they saw those things confirmed from sensuous and **scientific things**.

210. The proprium of man . . . [causes men] to sup-

pose that what they do not apprehend sensuously and scientifically is nothing . . .

215°. 'Every man is made stupid by knowledge . . . ' (Jer.li.17).

232. At this day it is much worse than formerly ; for they can confirm the incredulity of the senses by scientifics unknown to the ancients . . .

233. To explore the mysteries of faith by scientifics, is as impossible as for a camel to enter through the eye of a needle . . . so gross . . . is what is sensuous and scientific relatively to what is spiritual and celestial . . . Examp.

—<sup>3</sup>. (Thus) they who consult sensuous and scientific things concerning things to be believed, precipitate themselves not only into doubt, but also into denial ; that is, into thick darkness, and (therefore) into all cupidities . . . 301.

251. For all evil has originated from what is sensuous, and also from what is scientific, which were at first signified by 'the serpent.'

—<sup>2</sup>. 'The serpent's root'=what is sensuous and scientific.

264. 'Zidon'=those who have been in the Knowledge of faith, and have lost them through scientifics, and thence have become barren.

285. It treats of the sixth and the seventh posterity, which were separated from the knowledge of good and truth . . . lest they should profane the holy things of faith.

298. That 'the man knew good and evil' (Gen.iii.22) =that he had become celestial, thus wise and intelligent.

308. 'The cherubs'=the Lord's Providence lest man should insanely enter into the mysteries of faith from what is sensuous and scientific . . .

340. That what has been inscribed on the heart became scientific. Sig.

344. What is the purpose of . . . the knowledge, Knowledge, and doctrine of faith, but that man may become such as it teaches ?

379. Faith without charity . . . is mere knowledge . . .

402<sup>4</sup>. The knowledge of spiritual and celestial things at the time of the Lord's Advent. Tr.

408<sup>2</sup>. They who only know, cannot profane.

424. 'An artificer'=one wise, intelligent, and knowing. Ill.

446. The men who live at this day do not believe in the spirit, because . . . they do not apprehend it by knowledges . . .

605°. For in those ancient times they did not indulge so much in knowledges as men at this day ; but in profound thoughts . . .

647°. Hence man may know how insane it is to want to explore the things of faith by means of sensuous and scientific things . . .

657. 'The lowests, seconds, and thirds'=scientific, rational, and intellectual things. . . There are three degrees of intellectual things in man ; the lowest is the

Scientific . . . These are so distinct from each other that they are never confounded ; but the reason man does not know this, is that he places life solely in what is sensuous and scientific ; and (therefore) cannot know that his Rational is distinct from his Scientific . . . When yet the case is that the Lord through the Intellectual with a man inflows into his Rational, and through the Rational into the Scientific of the memory. Hence comes the life of the senses . . . This is the true intercourse of the soul with the body . . .

896. To know truths, to acknowledge Truths, and to have faith in Truths, are quite different things. To know is the first of regeneration ; to acknowledge is the second ; and to have faith is the third. The difference between to know, to acknowledge, and to have faith, may be evident from this,—that the worst are able to know, and still not to acknowledge . . .

—<sup>2</sup>. They who have faith, know, acknowledge, and believe.

— . Merely to know what is of faith, is of the memory without the consent of the Rational . . . They who only know are many of them in Hell.

991. (The dominion of the internal man over) scientifics. Sig.

— . For scientifics are of three kinds : intellectual, rational, and sensuous. All are inseminated into the memory, or rather into the memories ; and in one who is regenerate they are called thence by the Lord through the internal man. These scientifics (which are signified by 'all the fishes of the sea'), and which are from sensuous things, come to the sensation or perception of man when he lives in the body ; for he thinks from them. The others, which are more interior, not so much, until . . . he comes into the other life.

—<sup>2</sup>. 'Seas'=a congregation of scientifics, or of Knowledges.

1029. With every man there are interior and exterior things . . . The exterior things are scientifics and pleasures, which are here signified by 'the wild animals of the earth.'

1085<sup>2</sup>. Those who want to explore spiritual Truths from scientifics. Tr.

1100<sup>2</sup>. It effects nothing, that a man knows many things, if he does not live according to the things which he knows ; for to know has no other end than that he may thence become good. When he has become good, he has far more than he who knows innumerable things, and still is not good ; for that which the latter seeks through knowing many things, the former has. But it is otherwise with him who knows—*novit*—many truths and goods, and at the same time has charity and conscience ; he is a man of the Internal Church, or 'Shem.' They who know but little, and have conscience, are enlightened in the other life. These are signified by 'Japheth.'

1134. Those who, from scientifics through reasonings, invent for themselves new worships. Tr.

1162. Hence it may be evident, that knowledge is not faith.

—<sup>2</sup>. All are called 'sons of Ham' who have the knowledge of the Knowledges of faith, and not charity.

Whether they have the **knowledge** of the **Knowledges** of the interior things of the Word . . . whether the **knowledge** of all things which are in the literal sense of the Word ; whether the **knowledge** of other Truths, from which they are able to regard the former ones, of whatever name ; whether the **knowledge-cognitionem**—of all the rituals of external worship—if they have not charity, they are 'sons of Ham.'

[A.] 1163. 'Mizraim,' or 'Egypt,'=the **knowledges**, or various **scientifics**, by means of which they want to explore the arcana of faith, and by which they confirm the derivative principles of falsity.

1165. 'Mizraim,' or 'Egypt,' . . . also=simply **knowledges**, thus those which are useful. Ill.

1186<sup>2</sup>. Reasoning from **scientifics** about spiritual and celestial things, is called 'whoredom.'

1195. 'Ludim, Anamim, Lehabim, and Naphtuhim' = so many rituals, which are mere **scientifics**. . . Rituals merely **scientific** are predicated of those who by means of reasonings explore spiritual and celestial things, and thence invent for themselves a worship: the rituals of this worship, being from reasonings and **scientifics**, are called **scientific** rituals, in which there is nothing spiritual and celestial, because it is from self. Hence came the Egyptian idols, and the magic . . . 1196.

1198<sup>2</sup>. Thus the **knowledge** of the **Knowledges** of faith is distinct from the **knowledge** of natural things, so that they scarcely communicate. Sig.

1230. 'Arphaxad'=**knowledge**. 1336.

1237. 'Shelah'=that which is of the **knowledge** derived thence.

1331. The internal worship of this Church ('Shem') . . . was **scientific** . . . 1337.

1385. The Spirits of the skin . . . are those who in the life of the body had confused truth and good by **scientific** and philosophical things . . .

1388<sup>2</sup>. This **knowledge** is natural with man, deriving its origin from the nature of Spirits . . . and thus from the spirit of the man himself, and its communication with the World of Spirits.

1390. Not only is there a communication of the affections and thoughts of another, but there is also a communication of his **knowledge**, inasmuch that the one Spirit supposes himself to have known what the other knows, although he had known nothing about it. Thus is communicated all the **knowledge** of another. Some Spirits retain it ; others do not.

1402. Progress from **scientifics** even to celestial truths, was according to Divine order, in order that the Lord's Human Essence might be conjoined with the Divine one. Tr.

1408<sup>2</sup>. The things which are of the sense of the letter are like . . . the **scientifics** of the memory which are from sensuous things, which are general vessels, in which are interior or internal things.

1412. There are with man corporeal and worldly things both exterior and interior . . . The interior ones are affections and **scientifics**. Sig.

1435. Everything **scientific** from which man thinks

is called 'acquisition.' Without acquired **scientifics**, man as man cannot have any idea of thought. The ideas of thought are founded upon those things which have been impressed on the memory from sensuous things ; and therefore **scientifics** are the vessels of spiritual things . . .

1443. There are with man intellectual, rational, and **scientific** things ; his inmost things are intellectual things ; his interior ones are rational things ; and his exterior ones are **scientific** things. These are called his spiritual things, which are in such an order. The intellectual things of the celestial man are compared to a garden of every kind of trees ; his rational things to a forest of cedars and the like trees . . . and his **scientific** things to oak-groves, and this from the intertwined branches such as are those of oaks. By trees themselves are signified perceptions . . . by the trees of an oak-grove, exterior perceptions, or those of **scientifics**, which are of the external man . . .

1462. 'Egypt,' relatively to the Lord,=the **knowledge** of **Knowledges** ; but **knowledge** in general relatively to all other men. Ill.

—. When the Church was there, **knowledges** flourished there . . . But after they wanted to enter into the mysteries of faith by means of **knowledges** . . . it became magical, and by 'Egypt' was signified the **scientifics** which pervert . . .

—<sup>2</sup>. That by 'Egypt' are signified useful **knowledges** ; thus, here, the **knowledge** of **Knowledges**, which can serve celestial and spiritual things as vessels. Ill.

—. 'Egypt,' here, =those who are in **scientifics**, or in natural Truths, which are the vessels of spiritual Truths.

—<sup>4</sup>. 'Fine linen of embroidery'=the Truths of **knowledges**, which serve. **Scientifics**, being of the external man, ought to serve the internal man.

—<sup>5</sup>. Here, the **knowledges** of celestial and spiritual things are called 'the hidden things of gold and silver,' and also 'the desirable things of Egypt.'

1472. The **knowledge** of **Knowledges** is attended with this—and there is something natural in it—and it is also manifested with children when they first begin to learn ; namely, that the deeper the things are, the more they desire them, and still more when they hear that they are heavenly and Divine. But this delight is natural, and originates from a desire which is of the external man. This desire causes other men to place delight solely in the **knowledge** of **Knowledges**, without any other end ; when yet the **knowledge** of **Knowledges** is nothing else than a certain Instrumental, for the end of use, namely, that they may serve as vessels for celestial and spiritual things ; and then . . . for the first time they are of use, and receive their delight from use.

—<sup>2</sup>. It may be evident to everyone, if he pays attention, that in itself the **knowledge** of **Knowledges** is nothing else than for a man to become rational, and thence spiritual, and finally celestial ; and that through them his external man may be adjoined to his internal man . . . To this end, also, the Lord insinuates the delight which he perceives in **knowledges** in his childhood and youth. But when a man begins to place

delight in knowledge alone, it is a corporeal cupidity which carries him away; and, in proportion as it carries him away, or that he places his delight in knowledge alone, in the same proportion he removes himself from what is heavenly, and in the same proportion also the scientifics close themselves towards the Lord, and become material. But in proportion as scientifics are learned for the end of use; as for the sake of human society; for the sake of the Lord's Church on earth; for the sake of the Lord's Kingdom in the Heavens; and still more for the sake of the Lord, in the same proportion they are more opened; and therefore the Angels, who are in the knowledge of all Knowledges . . . still estimate knowledges as nothing relatively to use.

—<sup>3</sup>. As the Lord knew-*novit*—this when He was a child . . . these things were said, [signifying] that if He should be carried away by the mere desire of the knowledge of Knowledges, then the knowledge would be such that it would no longer care for celestial things; but only for the Knowledges which the desire for knowledge would carry away. Tr.

1475. The case is this: knowledge is such, that it desires nothing more than to introduce itself into celestial things and explore them; but this is contrary to order; for it thus does violence to celestial things. Order itself is, that the Celestial, through the Spiritual, should introduce itself into the Rational, and thus into the Scientific, and should adapt it to itself; and, unless this order is observed, there is never any wisdom.

1476. The order is . . . that the Celestial inflows into the Spiritual, the Spiritual into the Rational, and this into the Scientific. When there is this order, then the Spiritual is adapted by the Celestial, the Rational by the Spiritual, and the Scientific by the Rational. The Scientific in general then becomes an ultimate vessel; or, what is the same, scientifics in special and in particular become ultimate vessels, which correspond to rational things, rational things to spiritual ones, and spiritual things to celestial ones. When there is this order, then the Celestial cannot be violated. Otherwise it is violated.

1480. That the knowledge of Knowledges is very pleasing to itself. Sig.

— For knowledge is such in childhood: for it is as it were innate in knowledge, because it is innate in man, that first of all it pleases for no other end than for the sake of knowing. Every man is such; his spirit is very greatly delighted with knowing . . . it is his food, with which he is supported and refreshed . . . This food . . . is communicated to the external man, to the end that the external man may be adapted to the internal.

—<sup>2</sup>. But these foods succeed one another in the following order . . . From this again there is a celestial and spiritual food still lower, which is that of reason and of the derivative knowledge. On this live good Spirits. . . Hence it is evident why and how knowledge is very pleasing to itself; for it is circumstanced as are appetite and taste; therefore, also, eating, with man, corresponds to scientifics in the World of Spirits; and the appetite and taste itself, to the desire for knowledges.

1484. 'A woman'=truth; here, the truth which is in knowledges; with the deliciousnesses of which the Lord was taken in His childhood.

1485. That scientifics were multiplied with the Lord. Sig. . . It is here predicated of knowledge, which is signified by 'Pharaoh,' that it 'did well to Abram,' that is, to the Lord when a child; and this . . . for the sake of intellectual truth, which it longed for.

1486. 'He had flock and herd, and asses, and servants, and maid-servants, and she-asses, and camels'=all things in general which are of scientifics. . . In general, these=all things which are of the knowledge of Knowledges, and of scientifics. The scientifics, regarded in themselves, are 'the asses and servants'; the pleasures of them, are 'the maid-servants and she-asses' . . . All things whatever with the external man are nothing else than things of service . . . So also all scientifics, which are exclusively of the external man; for they are procured from earthly and worldly things through sensuous things, in order that they may be of service to the interior or rational man . . . Scientifics, therefore, are the ultimate or outermost things, in which are terminated the interior things in order; and, as they are the ultimate and outermost things, above all other things they must be things of service. Everyone may know, if he reflects, to what things scientifics may be of service . . . Everything scientific must be for the sake of use, and this is its service.

1487. That the scientifics were destroyed. Sig.

— 'Pharaoh'=knowledge in general, consequently the scientifics which are of knowledge.

— This is the case with scientifics [that is, that they are destroyed]. They are procured in childhood for no other end than that of knowing: with the Lord, from the deliciousnesses and the affection of truth. The scientifics which are procured in childhood are very many, but they are disposed by the Lord into order, in order that they may serve for use; first, in order that he may think; afterwards, in order that through thought they may be of use; and finally, in order that he may become use, that is, that his very life may consist in use, and may be a life of uses. These things are performed by the scientifics which he imbibes in childhood: without them the external man can never be conjoined with the internal . . . When the man becomes use . . . then the scientifics, which had served for the first use, in order that he might become rational, are destroyed, because they serve it no longer; and so on. These are the things which are here meant by that 'Jehovah smote Pharaoh with great plagues.'

1488. (Pharaoh's) 'house'=the scientifics which are gathered together. To gather scientifics together, and by means of them to build the external man . . . is circumstanced not unlike the building of a house. Ill.

1489. The case is this: unless the scientifics which in childhood have performed the use of making the man rational, are destroyed, so that they are as nothing, truth can never be conjoined with what is celestial. These first scientifics are for the most part earthly, corporeal, and worldly. However Divine may be the precepts which a child imbibes, he still has no other idea concerning them than from such scientifics; and

therefore so long as these lowest **scientific**s adhere . . . his mind cannot be elevated. With the Lord in like manner . . .

[A.] 1491. The **knowledge** itself, or the **scientific**s themselves, which the Lord imbibed when a child, are here called 'Pharaoh.' Thus it is **knowledge** itself which thus addresses the Lord, that is, Jehovah (does so) by means of **knowledge**. . . Taking notice comes by means of **knowledge** . . .

1492. The affection which is in these words, is as it were the indignation of **knowledge**, and the Lord's sorrow . . . because thus were destroyed the **scientific**s which He had imbibed with delight.

1495. From these things it is evident that when the Lord as a child imbibed **scientific**s, He first of all knew—*nosset*—no otherwise than that the **scientific**s were solely for the sake of the intellectual man, that is, in order that He might Know truths from them; but it was afterwards disclosed that they were in order for Him to arrive at celestial things; and this took place to prevent celestial things from being violated . . . When man is being instructed, there is a progression from **scientific**s to rational truths; further to intellectual truths; and finally to celestial truths . . . If the procedure is made from **scientific**s and rational truths to celestial truths, without the media of intellectual truths, what is celestial is violated . . .

—<sup>2</sup>. The order is for the Celestial to inflow into the Spiritual and adapt it to itself; for the Spiritual thus to inflow into the Rational and adapt it to itself; and for the Rational thus to inflow into the **Scientific** and adapt it to itself. When man is being instructed in his first childhood, then there is indeed a like order, but it appears . . . that progression is made from **scientific**s to rational things; from these to spiritual things; and thus at last to celestial things . . .

— (For in itself the **Scientific** and Rational is dead, and that it seems to live, it has from the interior life which inflows.

—<sup>3</sup>. This may be evident from the thought and faculty of judging; in these lie hidden all the arcana of the analytical art and science . . . 2004<sup>2</sup>.

1499. That **scientific**s left the Lord. Sig. and Ex.

1500. That **scientific**s left the truths which were conjoined with celestial things. Sig. and Ex.

1536. There is here described the state of the external man such as it was in childhood, when it was first imbued with **scientific**s and **Knowledge**s . . . Tr.

1542. There are two things with man which cause that he cannot become celestial . . . The one which belongs to his intellectual part is the empty **scientific**s which he imbibes in childhood and youth . . .

—<sup>2</sup>. As the Lord . . . was informed like another man, He also had to learn **scientific**s, which is represented by the sojourn of Abram in Egypt; and that empty **scientific**s at last left Him, is represented by that 'Pharaoh commanded the men upon him, and sent him away, and his wife, and all things which he had.' 1543.

1557<sup>2</sup>. The Angels know—*norunt*—and acknowledge that all their **knowledge**, intelligence, and wisdom, are as nothing relatively to the infinite [**knowledge**,

intelligence, and wisdom] of the Lord; thus that it is ignorance.

—<sup>2</sup>. The holiness of ignorance . . . consists in the acknowledgment that he **knows** nothing from himself, and that the things which he does not **know**, relatively to those which he does **know**, are infinite; and especially in his regarding **scientific** and intellectual things as of small account relatively to celestial things . . .

1589<sup>2</sup>. There are three things which constitute the external man; namely, the Rational, the **Scientific**, and the external Sensuous. The Rational is interior; the **Scientific** is exterior; this Sensuous is outermost.

— As the **Scientific** applies itself to the Rational, and is its Instrumental, it follows that the affection inflows also into the **Scientific**, and disposes it.

1594<sup>2</sup>. The Intellectual and the Rational can perceive what and of what quality the **Scientific** is; but not contrariwise.

1597. 'Lot dwelt in the cities of the plain' = the external man, that he was in **scientific**s. . . 'Cities' = doctrinal things, which in themselves are nothing else than **scientific**s, when predicated of the external man separated from the internal.

1598. 'And he spread his tent even to Sodom' . . . By these words are signified **scientific**s from cupidities . . .

1600. The cupidities to which **scientific**s extended themselves. Sig.

— 'Men'—*vir*i, here, = **scientific**s, because they are predicated of the external man when separated from the internal.

— **Scientific**s are said to extend themselves to cupidities when they are learned for no other end than that one may become great . . . All **scientific**s are for the sake of the end that the man may become rational, and thus wise, and that he may thus be of service to the internal man.

1713<sup>2</sup>. With the exterior man there are both affections and **scientific**s; the former are from the goods of the interior man, and the latter are from the truths of the same. When they are actuated so that they agree with the interior man, they are said 'to serve,' and 'obey.'

1718<sup>2</sup>. Properly speaking, the external man is constituted of the **scientific**s which are of the memory, and the affections which are of the love with which the man is imbued . . .

1759. The speech of celestial Spirits . . . cannot be adapted to any word . . . in which there is an idea from what is **scientific** . . .

1783<sup>2</sup>. He who places everything in human wisdom, or in **knowledge**s, to him heavenly wisdom appears as an obscure nothing.

1798<sup>2</sup>. What is doctrinal separated from love or charity never makes the internal of the Church; for what is doctrinal is only **knowledge**, which is of the memory, which exists with the worst . . .

1890. The conception of the Lord's first Rational by the influx of the internal man into the affection of **knowledge**s of the external. Tr. The affection of **knowledge**s of the external man is the Egyptian handmaid Hagar. 1895.

1901<sup>2</sup>. This intellectual truth . . . inflows through an

internal way . . . it is like a kind of light which illuminates, and gives the faculty of **knowing**, thinking, and understanding.

1902. If man were imbued with no hereditary evil, the Rational would be born immediately . . . and through the Rational would be born the **Scientific**; so that man would have with him all the Rational, and all the **Scientific**, at the moment of his coming into the world; for this would be according to the order of influx; as may be concluded from the fact, that all animals whatever are born into all the **Scientific** which is necessary and conduces to their food, protection, habitation, and procreation, because their nature is according to order. What [then] would not man [be born into], if order had not been destroyed with him; for he alone is born into no **knowledge**. The cause of this Ex.

—<sup>2</sup>. This is the reason why the Rational of man is to be formed . . . by means of **scientifics** and **Knowledges** insinuated through the senses . . . and thus in inverted order. Tr.

1904<sup>1</sup>. Man has no idea about his internal things; for he makes both the Rational and the Intellectual to consist in the **Scientific**; and does not know that they are distinct; and in fact so distinct, that the Intellectual can exist without the Rational, and also the Rational without the **Scientific** . . .

1911<sup>5</sup>. In proportion as the Rational thinks from **scientifics** originating from sensuous things . . . it the less apprehends intellectual truths.

1928. That that truth was from the things which proceed from **scientifics**. Sig.

—, 'Shur'=such a **Scientific** as is as yet in the wilderness; that is, as has not yet attained life. Truths from **scientifics** are said to attain life, when they adjoin or associate themselves to truths into which inflows the Celestial of love . . .

1941<sup>2</sup>. 'Thickets'=**scientifics** and pleasures.

2049<sup>9</sup>. Concerning Pharaoh, by whom are signified **knowledges** in general.

—, By 'the trees of Eden, with which they descended into the lower earth,' are also signified **knowledges**, but the **knowledges** of the **Knowledges** of faith.

2145<sup>9</sup>. The more the Most Ancients were in **scientifics** from the objects of hearing and sight, the lower were their perceptions . . .

2162<sup>16</sup>. By 'the feet and hoofs, whereby the streams and waters are troubled,' are signified **scientifics** from sensuous and natural things from which men reason concerning the arcana of faith . . .

2184<sup>9</sup>. The truth of the Natural is what is **scientific**, which favours the delight which is perceived from charity.

2196<sup>2</sup>. Human rational truth does not apprehend Divine things . . . for this truth communicates with the **scientifics** which are in the natural man; and, in proportion as from these it views the things which are above itself, it does not acknowledge them . . .

2290. Infants (there) have with them only the faculty of **knowing** . . .

2336<sup>8</sup>. 'The hoofs of the horses'=**scientifics** perverting truth.

2388<sup>2</sup>. It is evil of life which hinders good from being received in the truths which are with man in his memory or **knowledge**.

2400<sup>9</sup>. The truth they teach takes root no deeper than **knowledge** of the memory alone is wont to do . . .

2425<sup>2</sup>. They do indeed suppose that they **know**; but from truth, thus from **knowledge** . . .

2429<sup>3</sup>. For anyone to have truth in himself, he must not only **know** it . . .

2439. 'Zoar'=the affection of the good of **knowledge**; that is, the affection of truth.

2471. To the exterior memory . . . belong . . . also the **scientifics** which are of the world.

2476<sup>2</sup>. For exterior things; namely, **scientific**, worldly, and corporeal things, are adapted to man . . . while he is in the world.

2480. As men after death are in the interior memory . . . they who have been pre-eminently in **knowledges** cannot bring forth anything from their **scientifics** . . . But whatever they have imbued . . . by means of **knowledges**—as it has formed their Rational—they bring forth into use . . .

2492<sup>2</sup>. They who have wanted to penetrate into Divine arcana by **scientifics** . . . with these (the callosity) appears darksome . . .

2504<sup>2</sup>. There are in general the intellectual things of faith, the rational things of faith, and the **scientific things** of faith; they proceed in this order from interiors to exteriors . . . They are as what is prior to what is posterior . . . It appears to man as if the **Scientific** of faith were first . . . but the Intellectual continually inflows into the Rational, and this into the **Scientific** . . . All these things are called spiritual things, which are thus distinguished into degrees . . .

2508. The heavenly marriage itself is solely between Divine good and Divine truth; hence with man there is conceived the Intellectual, the Rational, and the **Scientific**; for, without conception from the heavenly marriage, man can never be imbued with understanding, reason, or **knowledge**.

2531<sup>3</sup>. Hence it is evident how important it is that interior truths be **known** and received. These truths can indeed be **known**, but never received, except by those who are in love or in faith in the Lord . . .

2538<sup>2</sup>. In proportion as there is anything . . . of the Sensuous, the **Scientific**, and the Rational, from which it is believed that it is so, there is no doctrine; but in proportion as (these three) are removed, that is, that it is believed without them, doctrine lives; for in the same proportion the Divine inflows . . . But it is one thing to believe from the Rational, the **Scientific**, and the Sensuous, or to consult them in order that it may be believed; and it is another to confirm and strengthen that which is believed by rational, **scientific**, and sensuous things. Tr.

2541. 'He called his servants'=rational and **scientific things**.

—, There are in the man who is . . . a Kingdom of

the Lord, celestial, spiritual, rational, **scientific**, and sensuous things. These are in subordination among each other . . . **Scientifics** are subordinate to rational things; and sensuous things are subordinate to **scientifics** . . .

[A.2541]<sup>2</sup>. The Angels perceive (in these words) how the Lord reduced rational and **scientific things** to obedience; and indeed so, that He did not reduce to obedience the rational and **scientific things** themselves, but the affections which rose up against the celestial and spiritual things of doctrine; for when these have been subjugated, rational and **scientific things** have also been reduced to obedience; and at the same time into order.

2543<sup>e</sup>. The zeal (in the following verse) is in favour of doctrine, that it might be uncontaminated by anything rational and **scientific**.

2546. Because the Rational and **Scientific** wanted to rise up and enter, and thus have something in common with the doctrine of faith, which is Divine. Sig.

2557<sup>2</sup>. For it is known that man is born into no knowledge . . . but only into the faculty of receiving it . . .

—<sup>3</sup>. For if spiritual truth inflowed from within, as good does, man would be born into . . . the whole **Scientific**, so that he would have no need to learn anything.

2559. When (the Lord) left the **Scientific** and the derivative appearances, with their delights. Sig.

2567. By natural truths are meant **scientifics** of every kind . . .

2568<sup>3</sup>. They who think from a negative principle, the more they consult rational, **scientific**, and philosophical things, the more they cast themselves into darkness . . .

— . But they who think from an affirmative principle can confirm themselves by whatever rational, **scientific**, and philosophical things they can . . .

2577<sup>2</sup>. It appears . . . that man becomes rational through sensuous and **scientific things**; but this is a fallacy. Good from the Lord constantly inflows through man's Rational, and meets and adopts to itself **scientifics**; and in proportion to the quantity of them which it can adopt, and rightly dispose, the man becomes rational.

2584<sup>e</sup>. When the doctrine of faith . . . is regarded from truths Divine . . . then each and all things, both rational and **scientific**, confirm it. (But) when it is regarded from human things, that is, from reason and **knowledge**, nothing of good and of truth is conceived . . .

2588<sup>2</sup>. Those think from a negative principle, who believe nothing unless they are convinced by rational and **scientific things**, nay, by sensuous things . . . (These) never believe . . . But those who are in the affirmative, that is, who believe that they are truths because the Lord has said so . . . are constantly confirmed, and their ideas are enlightened and strengthened by rational, and **scientific**, and even by sensuous things; for man has light from no other source than through rational and **scientific things** . . . —<sup>4</sup>, Examps.

—<sup>5</sup>. (They can confirm this) **scientifically**, by many things; as that truths shun evils . . . —<sup>6</sup>.

—<sup>8</sup>. From these examples it is evident, what it is to enter from truths into rational and **scientific things**; and what to enter from **scientific** and rational things into truths; namely, that the former is according to order, but the latter contrary to order . . .

—<sup>9</sup>. To cultivate the Rational by means of **knowledges** is never denied; but it is forbidden to harden one's self against the truths of faith . . . It treats much of these things in the internal sense of the Word. Ill.

—<sup>10</sup>. On those who by means of **scientific** and rational things want to enter into the doctrinal things of faith and into Divine things, and thence are insane. Fully ill.

—<sup>13</sup>. On those who from the doctrine of faith enter into rational and **scientific things**, and thence are wise. Ill.

2675. The life of the exterior man is the affection of **knowledges** . . . With those who are becoming spiritual, good and truth are implanted by the Lord in the affection of **knowledges**, in order that they may want to know and learn what is good and true . . . For the affection of **knowledges** is the mother through which the Rational in which is the Spiritual is born.

2702<sup>15</sup>. 'To come towards the sea' = to **scientifics**; 'the sea' = a collection of them.

2704<sup>2</sup>. When they are coming into a state of enlightenment . . . they are in the affection of **knowing** and learning truths . . .

2718. The affection of **knowledges** which is possessed by the man of the Spiritual Church. Sig. and Ex.

— . The good with the man of the Spiritual Church . . . is illuminated by the Lord's Divine Human, from which illumination there comes forth in his Rational the affection of truth, and in his Natural the affection of **knowledges** . . . By **knowledges** are not meant such **knowledges** as there are with the learned, but everything **scientific** which, from experience and through hearing, he has been able to imbue from civil life, from doctrine, and from the Word.

2719. It now treats of the doctrine of faith . . . that human rational things from **scientifics** were adjoined to it.

2720<sup>4</sup>. The doctrine of faith, that **scientifics** wanted to attribute it to themselves. Sig.

2726. That the Lord adjoined to the doctrine of faith many things from the **knowledge** of human **Knowledges**. Sig.

2761. 'The serpent (biting the horse's heels)' = one who reasons from sensuous and **scientific things** about Divine arcana.

2762<sup>4</sup>. As by the sea are signified **knowledges** in general, they gave horses to the god of the sea.

— . When they were describing the rise of **knowledges** from the Intellectual, they feigned a flying horse which with his hoof broke open a fountain where there were maidens who were **knowledges** (or the sciences).

2763<sup>3</sup>. This **knowledge** (or science) of correspondences . . .

2781. 'The camel'=the **Scientific** in general; and 'the ass,' the **Scientific** in particular. Ill.

—<sup>2</sup>. Natural good is the delight flowing forth from charity and faith; natural truth is their **Scientific**.

— . They are called 'the beasts of the south' who are in the Knowledges of good and truth; but who make them not of life, but of knowledge . . .

2826<sup>8</sup>. 'The spirit of knowledge and of the fear of Jehovah' (Is.xi.2)=the Divine love of truth.

—<sup>12</sup>. 'Wisdom and knowledge' (Is.xxxiii.6)=the good of faith conjoined with its truth.

2831. 'Caught in a thicket'=in the natural **Scientific**. . . As to the spiritual being caught in the natural **Scientific** as to the truths of faith, the case is this . . . They who have no perception of good and truth must needs be confirmed by **scientifics** . . .

—<sup>6</sup>. That 'a thicket'=the natural **Scientific**; that is, that **Scientific** which adheres to the exterior memory. Ill.

— . For the human Rational is founded in its **scientifics**.

—<sup>7</sup>. To stick in **scientifics**, and thence to regard spiritual, celestial, and Divine things. Sig.

— . To reason from **scientifics**. Sig.

—<sup>8</sup>. Those who have faith in the things which they hatch from their **scientifics**. Sig.

— . Those things which are not dictated by the Word, but by the **scientific** proprium. Sig.

—<sup>9</sup>. That which ascends from what is **scientific** into Divine arcana . . . vastates the Church. Sig.

—<sup>10</sup>. The reason **scientifics** in the Word are called 'thickets-perplexæ' is that they are relatively such, especially when they are breathed upon by the cupidities of the love of self and of the world, and by principles of falsity. It is celestial and spiritual love which disposes into order the **scientifics** which are of the exterior memory; whereas the love of self and of the world perverts order, and disturbs all things which are therein. . . Moreover, the things which are of the exterior memory, where **scientifics** are, relatively to those things which are in the interior memory, where rational things are, are in a thicket, or as in a thick forest . . .

2832. That the spiritual . . . are entangled in the natural **Scientific** with all power as to truth, and are thus deprived of the power to perceive truths. Sig. For the more anyone consults natural **scientifics** . . . as to those things which are of the truths of faith, the more he loses the light of truth; and, with the light, also the life, of truth. Everyone may know this from experience . . . from those who say that they can believe nothing, unless they apprehend that it is so through either sensuous or **scientific** things. If you explore them . . . you will find that they believe nothing at all . . .

2839<sup>2</sup>. Unless faith is implanted in charity, it is merely knowledge . . .

2850. 'As the sand which is upon the sea shore'=a multitude of corresponding **scientifics**. 'The sea'=**scientifics** in general, or a congregation of them; and 'sand'=**scientifics** in special and particular. **Scientifics** are compared to 'sand,' because the little stones of which sand consists, in the internal sense, are **scientifics**.

. . . When the things of the rational man, namely, the goods and truths of Knowledges, agree with the things which are of the natural man, namely, with **scientifics**, so that they make a one, or mutually confirm one another, then they correspond.

2992<sup>9</sup>. The Angels know each and all things which are in the body . . . 2993, Ex.

3013. That Divine truth might be conjoined with the Divine good of His rational; and this by the common way from the natural man, namely, from **scientifics**, Knowledges, and doctrinals . . . Tr.

3020<sup>2</sup>. The things in the natural mind are all **scientifics**, thus also all Knowledges of every kind; in a word, each and all things which are of the exterior or corporeal memory . . .

3048<sup>2</sup>. For the Rational as to truth can never be born and perfected without **scientifics** and Knowledges.

—<sup>4</sup>. The vanity of the knowledges which are not for use. Sig.

—<sup>5</sup>. General **scientifics** are those which comprehend in them many particular ones, and these singular ones; and form in general the natural man as to his intellectual part.

3049<sup>2</sup>. General **scientifics** are not good in themselves, nor alive; but the affection of them causes them to be good and alive; for they are then for the sake of use. No one is affected with any **scientific**, or truth, except for the sake of use; use makes it good. But such as the use is, such is the good.

3052. **Scientifics** and doctrinals are distinguished from each other in this: that doctrinals are from **scientifics**. Doctrinals regard use, and are procured by reflection from **scientifics**.

3054. The holy arrangement of general **scientifics**. Sig.

3058<sup>8</sup>. The 'drawers of water' . . . represented those who continually desire to know truths, but for no other end than that they may know . . .

3068. The submission of **scientifics**. Sig.

— . For every **scientific** is a vessel of truth . . . A **scientific** without truth is an empty vessel . . . whereas a **scientific** in which is truth . . . is a full vessel. The affection which is of love is that which conjoins them . . .

3071. The enlightenment thence of all the **scientifics** in the natural man. Sig. 3094.

3074. There is here summarily described the process, how truth appears by means of **scientifics**, and is elevated from them, out of the natural man into the rational, and becomes rational truth; in the Lord Divine truth; namely . . . that by the influx of the Divine love into the Human . . . the **scientifics** which were in the natural man were enlightened, and the truths became manifest which were to be elevated into the Rational . . .

3084. Relatively to truth, the **Scientific** which is of the natural man is exterior . . . and therefore, relatively to truth, the **Scientific** is called 'a covering,' and also 'a garment.'

3086. That Divine good inflowed into the natural



man, that is, into the **scientifics**, Knowledge, and doctrinals therein; for these are of the natural man in so far as they are in its memory. Tr.

[A.] 3102. The acknowledgment of truth Divine from the enlightenment in general **scientifics**. Sig. and Ex.

3114. If such food were to fail the natural man, namely, to **know**, he would not subsist.

3128<sup>2</sup>. For all good inflows by an internal way . . . into the Rational of man; and through this into his **Scientific**, even into the sensuous **Scientific**, and by illustration there causes truths to be seen. —<sup>3</sup>.

3164. 'Vessels of silver' = in special, **scientifics**; for these are recipients of truth.

3175<sup>2</sup>. But so long as truth is in the memory only, it is only **knowledge**.

3190. The Intellectual elevated above natural **scientifics**. Sig. and Ex.

3203. The separation of the affection of truth from the **scientifics** in the natural man on the perception of rational good. Sig. and Ex.

—<sup>2</sup>. All truth is at first of **knowledge** . . .

—<sup>3</sup>. The man then acts from good . . . and no longer from **knowledge** . . .

3264. The birth of the spiritual man from the Divine influx into the affection of **knowledges**. Sig.

— Divine truth, to which is subordinated the affection of **knowledges** and of the Knowledge of truth. Sig.

3267<sup>3</sup>. He can indeed **know** truth, but it is not implanted in his life.

3283<sup>9</sup>. When the Rational looks . . . into the **scientifics** of the natural man, it is as if [it were looking] into a plain beneath itself.

3293. The truth in the Natural is all that which is of **knowledge**, and is called **scientific** . . . [but] what is **scientific** by itself, abstractedly from the delight which is of affection, is not anything . . . whereas the delight . . . without what is **scientific** is something, but only what is vital, such as is with infants. Therefore, in order that the Natural may be human, it must consist of both; the one is perfected by the other . . .

3301<sup>2</sup>. The state of the celestial man is that he is in good, and from good **knows** all truths; and he never thinks and speaks . . . from **scientifics** about good.

3309. 'Esau was a man **knowing** (or **skilled**) in hunting' (Gen.xxv.27) = the good of life from sensuous and **scientific** truths. . . 'A **skilled** man' is predicated of the affection of truth, or of those who are in the affection of truth.

3316. 'Pottage' = a heap of **scientifics** badly made up . . . (which) was amended by spiritual truth from the Lord. Sig.

3321<sup>2</sup>. For in the natural man there are **scientifics** which are in great measure derived from the fallacies of the senses; and which . . . he still believes to be truths.

3332<sup>3</sup>. The good of doctrinals is what flows forth from **knowledge**.

3368<sup>4</sup>. As Divine truth cannot inflow immediately into **scientifics** . . .

3388<sup>9</sup>. It is not enough for a man to **know** that it is, but he also wants to **know** what it is . . .

3394<sup>2</sup>. The celestial perceive Divine good and truth . . . even in the Natural, that is, in **scientific** and sensuous things.

3402<sup>3</sup>. To **know** good and truth, or to keep them in the memory . . . is not to have good and truth; but to be affected with them from the heart.

3416. There are internal truths everywhere in the Word; but such as are in the **knowledge** of Knowledge, and not at the same time in life . . . do not see these truths . . .

3417<sup>3</sup>. Thus they who are in the **knowledge** of Knowledge, and not in the life of charity, cannot **know** that there is any delight except that which results from pre-eminence . . .

3420. Those are in the **knowledge** of Knowledge who are in the doctrinals of faith, and do not want to **know** the truths of Knowledge or of doctrinals. (These) truths are those which are of life . . .

3518<sup>2</sup>. When a child is first being instructed, he is affected with the desire of **knowing** . . . from a certain connate pleasure . . . As he grows up, he is affected with the desire of **knowing** for the sake of some end, as that he may excel others . . . But when he is to be regenerated, from the delight of truth; and when he is being regenerated . . . from the love of truth; and afterwards from the love of good.

3519. The things in the Natural which relate to the . . . understanding there, are **scientifics**.

3539<sup>2</sup>. After death, man has with him . . . the things of his external man . . . even the **scientifics**.

3570<sup>6</sup>. To appetite and relish correspond the desire and affection of **knowing** truth; and to foods correspond **scientifics** and Knowledge. . . The soul, which is the good of the Rational, gives to desire and be affected with the things which are of **knowledge** and doctrine.

3671<sup>2</sup>. To understand good and truth, and to will them, is of the Rational . . . but to **know** them, and do them, is of the Natural. The **scientifics** and works themselves are as ground; and when the man is affected with **scientifics** which confirm good and truth, and still more when he apperceives delight in doing them, then the seeds there are as in their ground, and grow . . .

3701<sup>2</sup>. They who are being regenerated do not learn such things barely as **knowledges**, but as life.

3726<sup>2</sup>. Good is the first, and truth is the last, of order. Hence it is that man ought to begin from **scientifics**, which are the truths of the natural man; and afterwards from doctrinals, which are the truths of the spiritual man in his Natural. Examp.

3727<sup>8</sup>. 'The hoofs of the horses' = the lowest intellectual things, such as are **scientifics** from mere sensuous things.

3768. That **knowledge** is from the Word. Sig.

— 'Droves' = the **knowledge** of doctrinals . . . Thus 'to make the droves drink from the well' = that from the Word is the **knowledge** of the doctrinals of good and truth.

— . That all the **knowledge** and doctrine of good and truth are from the Word. Ex.

3824<sup>2</sup>. In the natural memory are truths, both external and internal, as **scientific** doctrinals.

3833<sup>2</sup>. When (good has been conjoined with truth) the man begins to **know** innumerable things . . .

3843<sup>2</sup>. Truth . . . is then no longer brought into act from **knowledge** or doctrine, but from a certain delight . . .

3849. Nothing of doctrine, nor even of **knowledge**, can enter with man, except through the affections . . .

3905<sup>e</sup>. Truths of faith not learned for the sake of doing, but only for the sake of **knowing**, adjoin themselves to affections of evil and falsity; and are therefore . . . interiorly against faith.

3915<sup>2</sup>. To **know** these truths . . . is bare **knowledge**, unless there is affection . . .

3952<sup>4</sup>. The truths of the external man are the **scientifics** and doctrinals which he first imbibed through his parents and masters; afterwards through books; and at last by his own study . . . The **scientifics** which are the truths, and the delights which are the good (of the external man) are conjoined, but do not make with him the heavenly marriage . . .

4014<sup>e</sup>. The **scientific** and rational things with the man of the Spiritual Church. Tr.

4017<sup>2</sup>. 'Thirst' = the affection of **knowing** . . . truth.

4037. 'Men-servants' = **scientifics**, which are the truths of the natural man.

4038. General **scientifics** are the lower or exterior truths of good.

—<sup>2</sup>. The Natural is the middle part (between the Corporeal and the Rational); for the things which enter through sensuous things store themselves up in the Natural as in a kind of receptacle; this receptacle is the memory; the delight, etc. there pertain to the will, and are called natural goods; and the **scientifics** there pertain to the understanding, and are called natural truths.

4075<sup>2</sup>. How, by means of Societies of Spirits and Angels, the Lord introduced Himself into **knowledge**. Ex.

4096<sup>2</sup>. Let him try whether he wants to **know** . . .

4151<sup>7</sup>. Many can **know** this, but few believe it.

4154<sup>2</sup>. He who is a natural man, that is, who thinks from **scientifics**, knows no otherwise than that the natural things from which he thinks are the inmost things . . .

4156. (Interior natural truths which are from the Divine) in **scientifics**. Sig. and Ex. 4157.

—<sup>2</sup>. That **scientifics** are relatively gross and inordinate . . . does not appear to those who are in **scientifics** alone . . . They believe that in proportion as a man **knows**, or in proportion to his possession of **knowledge**, he is wise. But . . . those in the other life who . . . had been in **scientifics** alone, and had thence acquired the reputation of being learned, are sometimes much more stupid than those who had been skilled in no **knowledges**. The reason is that **scientifics** are

indeed means of being wise, but also of being insane. To those who are in the life of good, **scientifics** are means of being wise; but to those who are in the life of evil, they are means of being insane; for by **scientifics** they confirm not only the life of evil, but also principles of falsity; and this arrogantly and with persuasion, because they believe themselves to be wiser than others . . .

—<sup>3</sup>. He does not possess the Rational who can reason from **scientifics** . . . It is only a fatuous lumen which produces this skill . . .

— . With him (who is truly rational) . . . light inflows from Heaven, and . . . illuminates his **scientifics**, so that they confirm; and moreover it disposes them into order, and into a heavenly form.

—<sup>4</sup>. Hence it may be evident that **scientifics** are means of being wise, and also of being insane; that is, that they are means of perfecting the Rational, and also of destroying the Rational. Therefore, they who by means of **scientifics** have destroyed the Rational, are in the other life more stupid than those who have been skilled in no **knowledges**.

—<sup>e</sup>. That **scientifics** are relatively gross, is evident from the fact, that they are of the natural or external man; and that the Rational, which is cultivated by means of them, is of the spiritual or internal man.

4161. Interior truths are said to be among unclean things, when they are among **scientifics** which do not as yet correspond, but which disagree.

4169. But to do good from truth, is to do it from **knowledge** . . .

4247<sup>2</sup>. For he is then not so much in the affection of **knowing** truth, but in the affection of doing it.

4266. **Scientifics**, and **Knowledges**, thus doctrinals (which) are in the natural or external man, that is, in his memory, and are not as yet implanted in the spiritual or internal man. Sig.

4280<sup>3</sup>. How greatly the **science** of correspondences excels other **sciences**, may be evident from the fact, that without it the Word as to the internal sense can never be **known** . . .

4319<sup>2</sup>. They were told that to **know** is not to believe. Ex.

—<sup>e</sup>. With those who only **know** . . . no heavenly light is received . . .

4345. 'The handmaids' = the affections of **knowledges** and of **Knowledges** . . . The affections of **knowledges** and of **Knowledges** are the most external; for the **knowledges** and **Knowledges** themselves are the things from which and in which are truths . . . The more exterior things are, the more general they are. Ex.

4360. Sensuous **scientifics** and their truths, and their submission. Sig.

— . Sensuous **scientifics**, which are signified by 'the handmaids,' are the **scientifics** of external things, which are of the world, and are thence the most general of all; and are those which enter immediately through the external senses, and are perceived by the sense itself. In these are all infants, and they serve as planes . . . for the **Knowledges** of spiritual things; for spiritual things are founded upon natural ones, and are represented in them.

[A.] 4383<sup>2</sup>. Although, relatively to man, the Angels are in wisdom so great, that the things which they know and perceive are unutterable, they confess that they know only what are relatively the most general things, and that the things which they do not know are indefinite . . .

4404<sup>9</sup>. The sense of taste corresponds to the affection of knowing.

4459<sup>4</sup>. That such is the case in Heaven they do not at all know; and, so long as they are in externals alone, they do not want to know; nay, they cannot know . . . —5.

4503<sup>4</sup>. Those who by means of scientifics hatch falsities. Sig.

—5. Those who by means of knowledges are insane. Sig.

4508. 'All their wealth (they took captive)' = all the scientifics which they had acquired (they deprived them of and perverted). 4511.

— . Spiritual wealth . . . consists of scientifics, so far as they are known . . .

4530<sup>2</sup>. 'To go up from Egypt to Canaan' . . . = that the Scientific is to serve for apprehending the things of the Lord's Kingdom . . . and as scientifics are lower, or, what is the same, exterior things . . . it is said 'to go up' from Egypt . . .

4552. For the lowest of the Natural is relatively entangled and fallacious, in proportion as it derives its Scientific and pleasure from the sensuous things of the body.

4585<sup>3</sup>. Those who are not in any desire to know the things of eternal life . . . Because the cares of the world and of the body possess all their thought, and take away all desire to know anything else . . .

4598. Progression towards interior things . . . is not progression into scientifics; for this progression often takes place without any progression towards interior things, and frequently with retrogression. (Continued under Know—cognoscere, here.)

4612<sup>3</sup>. He can indeed know the things which are of light or of Heaven, but he cannot be affected with them, except in so far as they conduce to his getting honours and wealth . . .

4618<sup>2</sup>. It is the same with the Rational: unless there is a reception of its light in the Natural, its sight perishes; for the scientifics in the Natural are the objects of the sight of the Rational; and, if these objects are contrary to the light . . . the sight of the Rational perishes; for it cannot inflow into things contrary to itself.

4638<sup>10</sup>. The time and state of acceptance which is unknown to man, is signified by, 'Ye know not the day nor the hour in which the Son of Man will come' (Matt. xxv. 13).

4648<sup>3</sup>. Truths from scientifics. Sig.

4682<sup>2</sup>. 'Servants' = those who know.

4715<sup>4</sup>. 'Valley' = scientific and sensuous things—which are lower things—by means of which they have perverted truths.

4748<sup>3</sup>. Interior truths are conclusions from exterior

truths, or scientifics; for the scientifics of the natural man are means which serve for concluding about, and thus for viewing, interior things; in like manner as any one views the mind of another in his countenance . . .

4749<sup>2</sup>. The scientifics from which are interior truths, which are signified by the Ishmaelites carrying spices, resin, and stacte, on their camels, are such as are not of the Church, such as are with the gentiles. These truths, from these scientifics, are no otherwise amended and healed than by means of the scientifics of the genuine Church, thus by instruction in them. Sig.

4760. The Divine truth brought to scientifics to consult them. Sig. To consult scientifics about Divine truth, is to see from them whether it is so; but this is done in one way by those who are in the affirmative . . . and in another way by those who are in the negative. When the former consult scientifics, they confirm the truth by them, and thus strengthen faith; but when the latter consult scientifics, they cast themselves more into falsities . . . Moreover, this is according to the intellectual faculty of each man: if those consult scientifics who have not an interior view, they do not see the confirmation of truth in them; and therefore they are carried away by scientifics into the negative: whereas they who have an interior view, see the confirmations; if not otherwise, still by means of correspondences. Examp.

—4. The reason the learned . . . see Divine truths less than the simple, is that they consult scientifics . . . from the negative, and thereby destroy with themselves the view from what is interior; and then they no longer see anything from the light of Heaven, but from the light of the world; for scientifics are in the light of the world; and if they are not illuminated by the light of Heaven, they induce darkness.

4788. That those who were in some truth of simple good consulted scientifics. Sig. . . For those who are in the truth of simple good for the most part suffer themselves to be led away by the fallacies of the senses; thus by the scientifics which are from them. —4.

4789. 'To Potiphar, the chamberlain of Pharaoh' = the interior things of scientifics. 4965, Ex.

4792. Spiritual food is knowledge, intelligence, and wisdom . . .

4793. As the taste corresponds to the perception and affection of knowing, understanding, and being wise; and the life of man is in this affection; no Spirit or Angel is permitted to inflow into man's taste . . .

—4. By these arts they pervert the scientifics with man, and apply only those which favour filthy cupidities. Such obsessions cannot be avoided, unless the man is in the affection of good, and thence in faith in the Lord.

4794. The reason a Spirit has not taste . . . is lest that sense should turn him away from the desire of knowing and being wise; thus from spiritual appetite.

4844<sup>10</sup>. From affection . . . to lead those who were in knowledge through good to truths. Rep.

4882<sup>2</sup>. The Angels are in this truth, not only by knowledge, but also by perception.

4965. The interior things of scientifics are those which approach more nearly to spiritual things, and are

the applications of **scientifics** to heavenly things ; for these are what the internal man sees, when the external man sees only the **scientifics** in the external form.

4966. It is to be known, that the **scientifics** of the ancients were quite different from the **scientifics** of the present day. The **scientifics** of the ancients . . . treated of the correspondences of things in the natural world with things in the Spiritual World. The **scientifics** which at this day are called philosophical things, such as are the Aristotelian ones and the like, were unknown to them. (Examps. of the **scientifics** of the ancients.)

—<sup>2</sup>. Parnassus they placed on a hill beneath, and thereby understood **scientifics**. . . They called the **sciences** maidens.

—<sup>3</sup>. From these things it is evident of what quality were the **scientifics** of the ancients ; and that these **scientifics** led them into the Knowledge of things spiritual and celestial.

—<sup>4</sup>. The **scientifics** which have succeeded in their place, and which are properly called philosophical things, rather withdraw the mind from knowing such things, because they can be applied also to confirm falsities ; and, moreover, when truths are confirmed by means of them, they cast the mind into darkness, because most of them are bare words . . . which are apprehended by few, and concerning which even those few dispute.

—<sup>5</sup>. The Gentiles had those **scientifics** from the Ancient Church . . . These were the **scientifics** which, in the genuine sense, are signified by 'Egypt.'

4967. For every **scientific** with man is natural, because it is in his natural man, even every **scientific** concerning things spiritual and celestial. The reason is that man sees these things in the Natural, and from the Natural : the things which he does not see from the Natural, he does not apprehend. But the regenerate man . . . sees these things in one way, and the unregenerate man . . . in another : with the former, **scientifics** are enlightened by the light of Heaven ; but with the latter not so, but by the light which inflows through Spirits who are in falsity and evil . . .

—<sup>6</sup>. (Thus) the genuine **Scientific** is natural truth ; for every genuine **scientific** . . . is a natural truth.

4973. **Scientifics** are the truths of the natural mind, which are said to be 'in their house,' when they are conjoined with good there. 5079.

4976. That the **Scientific** was appropriated to its own good. Sig.

— 'To minister' is predicated of **scientifics** ; for by 'a minister,' and 'a servant,' in the Word, is signified the **Scientific**, or natural truth, because this is subordinate to good. The **Scientific**, relatively to the delight of the natural man ; or, what is the same, natural truth relatively to its good ; is circumstanced exactly as is . . . drink relatively to food . . . 5023.

4977. Good applying itself to the **Scientific**, or to natural truth. Sig.

5079<sup>2</sup>. There are interiors and exteriors of the Natural ; the interiors of the Natural are **scientifics** and their affections . . .

5081. For man is born into no knowledge . . .

5080<sup>2</sup>. The sensuous who have studied **scientifics**, rarely apprehend anything about the things of Heaven . . .

5114<sup>2</sup>. Hence, from the **scientifics** which have been born from the things he has heard and seen in the world . . . a man has intelligence and wisdom . . .

5157<sup>2</sup>. By sensuous things are meant those **scientifics** and those delights which have been insinuated through the five senses of the body into a man's memory and its concupiscences ; and which together constitute his exterior Natural, from which he is called a sensuous man. These **scientifics** are subject to the intellectual part . . . and are what are represented by 'the butler,' and are retained . . . The reason they were retained, is that for a time they could agree with intellectual things . . .

5168<sup>2</sup>. Sensuous and **scientific** things are only media into which the good called 'charity' inflows, and presents itself in a form, and unfolds itself for every use. But **scientifics**, even if they were the very truths of faith themselves, without this good in them, are nothing but scales among dirt, which fall off . . .

5192. The seven years of plenty in Egypt are the **scientifics** to which the good from the Celestial of the Spiritual can be applied. The seven years of famine are [those] of the following state, when there is nothing good in the **scientifics** except what is from the Divine Celestial of the Spiritual . . .

5196<sup>2</sup>. The Nile represented the sensuous things subject to the intellectual part, thus the **scientifics** which are from them ; for these are the ultimates of the spiritual things of the Lord's Kingdom.

5201. 'The sedge,' or larger grass which is near rivers, = the **scientifics** which are of the natural man. That 'grass,' or 'herb,' = **scientifics**, is clear from the Word. 'To pasture in the sedge,' therefore, = to be instructed in **scientifics**. For **scientifics** are media, and are as it were mirrors, in which the image of interior things presents itself . . .

5212. 'Seven ears ascending on one stalk' = the **scientifics** which are of the Natural conjoined together.

— The reason 'ears' = **scientifics**, is that 'corn' = the good of the Natural ; for **scientifics** are the containants of natural good, as ears are of corn ; for as in general all truths are the vessels of good, so also are **scientifics**, for these are the lowest truths. The lowest truths, or the truths of the exterior Natural, are called **scientifics**, because they are in man's natural or external memory, and because they partake for the most part of the light of the world, and hence may be presented and represented before others by forms of words, or by ideas formed into words by such things as are of the world and its light. But the things which are in the interior memory are not called **scientifics**, but truths, in so far as they partake of the light of Heaven.

— The **scientifics** which are here signified by 'ears' are the **scientifics** of the Church, concerning which, Refs.

—<sup>4</sup>. The comparison with grass, the ear, and the corn involves the rebirth of man through **scientifics**, the truths of faith, and the goods of charity, in Mark

iv.26-29 . . . 'The grass' (or blade)=the first **Scientific**; 'the ear'=the **Scientific** of truth thence . . .

[A.] 5213. 'Fat,' when predicated of (these) **scientifics**, =their receptibility of the good of faith . . . For **scientifics** are vessels . . . And 'good,' when predicated of (these) **scientifics**, =their receptibility of the good of charity . . .

—<sup>2</sup>. There are very many **scientifics** into which the things which are of faith and charity can be applied; as all the **scientifics** of the Church . . . consequently, all the **scientifics** which are true concerning correspondences, representatives, significatives, influx, order, intelligence, and wisdom, the affections; nay, all the truths of interior and exterior nature, both visible and invisible, because these correspond to spiritual truths.

5214. 'Seven thin ears'=**scientifics** of no use . . . **Scientifics** of no use are those which have no other end than glory and pleasure . . .

5215. 'Parched with the east wind'=that the **scientifics** are full of cupidities. —<sup>2</sup>.

5217. That the **scientifics** of no use exterminated the good **scientifics**. Sig. and Ex.

5287<sup>2</sup>. In the Word, a distinction is made between 'wisdom,' 'intelligence,' and 'knowledge;' and by 'wisdom' is meant that which is from good, by 'intelligence' that which is from truth, and by 'knowledge' both of them in the Natural of man. III.

5293. That which conduces to use is to know what is good and true; what is of use is to will and do them . . . —<sup>2</sup>.

5321<sup>3</sup>. 'Chariots'=the doctrinals of good and truth, and also the **scientifics** which are of doctrinals . . . —<sup>10</sup>.

5326<sup>2</sup>. Thus (with the man who is being regenerated) the Natural becomes as the Spiritual; for the natural things which are therein, as the **scientifics** and **Knowledges** which derive something from the natural world, act nothing from themselves, but only stipulate that the Spiritual may act in and through the Natural, and thus naturally . . .

5373<sup>3</sup>. The case is this. When man is being regenerated as to the Natural, all goods and truths are gathered into **scientifics**. Those which are not in the **scientifics** there, are not in the Natural; for the natural mind as to that part which is subject to the Intellectual consists solely of **scientifics**. The **scientifics** which are of the Natural are the ultimates of order, and prior things must be in ultimates in order that they may come forth and appear in that sphere; and moreover all prior things tend to ultimates, as to their *termini* or ends, and come forth simultaneously therein, as causes do in their effects . . . The **scientifics** which are of the Natural are such ultimates. . . From these things it may be evident, that when the Natural is being regenerated, all interior goods and truths, which are from the Spiritual World, are gathered into **scientifics**, in order that they may appear.

5376. That there was desolation everywhere except in the **scientifics** where was the Celestial of the Spiritual. Sig.

5378. (Modest Spirits seen) who want to know all

things . . . and thus to confirm themselves that it is so.

5398. In these chapters . . . it treats of the regeneration of the Natural as to the truths and goods of the Church; namely, that it is not effected by means of **scientifics**, but by means of influx from the Divine.

5410. To appropriate to themselves the good of truth by means of **scientifics**. Sig.

5414. That he wants spiritual truths, equally with all other things, to be procured by means of **scientifics**. Sig.

5432. The truths of faith of the Church . . . in the first age, when they are learnt, are no otherwise apprehended, and committed to memory, than as are all other **scientifics**; and they remain as **scientifics** until the man begins to view them from his own sight, and to see whether they are true; and when he has seen that they are true, until he wants to act according to them. This view, and this will, effect that they are no longer **scientifics**, but precepts of life . . .

—<sup>2</sup>. They who have arrived at adult age . . . and have not viewed the truths of the Church . . . from their own sight, and seen whether they are true, and who have not wanted to live according to them, retain them with themselves no otherwise than as all other **scientifics**; they are only in their natural memory . . .

5487. 'They filled their vessels with corn'=that the **scientifics** were gifted with good from truth.

5489. 'A sack,' here, in special, =what is **scientific**, because as a sack is a receptacle of corn, so is what is **scientific** a receptacle of good. That what is **scientific** is a receptacle of good . . . may be known from this,—the **scientifics** which enter into the memory are always introduced through some affection; those which are not introduced through some affection do not adhere there, but slip away. The reason is . . . that there is no life in **scientifics** except through affection. Hence it is evident that **scientifics** always have such things conjoined with them as are of affection . . . consequently some good . . . Thus the **scientifics** form as it were a marriage with these goods; and hence it is that when this good is excited, the **scientific** with which it is conjoined is also instantly excited; and, on the other hand, when the **scientific** is recalled, the good conjoined with it also comes forth . . .

—<sup>2</sup>. Hence it is that with the unregenerate, who have rejected the good of charity, the **scientifics** which are the truths of the Church, have adjoined to them such things as are of the love of self and of the world, thus evils. . . These **scientifics**, to appearance, come forth beautifully, when these loves reign universally. . . But with the regenerate, the **scientifics** which are the truths of the Church, have such things adjoined to them as are of love towards the neighbour, and of love to God, thus genuine goods. . . From these things it may be evident how the case is with **scientifics** and with truths, that they are receptacles of good.

5492. 'They lifted their provision upon their asses'=that truths were gathered into **scientifics**.

5495. 'To give his ass provender in the inn'=when they reflected upon the **scientifics** in the exterior

Natural . . . For reflection especially feeds **scientifics** . . . And **scientifics** are as it were in their inn when they are in the exterior Natural . . . When **scientifics** are in the exterior Natural, they communicate immediately with the external senses of the body, and . . . as it were rest upon them . . .

5510<sup>d</sup>. There are two things in the Natural, namely, **scientifics**, and the truths of the Church. That the Celestial of the Spiritual . . . disposed **scientifics** into order in the Natural, has been treated of. It now treats of the truths of the Church . . . **Scientifics** must be disposed into order there before the truths of the Church, because the latter are apprehended by the former; for nothing can enter the understanding of man without ideas from such **scientifics** as the man has acquired from infancy. Man is quite ignorant that every truth of the Church . . . is founded upon his **scientifics**; and that he apprehends it, retains it in the memory, and calls it forth from the memory, by means of the ideas made up from the **scientifics** with him . . .

5519. 'To know,' here (Gen.xlii.33)=to will.

5558. There are Spirits, who, when they want to know anything, say that it is so; thus do one after another in the Society; and then they observe whether what they say flows freely . . . Such are they who constitute the cutaneous glands . . .

5580. When the truths which were from **scientifics** failed. Sig.

—<sup>e</sup>. From these things it is evident how the case is with truths—that they are from **scientifics**.

5637<sup>d</sup>. **Scientifics** are illustrated by the light of Heaven when the man has faith in the doctrinal things which are from the Word . . .

5649<sup>d</sup>. When any Spirit who is in good . . . comes into an angelic Society, he comes at the same time into all the **knowledge** and intelligence belonging to the Society . . . and then he **knows** no otherwise than that he had **known** and understood it before, and from himself; but when he reflects, he apprehends that it is given him gratis by the Lord through that angelic Society.

5661. 'Not to know' (Gen.xliii.22)=not to believe.

5670. Instruction concerning the good (of **scientifics**). Sig. . . The good of **scientifics** is the delight from **scientific** truths; which are the most general truths which appear in natural light . . .

5700<sup>d</sup>. **Scientifics** are said to be in inverted order, when they abuse heavenly order to do evil . . . They who have become such, know how to reason from **scientifics** sharply and skilfully, because they reason from sensuous things . . .

— . When **scientifics** are in order, they are disposed by the Lord into the form of Heaven; but when **scientifics** are in inverted order they are disposed into the form of Hell; and then the falsest are in the middle, and the things which confirm them are at the sides; but truths are outside, and being outside they cannot have communication with Heaven . . .

5741. The external man a little removed, with his truths and **scientifics**. Sig.

—<sup>2</sup>. He who in thought goes no further . . . than  
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to the **scientifics** which are of the memory, supposes that everything of man consists therein. He does not know that **scientifics** are the lowest things with man, and are such as are for the most part hidden away when the body dies: but the things which are in them, that is, truth and good, with their affections, remain; and also, with the evil, falsity and evil, with their affections: **scientifics** are as it were the body of these things. So long as a man lives in the world he has these things . . . in his **scientifics**; for **scientifics** are containants; and as **scientifics** contain, and as it were carry, interior things, they are signified by the asses which are used for carrying burdens.

5774. That from sensuous things, truths were brought back into **scientifics**. Sig. and Ex.

— . From sensuous things come forth **scientifics**; and from **scientifics**, truths. The things which enter through the senses are stored up in the memory, and thence the man concludes what is **scientific**, or from them perceives the **Scientific** which he learns: from **scientifics** he afterwards concludes truths, or from them perceives the truth which he learns . . . As a child, man thinks and apprehends from sensuous things; as he advances in age, he thinks and apprehends from **scientifics**; and afterwards from truths . . .

—<sup>3</sup>. (Thus) a man may be sometimes in sensuous things . . . sometimes in **scientifics**, which takes place when he elevates himself from sensuous things, and thinks interiorly; and sometimes in the truths which have been concluded from **scientifics**, which takes place when he thinks still more interiorly. . . A man can also bring down truths into **scientifics**, and see them in these; and he can also bring down **scientifics** into sensuous things, and contemplate them in these; and also the reverse.

5859. (Thus) Spirits put on as their own, all the **scientifics** of a man the moment they come to him . . .

5871. That **scientifics** not agreeing and opposing should be cast out from the midst. Sig. and Ex.

— . When the truths of faith are conjoined with the good of charity, then all those **scientifics** which do not agree, and still more those which are opposed, are rejected from the midst to the sides . . . and then they are partly not regarded, and partly are held as of no account. But from the **scientifics** which agree, which remain, there takes place as it were an extraction, and . . . as it were a sublimation, whence comes the interior sense of things, which is not perceived by the man while he is in the body, except by something of gladness . . .

5874. That **scientifics** are man's ultimates, namely, in his memory and thought, does not appear; it seems to him as if they make the whole of his intelligence and wisdom; but . . . they are only the vessels in which are the things of intelligence and wisdom; and, indeed, the ultimate vessels; for they conjoin themselves with the sensuous things of the body. That they are ultimates, is evident to him who reflects upon his own thought, when he is inquiring into any truth: **scientifics** are then present, but do not appear; for the thought then extracts the things which they contain, and in fact from a great many scattered hither and thither, and even  
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hidden away ; and thus it forms conclusions ; and the more interiorly the thought goes, the further it removes itself from **scientifics**. This may be manifest from the fact, that when man comes into the other life . . . he indeed has his **scientifics** with him, but, for many reasons, is not allowed to use them . . . and still he thinks and speaks about truth and good much more distinctly and perfectly than in the world. Hence it may be evident, that **scientifics** serve man to form the understanding ; but when the understanding has been formed, they then form the ultimate plane, in which the man no longer thinks, but above it.

[A.] 5881. The order in which **scientifics** and truths are disposed in man's memory . . . is a wonderful order : they cohere fascicularly, and the fascicles themselves also do so together, and this according to that connection of things which the man had apprehended. . . These coherences are more wonderful than a man can ever believe : in the other life they are sometimes presented to view . . . **Scientifics** and truths are ordained into these fascicular forms solely by the man's loves ; into infernal forms by the loves of self and of the world ; but into heavenly forms by love towards the neighbour and by love to God . . .

5886. At this day the Internal of man is indeed among **scientifics** . . . but it is rejected to the lowest things . . . Sig.

5897<sup>a</sup>. The celestial do not at all want to **know** about the **scientifics** which are signified by 'Egypt ;' for they **know** all things from the celestial good in which they are ; which good would perish if they were to betake themselves to **scientifics**. Sig.

5901. **Scientifics** are the first things which are to be learned ; for they are the things from which truths are to be concluded, and in which truths are afterwards to be terminated . . . These are the things which Joseph represented.

5934. In the natural mind there are **scientifics** of various kinds : there are **scientifics** concerning earthly, corporeal, and worldly things, which are the lowest ; for these are immediately from external sensuous things, or those of the body : there are **scientifics** concerning the civil state, its governments, statutes, and laws, which are a little more interior : there are **scientifics** concerning those things which are of moral life, which are still more interior : but those which are of spiritual life are more interior than all ; these are the truths of the Church, which, in so far as with man they are only from doctrine, are nothing else than **scientifics** ; but when they are from the good of love, they then go above **scientifics** ; for they are then in spiritual light, from which they regard **scientifics** in their order beneath them. Man, through such degrees of **scientifics**, ascends to intelligence ; for **scientifics**, through these degrees, open the mind, so that light from the Spiritual World can inflow.

5941. The approach of spiritual good, and of the truths of the Church, to the **scientifics** of the Natural. Sig.

5945. The doctrinals of **scientifics** are doctrinals from the literal sense of the Word. Examps. and Sig.

5948<sup>2</sup>. Thus, if **what is scientific** is regarded as the end . . . truths at last vanish.

5949. Thus, if truths are objects of care, they will have **scientifics**, which are 'the good of the land of Egypt,' in abundance. . . **Scientifics** should indeed be objects of care as well as truths, but they must regard good as the end.

5951. With those who are first learning truths, they are only **scientifics** ; afterwards, if they are sacredly revered, they go further, and become truths of the Church . . .

5991. Corporeal Spirits seen . . . who in the world had excelled . . . in **knowledges**, and had thereby completely confirmed themselves against the Divine . . .

6001<sup>e</sup>. For natural truth with all things belonging to it must be initiated into the **scientifics** of the Church, which is signified by that Jacob with his sons descended into Egypt.

6004<sup>3</sup>. Truths are said to be initiated into **scientifics** when they are brought together into them, so as to be in them ; which takes place with this intent, that when **what is scientific** comes into the thought, the truths brought into it may come at the same time into remembrance. Examp. . . When **scientifics** are thus infilled, then when one is thinking from **scientifics**, the thought widely extends and diffuses itself ; and indeed to many Societies in the Heavens at the same time ; for as such a **scientific** consists of so many truths within itself, it thus unfolds itself, unknown to the man ; but it must be truths which are in them.

—<sup>4</sup>. It is also according to Divine order, that interior things must betake themselves into exterior ones . . . Unless it is so, the man cannot be fully regenerated ; for by such a bringing of truths into **scientifics**, the interior and exterior things agree, which would otherwise disagree ; and if they disagree, the man is not in good, because not in what is sincere.

—<sup>5</sup>. Moreover, **scientifics** are in a lumen nearly the same as that in which is man's Sensuous of sight ; and this light is such, that unless it is enlightened within by the light which is from truths, it leads into falsities . . . and also into evils from falsities.

6007. Elevation from **scientifics** to interior things. Sig. . . For after **scientifics** have been infilled with truths, the man is elevated from **scientifics** to interior things ; and then **scientifics** serve him as the ultimate plane of his mental view.

6015. Doctrinals from the **scientifics** of the Church. Sig.

— . 'Pharaoh' = the **Scientific** of the Church in general. Ill.

—<sup>3</sup>. They (say), Demonstrate **scientifically** that it is so, and then I will believe . . .

6023. Truths are initiated and collated into **scientifics** when **scientifics** are ruled by truths ; and they are ruled by truths when truth is acknowledged because the Lord has said so in the Word ; and afterwards the **scientifics** which affirm are accepted, and those which assault are removed . . . When this is so, then, when the man thinks from **scientifics**, he is not led away to falsities, as he is when truths are not in **scientifics**. For **scien-**

tifics are not truths from themselves, but from the truths in them; and such as are the truths which are in them, such a general truth is the **Scientific**. For the **Scientific** is only a vessel, which is able to receive both truths and falsities, and this with immense variety. Examp.

—<sup>e</sup>. The scientific remains the same, namely, that every man is the neighbour; but by one it is infilled with truths, and by another with falsities. The case is the same with all other scientifics.

6044<sup>2</sup>. He who excels in any rationality can see that the scientifics with a man should look to truths as their end; and that the truths should look to goods . . .

6047<sup>2</sup>. It here treats of the conjunction of the truths of the Church with its scientifics. But . . . the beginning is not made by scientifics, nor can an entrance be made by means of them into the truths of faith; for the scientifics with man are from sensuous things, thus from the world, from which are innumerable fallacies; but the beginning is to be made from the truths of faith, in this way. (Continued under DOCTRINE, here.)

—<sup>3</sup>. Afterwards, when he has been confirmed, and is thus in the affirmative from the Word that these things are truths of faith, it is then allowable for him to confirm them by all the scientifics which are with him, of whatever name and nature they may be; for then, as the affirmative reigns universally, he accepts the scientifics which agree, and rejects the scientifics which, on account of the fallacies which are in them, disagree. By means of scientifics faith is strengthened. Therefore it is denied to no one to search the Scriptures from the affection of knowing whether the doctrinals of the Church . . . are true . . . nor is it denied him to strengthen himself afterwards by means of scientifics; but it is not allowable for him to do so before. This is the way, and there is no other, of conjoining the truths of faith with scientifics; not only with the scientifics of the Church, but also with all scientifics whatever.

—<sup>e</sup>. From these things it may now be evident, that the **Scientific** is by no means to be rejected from the truths of faith; but that they are to be conjoined together; yet by the prior way, that is, by the way from faith; but not by the posterior way, that is, by the way from scientifics. Refs.

6052. Separation from the perverted scientifics which are opposite to the scientifics of the Church. Sig.

—<sup>e</sup>. The **Scientific** which confirms good is that to which the perverted **Scientific** is opposite. Perverted scientifics are those which destroy the truth of faith and the good of charity; and are also those which invert order, like the magical things which were in Egypt . . . Correspondences and representatives were the scientifics which were cultivated with them . . . As to the separation of them . . . it is effected by the ordination; when good with its truths is in the middle, which is signified by 'Goshen,' then the perverted scientifics, which are opposite, are cast out.

—<sup>2</sup>. Thus far it has treated of the conjunction of truths with scientifics, concerning which conjunction it is further to be known, that the conjunction of the internal man with the external cannot possibly be effected unless truths are insinuated into scientifics;

for scientifics, together with the delights of the natural affections, constitute the external man; and therefore, unless conjunction is effected with scientifics, it cannot be effected at all . . . The method in which this conjunction is effected, is that which has been described in this chapter, which method is effected by the insertion of truths into scientifics.

6055<sup>e</sup>. The external man is that which is properly to be called the scientific man, because in him are scientifics, which for the most part derive their lumen from those things which are of the lumen of the world enlightened and thus vivified by the light of Heaven.

6059. It treats in (Gen.xlvii.) of the insinuation of the truths of the Church which are in the Natural into the **Scientific**. The (former) are the sons of Jacob . . . The **Scientific** into which these truths are insinuated is 'Pharaoh.'

6060. It afterwards treats of the way in which scientifics are reduced into order by the Celestial Internal . . .

6068. That they are in the middle in the Natural, where scientifics are. Sig. and Ex.

—<sup>2</sup>. For the internal eye . . . regards those things which are in the Natural, and which are scientific, as outside of itself . . .

—<sup>e</sup>. Thus the internal sight is fixed upon the scientifics which have the greatest agreement with the truth and good in which the man is: these scientifics are then, to him, in the middle.

6071. The scientifics of the Church, at this day, are the things which are of the literal sense of the Word. Unless truths from the internal sense are insinuated into these scientifics, the mind can be led away into every heresy; but when truths have been insinuated into them, then the mind cannot be led away into heresies. Examp.

—<sup>2</sup>. But this scientific appears with a different face, if interior truths are insinuated into it; as, for instance, this truth . . .

—<sup>e</sup>. When these and many other truths are insinuated into this scientific, it appears with quite a different face; for this scientific then becomes like a transparent vessel . . .

6077. To seek life in scientifics. Sig.

—<sup>e</sup>. As to the life of truth being in scientifics, or truths seeking their life in scientifics, it is to be known that all things . . . seek something ulterior, in which they may be . . . in order that they may be continually producing something . . . In the Spiritual World this appears in this,—that good seeks to live in truths, and truths seek to live in scientifics, and scientifics in sensuous things, and sensuous things in the world.

—<sup>2</sup>. As to truths in scientifics, it is to be known, that interior truths may indeed be insinuated into scientifics, but they have no life therein until good is in them. In good there is life, and in truths from good, and thus in scientifics from good through truths. Then is good like a soul to truths, and through truths to scientifics, which are like a body. In a word, charity towards the neighbour vivifies and animates faith; and, through faith, the scientifics which are of the natural mind.



[A. 6077]<sup>3</sup>. At this day there are few who know that truths and scientifics are distinct from each other. The reason is, that few are in the truths of faith from charity; and the truths of faith in which there is not charity are nothing else than scientifics; for they are in the memory no differently from the other things which are there. But when the truths of faith are from charity, or when charity is in them, they perceptibly distinguish themselves from scientifics, and sometimes elevate themselves from them, and then they view scientifics beneath themselves. This is especially evident from the state of man after death: he can then think and speak rationally about the truths and goods of faith, and with much greater clearness than in the life of the body; but he can take out no scientifics from the memory: these with him are as things forgotten and blotted out, although he has them all with him. Hence it may be evident, that the truths of faith, which in themselves are spiritual, and scientifics, which in themselves are natural, are distinct from each other; and that the truths of faith are elevated from scientifics towards Heaven by means of the affection of the good of charity.

6078. That scientifics in which are the goods of truth are wanting. Sig.

— . That scientifics and truths support man's soul, is manifestly evident from the longing to know with man, and also from the correspondence of food to scientifics . . . Good Spirits and Angels are in the continual longing to know and be wise . . . But in order that scientifics may yield healthful nourishment to the soul, there must be in them life from the goods of truth: if they have not life thence, scientifics do indeed support the interior life of man, but his natural life, and not his spiritual life.

6084. That spiritual good and the truths of the Church may live in the inmost of scientifics. Sig.

—<sup>2</sup>. The objects of the internal sight are no other than scientifics and truths . . . Truths, and the scientifics which agree with them, come directly under the sight, that is, are in the inmost, with those whom spiritual and celestial truths delight and affect . . . whereas falsities and the scientifics which agree with them (do so) with those whom the evils of the love of self and of the world affect and delight.

6087. That they are the primary things of scientifics. Sig.

— . Scientifics in which there are truths (are here signified), because it is said 'rulers over my cattle,' that is, Pharaoh's . . .

6109. It now treats of the Celestial Internal, that it reduced all things into the Natural into order under a general, to the end that there might be effected the conjunction of scientifics with the truths of the Church, and through these truths with spiritual good, and through this good with the Celestial Internal. But as the reduction of scientifics into order under a general cannot be effected otherwise than by vastations of good and desolations of truth, and then by sustentations, therefore both are here treated of. But these things rarely take place with a man while he lives in the world

. . . In the other life, however, they take place with all who are being regenerated . . .

6112. That the Celestial Internal brought together into one every true and adaptable scientific. Sig.

— . A scientific is said to be true and adaptable when it is not darkened by fallacies, which, so long as they cannot be dispelled, render the scientific unadaptable; and so also is a scientific which has not been perverted by applications to falsities and to evils, either by others or by one's self; for these, when once impressed on any scientific, remain. A scientific, therefore, which does not labour under these vitiations, is a true and adaptable scientific.

6115. That (every true and adaptable scientific) was referred to the general in the Natural. Sig. and Ex.

—<sup>2</sup>. Concerning this . . . it is to be known that all scientifics, as well as all truths of every kind whatever, in order to be anything, must be referred to a general, and must be placed and contained in a general, and under a general; otherwise they are at once dissipated. In order that scientifics and truths may be something, a form must be induced upon them, in which they may mutually regard each other; which cannot be done unless they are consociated under a general. (Continued under GENERAL, here.)

6117. That every scientific in the Natural was under the auspices of the Internal, is signified by Joseph being ruler over the whole land of Egypt; but the conjunction of the truths of the Church with the scientifics in the Natural, is what is now described in the internal sense.

6125. 'For horses' = scientifics from the Intellectual; (because they were the horses of Egypt).

— . The Intellectual . . . consists in the view of subjects—*rerum*—from such things as are of experience and knowledge . . .

—<sup>3</sup>. (Thus) scientifics from the Intellectual . . . are the scientifics which confirm those things which man intellectually apprehends and perceives; these may be either evil or good. These scientifics are what are signified by 'horses from Egypt.' Ill.

—<sup>4</sup>. Scientifics from a perverted Intellectual, which are consulted in the things of faith, and the Word is not believed in . . . Sig.

—<sup>5</sup>. That such scientifics were destroyed, is represented by the horses and chariots of Pharaoh being drowned in the Sea Suph . . .

—<sup>e</sup>. That intelligence is to be procured through the Word . . . and not through scientifics from man's Own Intellectual, is signified by 'the king not to multiply horses . . .'

6141. That the mind will be cultivated with the scientifics of the Church. Sig. and Ex.

6183. What elevation from scientifics is, shall be told in a few words. The regeneration of the Natural is effected by the insinuation of spiritual life from the Lord through the internal man into the scientifics there. This insinuation has been treated of in this chapter (Gen.xlvii.). But, when the man has been thus regenerated, if he is such that he can be regenerated further, he is elevated thence to the interior Natural . . . The elevation is effected by a withdrawal from sensuous things and scientifics, thus by elevation

above them; and then the man comes into a state of interior thought and affection . . .

6192<sup>2</sup>. The Spirits do not know that they are with man.

6222<sup>4</sup>. This Intellectual, which is called the Intellectual of the Church, is more interior than the Intellectual which is only from **scientifics**; for it is the apperception that it is so, not because **scientifics** and philosophical things dictate it, but because the Word in its spiritual sense dictates it. Examp.

6294. 'He said, I know, my son, I know' (Gen. xlviii.19)=that it is so, but that it appears otherwise . . .

6316. The learned as to a great part are sensuous. The reason is that they have learned **knowledges** solely for the sake of reputation . . . for all the **knowledges** which are in the learned world are means of being wise, and are also means of being insane.

6323<sup>2</sup>. Therefore animals are in all the **scientifics** which ever belong to their love. Enum.

— All these **scientifics** are included in their loves, and dwell there from their first origin. Into these **scientifics** they are born, because they are in the order of their nature . . .

—<sup>3</sup>. If man were in the order in which he was created . . . he, above all animals, would be born not only into **scientifics**, but also into all spiritual truths and celestial goods . . .

6383. By 'Zebulon' it here treats of those in the Church who conclude from **scientifics** concerning spiritual truths, and thus strengthen these truths with themselves. . . By 'Zebulon' are not meant those who do not believe unless **scientifics** and sensuous things dictate . . . These never believe. The reason is that the negative reigns universally, and when this (is the case), the **scientifics** which deny inflow and are collected together, but not those which confirm: those which confirm are rejected to the sides, or are explained in favour of the **scientifics** which deny. . . But by 'Zebulon' are here meant those who believe doctrinal things from the Word . . . and yet their faith has not life in truths, but in **scientifics**; for they apply **scientifics** to doctrinal things, and thus strengthen their affirmative. They, therefore, who are 'Zebulon,' do not elevate themselves from **scientifics**; but when they hear or think about any truth of faith, they at once fall into what is **scientific**. There are many such in the world; and the Lord provides that **scientifics** and sensuous things should serve them for this use.

6384. 'Shall dwell at the haven of the seas'=life where there is the conclusion of truth from **scientifics**.

—<sup>2</sup>. These have the truths of faith so bound to **scientifics** that they cannot be elevated. Hence they are in obscurity more than all others in the Spiritual Church; for they have but little light from the Intellectual, because it is immersed in **scientifics** and sensuous things. The case is otherwise with those who . . . have strengthened the truths of faith by **scientifics**, but yet so that they can be elevated from **scientifics**, that is, from the Natural where **scientifics** are. The Intellectual of these is enlightened, and thus is in a certain perception of spiritual truth, to which the **scientifics** which

are beneath serve as a mirror, in which the truths of faith and of charity appear and are acknowledged, as affections are in the face.

6386<sup>e</sup>. Doctrinal things are those which are from the Word; **Knowledges** are those which are from these doctrinal things on the one side, and from **scientifics** on the other; and **scientifics** are those which are of experience from self and from others.

6431. To be gifted with **scientifics** which are in the Natural. Sig.

— As the Natural is signified by 'the abyss which lieth under,' **scientifics** are also signified; for **scientifics** together with their delights are in the Natural, and make its life, especially with the spiritual man, for he is introduced by means of **scientifics** into truths, and by means of truths into good.

6507. The sadness of the **scientifics** of the Church, which is signified by 'the Egyptians wept for Israel' . . . =sadness because the good of the Church . . . had left **scientifics**, which are external things of the Church, when it ascended from them to the internal of the Church, which is the good of truth; for it then does not regard **scientifics** as with itself, as before, but beneath itself. For, when the truth of the Spiritual Church becomes good, a turning takes place, and then it no longer regards truths from truths, but from good . . . Hence comes sadness; and also from this, that there is then effected a different order among **scientifics**, which is not effected without grief. 6539.

6523. That (the Internal) adjoined to itself the **scientifics** of the Natural. Sig.

6532. That the interior and exterior goods of innocence and charity were in the inmost of **scientifics**. Sig.

6542. That **scientifics** have grief before they are initiated into the truths of the Church. Sig.

6580<sup>2</sup>. It treats now of the Spiritual Church as established, which is described in these verses by Joseph dwelling in Egypt . . . With the man who is a Spiritual Church there is life from the Internal in the **scientifics** of the Church; for with him **scientifics** are made subordinate, and are reduced into such an order that they receive the influx of good and truth; so that they are receptacles of influx from the Internal. It is otherwise with those who are not the Church; with them **scientifics** are so disposed, that those which confirm truth and good are rejected to the sides; thus are far removed from the light of Heaven; and hence those which remain are recipients of falsity and evil.

6596. At that time, the **scientifics** of the Church consisted of the **Knowledges** of the representatives and significatives which had been in the Ancient Church; and the concealment of the Internal in these is signified by, 'Joseph was placed in an ark in Egypt.' Ex.

6603<sup>e</sup>. In the Spiritual World the affection of knowing truth and good corresponds to the serenity of the atmosphere.

6618. Some Spirits gloried that they knew all things—these Spirits relate to the memory—but they were told that there are indefinite things which they do not know. Des.

6639. See EGYPT, here.

[A.] 6652<sup>2</sup>. **Scientifics** alienated from the Internal, are **scientifics** opposed to the Church. Sig. and Ex.

6653. Subordinate **scientifics** . . . which are separated from truth. Sig.

6654. That the truths of the Church are prevailing over the alienated **scientifics**. Sig.

6661. For they who are in **scientifics** alienated from truth, who are here signified by Pharaoh and the Egyptians, pervert and falsify all the truths of the Church, and from the truths thus perverted and falsified make for themselves doctrines. Sig.

6675. The apperception of the truth and good inflowing from the Internal into the **scientifics** of the Church. Sig. and Ex.

6690. The **scientifics** in the Natural are disposed into continual series; one series coheres with another, and thus all do so, according to their various affinities and relationships; and they are circumstanced not unlike families and their generations; for one is born from another . . . But the arrangement of the **scientific** truths in the Natural varies with each man; for the ruling love induces their form on them. Ex.

6692. General influx into **scientifics** contrary to the truths of the Church. Sig.

6706<sup>e</sup>. Nor does the Lord require more from the man of the Church, than that he should live according to that which he knows.

6723. The Church which darkens itself by reasonings from **scientifics**. Sig.

6726. That at first (the Divine Law) was among false **scientifics**. Sig. and Ex. 6732.

— The reason 'the flag' = what is **scientific**, is that every herb in the Word = some species of **scientific**; the flag, which grows on the bank of a river, a low **scientific**. Ill.

6750. Moreover, **scientifics** are what those who are being regenerated must first learn, for they are a plane for the things of the understanding; and the understanding is the recipient of the truth of faith; and the truth of faith is the recipient of the good of charity. Hence it may be evident that the **Scientific** is the first plane when man is being regenerated.

—<sup>2</sup>. That the **Scientific** was also the first plane with the Lord when He made His Human Divine truth, or the Divine Law, is signified by the Lord, when an infant, being brought into Egypt . . . But by **scientifics** are not meant philosophical **scientifics**, but the **scientifics** of the Church.

6751. To be in the first truths by means of **scientifics**. Sig. For the first truths are born from **scientifics**; and thus are like sons from the mother, which is the affection of **scientifics**. . . As man grows up, sensuous things are the first plane; then **scientifics**; and upon these planes judgment afterwards grows . . . When man is being regenerated, the generals of faith, or the rudiments of the doctrine of the Church, are the first plane; then the particulars of doctrine and of faith; afterwards, successively, things more interior. It is these planes which are enlightened by the light of Heaven.

6761. That (the Divine Law) destroyed the alienated **Scientific**. Sig.

6769. That (the Divine Law) was among the alienated **scientifics**, and not yet in truths, so as to be safe. Sig.

6771. That the false **Scientific**, apperceiving this, wanted to destroy the truth which is of the Law from the Divine. Sig.

6813. See MERCURY, here. 6931. 7077. D.3288. 3289.

6832. 'In a flame of fire out of the midst of a bramble' = love Divine in **scientific** truth . . . (For) all small trees of whatever kind = **scientifics**, but the greater trees = *arborescent* = Knowledge and perceptions. As the bramble produces flowers and berries, it = **scientific** truth. The **scientific** truth of the Church is nothing else than the Word in the sense of the letter, and also every representative and significative of the Church which was with the descendants of Jacob. In their external form, these are called **scientific** truths; but in their internal form they are spiritual truths.

6865<sup>2</sup>. It is the false **Scientific** which chiefly infests those who are of the Spiritual Church. The reason is that they have not perception of truth from good, but only the Knowledge of truth from doctrine. They who are such are very much infested by **scientifics**; for **scientifics** are the most general vessels, which sometimes appear contrary to truths, before truths, being let into them, cause them to be translucent, and thus not to be perceived. Moreover, **scientifics** are full of the fallacies of the senses, which cannot be dispelled by those who are only in Knowledge from doctrine, and not in the perception of truth from good; chiefly because the light of the world predominates with them . . .

—<sup>e</sup>. But those who are in the light of Heaven are in illustration from the Lord, and apperceive before confirmation whether a truth is confirmable or not, by looking into the **scientifics** which are beneath, and are then disposed into order. Hence it is evident, that these have an interior view, which is above **scientifics**, and thus is distinct; whereas the former have a lower view, which is within **scientifics**, and thus is confused-perplexam.

6897. [A promise of] elevation and deliverance from infestation by false **scientifics**. Sig.

6915<sup>2</sup>. The things which precede [have shown] that those who are of the Spiritual Church . . . were infested by those who were in false **scientifics** . . . thus as to the things of the natural mind, for the things which are of this mind are called **scientifics**. These, moreover, chiefly infest the spiritual; for their thought is within **scientifics**, and little above.

6916. The affection of truth which is with those who are in **scientifics**. Sig.

6917. 'Vessels of silver' = **scientifics** of truth; and 'vessels of gold' = **scientifics** of good. **Scientifics** are called 'vessels,' because they are generals, and are able to contain in themselves innumerable truths and manifold goods.

— It is to be known that, in themselves, **scientifics** are not truths, nor are they falsities; but that they

become truths with those who are in truths, and falsities with those who are in falsities; their application and use effect this. The **scientifics** with a man are circumstanced as are the riches and wealth with him; (which) with those who are in evil, are pernicious, because they apply them to evil uses; whereas with those who are in good (they) are useful, because they apply them to good uses; and therefore if the riches and wealth which are with the evil, are transferred to the good, they become good. So, also, is it with **scientifics**. Examp.

—<sup>2</sup>. As the Egyptians applied (the representatives of the Ancient Church) to magic . . . with them they were not true **scientifics**, but false **scientifics**; yet the same things in the Ancient Church were true **scientifics** . . .

— Therefore many **scientifics** may be imbibed by those who are in evils and falsities, which can be applied to good uses, and thus become good. Such **scientifics** were also signified by the spoiling of the nations . . . The gold and silver thus taken were afterwards applied to a holy use. III.

6918. 'And garments' = lower **scientifics** which correspond to the former.

6952<sup>4</sup>. Seduced Eve by the tree of knowledge; that is, through **scientifics** which are from what is sensuous, thus from fallacies.

6975. 'Take of the waters of the river (Nile)' = false **scientifics**.

7039<sup>2</sup>. By faith is here meant the knowledge of such things as are of faith . . . Such things as are of faith with those who are not in charity, are only things of the memory, and in the memory are in no other form than is any other **scientific**; nor is there the **scientific** of the truth of faith there, because it is defiled with ideas of what is false . . .

7074<sup>3</sup>. They said that (they present things opposite) in order to inspire the desire of **knowing** . . .

7076. In their own Society what one **knows** all **know** . . .

7112. 'Ye shall give no more chaff to the people' = the lowest **scientifics**, and the most general of all. . . Those **scientifics** are called the lowest which are full of the fallacies of the senses, and which the evil abuse to pervert goods and truths, and thus to support evils and falsities; for these **scientifics**, on account of the fallacies, can be turned in favour of principles of falsity and cupidities of evil. Such **scientifics** are also the most general of all; and, unless they are filled with less general and with particular truths, they can serve falsities and evils; but the more they are filled with truths, the less they serve them. Such are the **scientifics** by which those who in the world have professed faith alone, and yet have lived a life of evil, in the other life infest the upright . . .

—<sup>e</sup>. Chaff (or straw), or grass = the lowest **Scientific** . . . for herbaceous things, and also straw-like things, have no other signification. 7115. 7127.

7127<sup>3</sup>. Such things, then, are what are meant by the lowest and most general **scientifics** of all, which are signified by 'straw.'

7130<sup>2</sup>. The things which are of the natural mind are

called **scientifics**; but those of the rational mind are called intellectual reasons.

7131. For the **scientifics** of faith and charity are indeed truths, but general ones; thus are the recipient vessels of particular and singular truths . . . For example; it is a **scientific** truth that charity towards the neighbour is an essential of the Church . . .

—<sup>e</sup>. These things have been said in order that it may be **known** what general **scientifics** are.

7144. That **scientifics** which contain truth are no longer furnished. Sig.

7231<sup>2</sup>. The Spiritual Church begins with man through faith in **knowledge** and afterwards in understanding, which is represented by Reuben and his sons . . .

7296. 'The wise ones' = those who are in the **knowledge** of spiritual things, and of their correspondence with natural ones.

7324. 'Pools' = the **scientifics** which serve the truths of doctrinals; and, in the opposite sense, the **scientifics** which serve the falsities of doctrinals. III.

—<sup>3</sup>. **Scientifics** are **Knowledges**, but in a lower degree.

7419<sup>2</sup>. When this **knowledge** is taken away from them . . . in the other life . . .

7444. 'To know' (Ex.viii.22) = apperception.

7465<sup>2</sup>. They who are in the **knowledge** of faith, but in evil of life, are not carried into Hell immediately after death, but successively.

7553<sup>6</sup>. 'The green grass burnt up' = the **scientifics** of truth destroyed.

7598. 'To know' (Ex.ix.29) = to be known = *notum*. 7786.

7689. 'It shall devour all the herb of the land' = that it shall consume every **scientific** of truth.

—<sup>2</sup>. The truth of the natural mind is **scientific**.

7724<sup>2</sup>. For truth without good is merely **scientific**. In order that this **Scientific** may become of faith, it must be conjoined with good: it then passes into the internal man, and becomes faith.

7729<sup>8</sup>. The ancient Sophi were in the **knowledge** of such things . . .

7750. Animals have the **knowledge** of all things which are of their love . . . Therefore they have all the requisite **knowledge** . . . which **knowledge** with some is such, that man cannot be otherwise than amazed at it. This **knowledge** is said to be connate . . . but it is of the love in which they are. If man were in his love . . . he would not only be in all the requisite **knowledge**, but also in all intelligence and wisdom . . . for they would inflow from Heaven into these loves . . .

—<sup>3</sup>. When these come into Heaven, they **know** and are wise in such things as they had never known = *noverant* = before . . .

7763. It treats (in Ex.xi.) . . . of the **scientifics** of truth and good being transferred to those who are of the Spiritual Church . . . 7770. 7969.

7766. With these there is only the **knowledge** of such things as are of faith.

7770. (The borrowing from the Egyptians of vessels

of silver and vessels of gold, and garments)=that the **scientifics** of truth and good taken away from the evil who were of the Church, would be made over to the good who are thence. 7969.

[A.770c]. It is believed that the **scientifics** of truth and good are the truths and goods themselves which are of faith; but they are not. It is the affections of truth and good which make faith: these inflow into **scientifics**, as into their vessels.

7778<sup>2</sup>. Faith without charity . . . is only the **knowledge** of such things as are of faith . . . There is the **knowledge** of the truths of faith with them . . . This **knowledge** is what they call faith; and when the **scientifics** of truth and good of faith are applied by them to confirm falsities and evils, they are no longer with them the truths and goods of faith . . .

7780. 'The handmaid behind the mills'=the most external affection of **knowledges**.

7787<sup>2</sup>. They who are in the Third Heaven . . . are in the perception of truth . . . That which is in perception in this way does not fall into **knowledge**. It is otherwise with the spiritual . . . these are led through the truth of faith to the good of charity . . . hence with them truths become **knowledge**, and are called the doctrinal things of faith.

7920. By 'vessels' in general are signified the **scientifics** which are of the Natural, because they are the receptacles of the influx of good and truth . . .

8002<sup>7</sup>. **Scientifics** which are from natural lumen alone. Sig.

8005. That **scientific** truth also shall be entire. Sig. and Ex.

—'. 'Bone'=the ultimate in which interior things are terminated as in their basis . . . Such an ultimate in spiritual things is the **Scientific**; for all spiritual truths and goods flow down according to order to lower things, and at last are terminated in **scientifics**, and there present themselves visibly to man.

—<sup>2</sup>. The **Scientific** is said to be entire, when it admits into itself nothing except the truths which agree with its good; for the **Scientific** is the general receptacle. Moreover, **scientifics** are circumstanced as are the bones in man; if they are not entire, or in their order . . . the form of the body is varied, and the actions according thereto. **Scientific** truths are doctrinal things.

8034. From the heart he wants to **know** what truth and good are . . .

8346. 'Shur'=the **scientifics** of the Church which have not as yet attained life.

8381. A horse represents in the Spiritual World the Intellectual formed from **scientifics**; and as (in Jupiter) they are afraid to cultivate the Intellectual by means of **knowledges**, there is an influx of fear. They do not care for the **scientifics** which are of human learning. 8627.

8398<sup>2</sup>. Those who are in **scientifics**, who thence hatch falsities from which are evils. Tr.

8628. These Spirits had placed wisdom in such things as are of the mere memory, as in languages, in the historical things of the literary world, in bare experimental things, and especially in philosophical terms, and in

other like things . . . As these have not cultivated their Rational by **knowledges** as means, in the other life they have little perception . . . But they who have used **knowledges** as means of annihilating the things of faith, have completely destroyed their Intellectual . . .

—<sup>2</sup>. From intercourse with such, the Spirits of Jupiter had concluded that **knowledges** induce shade and blind; but they were told that in this Earth they are the means for opening the intellectual sight . . .

—<sup>3</sup>. They were further told that in themselves **knowledges** are spiritual riches; and that those who possess them are like those who possess worldly riches; which in like manner are means for performing use to one's self, the neighbour, and one's country; and are also means of doing evil: and also that they are like garments . . .

8629<sup>e</sup>. (This Spirit) was cold . . . which was a sign . . . that by means of **knowledges** he had not opened but had closed against himself the way to the light of Heaven.

8635. No one can be regenerated unless he **knows** the things of the new life . . .

8636. No one can **know** these things from himself . . .

8754. The man who is being regenerated, is led through truth . . . that is, to **know** it, then to will it, and finally to act it.

8772<sup>2</sup>. The spiritual life is first acquired by **knowing** the truths of faith . . . When they are only **known**, they are as it were in the door . . .

8869<sup>2</sup>. That which proceeds from Own intelligence (is signified by), 'Every man is become a fool from **knowledge** . . . (Jer.x.14). 9424<sup>8</sup>.

8872<sup>e</sup>. To the corporeal Sensuous relate the **scientifics** which proximately come forth from the experience of the external senses; and also their delights. The latter and the former, with the good, are good, because they are applied to goods; but with the evil they are evil, because they are applied to evils . . .

8890. By 'a sojourner in the gates' is signified the **Scientific** in general . . .

—<sup>e</sup>. For the **Scientific** in general is in the gates; that is, in the entrance to the truths which are of the Church.

8891<sup>3</sup>. The understanding of truth is described by 'the tree of **knowledge**;' and the reason it was forbidden to eat of this tree, was that the regenerate man . . . ought no longer to be led by the understanding of truth, but by the will of good . . . Consequently, by . . . 'eating of the tree of **knowledge**' is meant the fall of that Church from good to truth, consequently from love to the Lord and towards the neighbour to faith without these loves, and this through reasoning from man's Own Intellectual.

8994<sup>3</sup>. The difference is like that between **knowledge** and affection: they who are in the **knowledge** of truth and good . . . are not affected with truth and good, but only with the **knowledge** of them, consequently are delighted with truths for the sake of **knowledge**; whereas they who are in the affection of truth and good . . . are not affected with the **knowledge**, but with the truths and goods themselves when they hear and per-

ceive them with others. Such an affection is general with good women; but the affection of the **knowledges** of truth is general with men. Hence it is that they who are in spiritual affection love women who are affected with truths, but do not love women who are in **knowledges**; for it is according to Divine order, that men should be in **knowledges**, but women only in affections; and thus that they should not love themselves from **knowledges**, but the men; whence is the Conjugal... As this is so, **knowledges** and **Knowledges** are represented by men, but affections by women... But it is to be known that this is the case with those who are of the Lord's Spiritual Kingdom; but with those who are of the Celestial Kingdom... the husbands are in affection, and the wives are in the **Knowledges** of good and truth; hence is the Conjugal with these.

9003. 'A covering,' or 'garment' = the lower **scientifics**; for these are what spiritually support the external life of man. Refs.

9011<sup>8</sup>. There is here described the blamelessness... of him who has injured anyone... by **scientifics** from the fallacies of the senses... 'An instrument' = what is **scientific**.

—<sup>5</sup>. The Church is called... 'a forest,' from **knowledge**...

9088<sup>2</sup>. The Lord inflows into those things with a man which the man **knows**, but not into those which he does not **know**; and therefore He does not amend what is evil or false until the man has been instructed that it is evil or false.

9149. Truths from good, and the corresponding **scientifics** in the memory. Sig.

— The reason they are corresponding **scientifics**, is that all spiritual truths are stored away in **scientifics**, as in their vessels; and all **scientifics** correspond to the truths which are contained.

9154. It here treats of truths and **scientifics** taken away from the memory.

— Truths and **scientifics** belong to good as to their master... and truths and **scientifics** are in good as in their house.

9176<sup>2</sup>. Truths not conjoined are those which are learned from others, and do not enter more deeply than into the memory, and there remain as **scientifics**...

9188<sup>8</sup>. Those who destroy the truths and goods of the Church by **scientifics** perversely applied... Sig.

9216<sup>2</sup>. The things of man's life... succeed in order from interiors to exteriors; exteriors are **scientifics** with their pleasantnesses...

9239. To believe in God is to **know** and to do; but to believe the things which are from God is to **know** and not yet to do...

9258<sup>2</sup>. When the internal of man is being... regenerated, then the **scientifics** and truths which are of the external man are like the fibres of fruit, through which the sap is carried towards the internal; afterwards, when the man has been regenerated, these things are separated and serve as ground.

9272<sup>5</sup>. A sinner receives instruction, but only lays it aside among **scientifics**...

9278<sup>6</sup>. By the **knowledges** of the world have confirmed themselves against the truths and goods of the Church.

9372<sup>9</sup>. Foods there are represented according to the desires to **know** and be wise.

9391<sup>11</sup>. To appropriate only **scientifically**. Sig.

—<sup>14</sup>. To pervert the **scientifics** of truth and good from the sense of the letter of the Word in favour of their cupidities. Sig.

—<sup>16</sup>. The arrogance of those who want to enter from **scientifics** into the mysteries of faith. Sig.

9394. 'Basins' = the things of the memory, because vessels in general = **scientifics**; and **scientifics** are nothing else than things of the memory.

— What **scientifics** are relatively to the truths and goods of life with man shall be told in a few words. All things which are learned and stored up in the memory, and which can be called forth from it to the intellectual sight, are called **scientifics**, and in themselves are the things which constitute the Intellectual of the external man. As **scientifics** are **Knowledges**, they serve the sight of the internal or rational man as a kind of mirror in which to see such things as are of service to him...

—<sup>4</sup>. It is further to be known, that **scientifics** or the things of the memory, when they become of man's life, vanish from the exterior memory, as are wont to do the gestures, actions, speech, reflections, intentions, in general the thoughts and affections of man, when, by continual use or habit, they become as it were spontaneous and natural; but no other things become of man's life, than those which enter into the delights of his love, and form them; thus which enter into his will.

—<sup>5</sup>. That **scientifics** are vessels, and in the Word are signified by vessels of every kind, as by basins, cups, waterpots, and the like, is because every **scientific** is a certain General, which contains in itself the particulars and singulars which agree with the General; and such generals are disposed into series, and as it were into bundles, and these bundles and series are mutually ordained in such a way that they relate to the heavenly form; and are thus in order, from the most singular to the most general things. An idea of such series may be formed from the muscular series and bundles in the human body. Each bundle therein consists of a number of motor fibres; and each motor fibre, of blood-vessels and nervous fibres. Each muscular bundle, also... is encompassed by its coat... and in like manner the interior fascicles which are called motor fibres. But still all the muscles, and the motor fibres in them which are in the universal body, are so ordained, that they concur, according to the good pleasure of the will, in every action, and this in an incomprehensible manner. The like is the case with the **scientifics** of the memory, which are also in like manner excited by the delight of the man's love... but through the medium of the intellectual part. That which has become the life of the man... excites them. For the interior man has his sight continually in them, and is delighted with them in so far as they agree with his loves. And those which enter fully into the loves, and become spontaneous, and as it were natural, vanish from the external memory,

but remain inscribed on the internal memory, from which they are never erased. Thus do **scientifics** become of the life.

[A. 9394]<sup>6</sup>. From these things it is also evident, that **scientifics** are as it were vessels of the interior life of man; and that this is the reason why **scientifics** are signified by vessels of various kinds. Ill.

—Scientific truths from a celestial stock, are 'vessels of basins;' and scientific truths from a spiritual stock, are 'vessels of psalteries.'

—'Basins before the altar'=scientific goods.

9407<sup>4</sup>. Their chief knowledge was the knowledge of correspondences, and the knowledge of representations, which knowledges are at this day among the things which have been lost.

9424<sup>7</sup>. **Scientifics** of falsity and evil, which are acknowledged and worshipped as truths and goods. Sig.

9552. 'Its pomegranates'=scientifics of good. Ill.

—There are scientifics of good, and scientifics of truth; the former are signified by 'the pomegranates;' and the latter by 'the flowers' with which the candlestick was encompassed and ornamented. 9553.

9553. The scientifics of truth precede, and in their manner produce the things which are of wisdom with man; for they serve his Rational as objects, and thus as means of being wise. Hence it is that the scientifics of truth are like flowers; and the good of life, which is the good of wisdom, is like fruit.

—That 'flowers'=the scientifics of truth; and, in general, truths. Ill.

—'The leaf'=scientific truth in general; 'the flower'=scientific truth in so far as it serves as a means of being wise . . .

9557. 'Three bowls like almonds'=what is full as to scientifics from good. 9563.

9565. A scientific of good to every single truth. Sig.

9567. That the scientifics of good . . . shall be from the Divine Spiritual. Sig.

9568. When good is the all in all . . . also in the scientifics which are signified by the pomegranates and the flowers. Sig. It shall be told how the case is with this. It is good from which are truths; and truths from good from which are scientifics; thus is the one derived and produced from the other; but still good is everything in the products and derivatives, because they are from good.

—In like manner there succeed one another the Celestial, the Spiritual, and the Natural; from the Celestial is the whole of the Spiritual; and from the Spiritual is the whole of the Natural, that is, from the Celestial through the Spiritual; all that is called the Celestial with man which is of the good of love; the Spiritual, which is of the derivative truth of faith; and the Natural, which is of the Scientific. The reason the Scientific is natural, is that the Scientific is truth appearing in the light of the world; whereas the truth of faith, in so far as it is of faith with man, is in the light of Heaven. (Thus) the first is everything in the products and derivatives; so much so, that if the first is withdrawn, the things which follow from it perish.

9642<sup>3</sup>. 'The forest'=what is scientific reigning.

—7. 'The king of the north'=reasoning about truths from scientifics.

9653<sup>6</sup>. The west is called 'the sea,' because 'the sea'=the Scientific in general; and the Scientific is in the external or natural man, where good is in obscurity. The whole Scientific, being of the natural man, is in the light of the world.

9688. For scientifics serve the Intellectual as objects, from which it may hatch truths . . .

—3. The Knowledges of truth and good are the scientifics of the Church.

—4. 'The princes of the sea'=the primary scientifics, which are called dogmas.

9723. That it may be known what is signified by 'the ashes' . . . it shall be told how the case is with the things which remain in man after uses. From his infancy to the end of his life in the world, man is being perfected as to intelligence and wisdom; and, if it shall be well with him, as to faith and love. Scientifics chiefly conduce to this use. Scientifics are imbibed through hearing, seeing, and reading, and are stored up in the external or natural memory. These scientifics serve the internal sight, or the understanding, as a plane of objects, that it may thence select and elicit such things as may promote wisdom. For . . . the understanding . . . looks into that plane, or memory, which is beneath itself, and, from the various things therein, it selects and elicits such as agree with its love. These it summons to itself from beneath, and stores them up in its own memory, which is the internal memory. Hence is the life of the internal man, and his intelligence and wisdom. The case is the same with the things of spiritual intelligence and wisdom . . . scientifics must in like manner serve for the implanting of these in the internal man; but the scientifics must be from the Word, or from the doctrine of the Church, and these are called the Knowledges of truth and good . . .

—2. After the scientifics, or Knowledges of good and truth, have performed the above use, they as it were vanish from the memory. They are circumstanced as are the matters of instruction which from infancy have served a man as means for the perfecting of his moral and civil life. After they have performed this use . . . they perish from the memory, and remain solely as to their exercise or use. Thus does a man learn how to speak, to think, to discriminate and judge; he learns how to live morally, and to conduct himself decorously; in a word, he learns languages, good manners, intelligence, and wisdom.

—3. The scientifics which have served these uses are signified by ashes which are to be removed; and the Knowledges of truth and good, through which man has spiritual life, after they have served their use, that is, have imbued life, are signified by 'the ashes of the altar,' which also were to be removed.

9724. (The utensils of the altar)=the scientifics which contain and are of service for every use. (For) vessels in general=the things of the external memory, or scientifics; and, in holy things, the Knowledges of good and truth, which are means for the worship of the Lord.

9755<sup>2</sup>. Truth in the external man is truth by **knowledge**; whereas truth in the internal man is truth of faith; for from truth by **knowledge** there is made truth by faith, when it is elevated from the external man into the internal . . .

—<sup>4</sup>. **Knowledges** destroying the truths of faith. Tr.

—<sup>6</sup>. The **Knowledges** of good and truth are the **scientifics** of the Church.

—<sup>11</sup>. 'The earth is full of the **knowledge** of Jehovah, as the waters cover the sea' (Is.xi.9). 'The sea'=**scientifics**; therefore it is said, 'the earth is full of the **knowledge** of Jehovah.'

—<sup>13</sup>. 'The beast out of the sea'=what is **scientific** destroying the truths of faith.

9793. I told them that there are **sciences** on this Earth which do not exist elsewhere; as things astronomical, geometrical, mechanical, physical, chemical, medical, optical, philosophical; besides arts which are also not Known elsewhere; as ship-building, metal casting, writing upon paper, and printing the same . . . D.4663<sup>11</sup>.

9818. Those in the Celestial Kingdom **know** truths, not from **knowledge** . . . but from internal perception . . .

9843<sup>3</sup>. For the truths of the external memory, which are **scientifics**, have no life, unless they are at the same time in the interior memory . . .

9854. Conjunction such as is that of truths in **scientifics** and among **scientifics**, thus which is in the external memory. Sig. and Ex.

9915<sup>2</sup>. In the Heavens there are three things which succeed in order; namely, the Celestial, the Spiritual, and the Natural . . . and the faculties in man which receive these things are called the Voluntary, the Intellectual, and the Scientific from which is the thinking or imaginative [faculty] of the external or natural man. The Voluntary receives the Celestial, or good; the Intellectual receives the Spiritual, or the derivative truth; and the Scientific, which constitutes the Intellectual of the natural man, closes them . . .

9918. See POMEGRANATE, here.

— The **scientifics** of good and truth, which are signified by 'the pomegranates,' are doctrinal things from the Word, which are **scientifics** in so far as they are in the memory which is in the external man. But when they enter into the memory which is in the internal man, as is the case when the man lives according to them, then the doctrinals as to truth become of faith, and those as to good become of charity, and they are called spiritual. When this takes place, they almost vanish from the external memory, and appear as if they were innate, because they are implanted in the man's life . . . From this it is evident what **scientifics** are, and to what they conduce, consequently, to what the doctrinals of the Church conduce when they are held only **scientifically** . . .

9922. That doctrine and worship must be from the good and truth which are within **scientifics**, and not from the **scientifics** apart from them. Sig. and Ex.

—<sup>2</sup>. All things of the external memory are called **scientifics** . . . The things inscribed on the internal memory are not called **scientifics**, because they are

things of the man's life; but they are called truths of faith and goods of love. These are the things which must be within **scientifics**. Ex.

—<sup>3</sup>. It is further to be known, that there are **scientifics** of good, and **scientifics** of truth . . .

— That **scientifics** are things of the memory in the natural man. Refs.

— That the internal man is opened by means of **scientifics**. Refs.

— That **scientifics** are means of being wise, and also means of being insane. Refs.

— That **scientifics** are vessels of truth, and vessels of good. Refs.

— That **scientifics** are of service to the internal man. Refs.

— That **scientifics**, which are things of the external memory, when they become of life, vanish from the external memory, but remain inscribed on the internal memory. Refs.

— That the man who is in the truths of faith from the good of charity can be elevated above **scientifics**. Refs.

— That when a man dies he carries with him into the other life **scientifics**, or the things of the external memory; but that they are then quiescent, and how. Refs.

9931<sup>e</sup>. That, when a man is in heavenly love, all **scientifics** are disposed into a heavenly form, and that the love disposes them. Ref.

9945. By the **Knowledges** of good and truth are meant interior **scientifics**, such as are those of the Church concerning faith and love . . .

9960<sup>3</sup>. 'The beard'=sensuous **scientifics**, which are ultimate truths. Ill.

9996. The ultimate of the Intellectual is called the sensuous **Scientific** . . . The sensuous **Scientific**, which is the ultimate of the Intellectual, is imbibed through two senses, which are those of hearing and sight.

—<sup>2</sup>. The sensuous **Scientific**, which is the ultimate of the Intellectual, is meant in the Word by 'a cup;' for the wine, or water, which is therein, is the truths which are of the intellectual part . . .

10029<sup>2</sup>. Truth in the Natural is the **Scientific**; and the good therein is the delight thereof; both are perceptible to man while he is in the world . . . Whereas the truth in the internal man is not a **Scientific** which appears, but it is truth implanted in his intellectual part . . .

10061<sup>4</sup>. 'The right eye'=the **knowledge** of good applied to confirm falsity.

10067<sup>9</sup>. Man imbibes truths from hearing through hearing, and from reading through sight, and stores them up in the memory; these truths belong either to the civil state, or to the moral state, and are called **scientifics**. The man's love . . . looks through the understanding into the things therein, and selects thence such things as agree with the love; and the things which it selects it summons to itself, and conjoins with itself; and by these it strengthens itself every day. The truths thus vivified by love make his Intellectual.



[A.] 10124. With those who are in the Spiritual Kingdom, truth is implanted in the external man, and there first becomes **knowledge**; and, in proportion as the man is affected with it, and lives according to it, it is called out into the Intellectual, and becomes faith, and at the same time charity towards the neighbour. This charity constitutes his new Voluntary, and the faith his new Intellectual, and both conscience.

—<sup>2</sup>. But, with those who are in the Celestial Kingdom, truth does not become **knowledge** . . . It does not remain as **knowledge** in their memory . . .

10156. For the **knowledge** of the natural man, that is, of the unregenerate man, is in the light of the world; but the intelligence of the spiritual man, that is, of the regenerate man, is in the light of Heaven; and, so long as a man is solely in the light of the world, he is in Hell . . .

—<sup>2</sup>. Those, moreover, who are only in natural **knowledge**, and thence in no other light than the light of the world, cannot possibly believe the things which are of Heaven; and even if they want to enter into them by their own lumen . . . there comes to them as it were a thick darkness, which . . . makes what is heavenly as nothing . . . which is also the reason why so many of the learned reduce themselves into such insanity by means of their **knowledges** . . . The case is otherwise with those who suffer themselves to be elevated by the Lord into the light of Heaven; these are first elevated above the **scientifics** which are of the natural man; and afterwards, from the light of Heaven, they see those things which are in their natural man, and which are called **scientifics**, and well discriminate them, adopting those which they apprehend, and which are in agreement, and rejecting or laying aside those which they do not apprehend, and which are not in agreement. Ex.

10217<sup>7</sup>. 'The beast out of the sea' = the truth of the Church falsified by means of **scientifics** which are from the world.

10225. Man's second state is from the fifth up to the twentieth year: this state is a state of instruction and of **knowledge**, and is called childhood.

—<sup>4</sup>. That the second state is a state of instruction and of **knowledge**, is evident . . . because the child at that time does not conclude anything from himself, nor does he discriminate between truths and truths, nor even between truths and falsities, from himself, but from others: he only thinks and speaks the things of the memory, thus from **knowledge** alone; nor does he see and perceive whether a thing is so, except from faith in his master.

10252<sup>6</sup>. The wise men from the east . . . were in the **knowledge** of correspondences and representations. In those times this **knowledge** was chiefly with the Arabians, Ethiopians, and others in the east; and therefore . . . by 'Arabia,' 'Ethiopia,' and 'the sons of the east,' are meant those who are in the **Knowledges** of heavenly things. But in time that **knowledge** perished, because, when the good of life ceased, it was turned into magic, and was obliterated first with the Israelitish nation, and afterwards with the rest . . .

10272<sup>2</sup>. By ministering goods and truths, are meant the goods and truths which are in the external man,

which are called **Knowledges** and **scientifics**; for these are the things into which the internal man looks, and from which he selects things confirmatory, which agree with the life of his love . . . There are also goods and truths which minister to these again, which are called sensuous **scientifics** . . .

10331. 'In wisdom, and in intelligence, and in **knowledge**, and in every work' (Ex. xxxi. 3) = as to those things which are of the will, and which are of the understanding, in the internal, and in the external man. . . '**Knowledge**' = the things which are of the understanding, and thence of the speech, in the external man.

—<sup>2</sup>. A wise man is one who does truths from love; an intelligent one is one who does them from faith; a **knowing** one is one who does **knowingly** . . . and therefore no one can be called wise, nor intelligent, nor **knowing** in the genuine sense, who does not do; for all three,—wisdom, intelligence, and **knowledge**,—are of life, and not of doctrine without life; for life is the end for the sake of which they are. Such, therefore, as is the end, such are the wisdom, intelligence, and **knowledge**. (Continued under INTELLIGENCE, here.)

—<sup>3</sup>. **Knowledge** is to know well; and work is to do well, both from willing well. These two are of the external man.

10406<sup>6</sup>. '**Knowledge**' (Jer. x. 14) = Own intelligence.

10416<sup>6</sup>. The delight and festivity . . . when **scientifics** confirm spiritual things, and agree with them. Sig.

10488. Truth without good is not even truth; for it is only what is **scientific** devoid of life . . .

10669<sup>2</sup>. 'Fitches and cummin' = **scientifics**; because these are the first things which are learned in order that a man may receive intelligence.

H. 87. With the Ancients, the **knowledge** of correspondences was the chief of all **knowledges**; for by means of it they imbibed intelligence and wisdom; and those who were of the Church, through it had communication with Heaven; for the **knowledge** of correspondences is angelic **knowledge**.

108. What **knowledge** is as it were implanted in every animal! . . . The bees know . . .

—<sup>4</sup>. The reason animals . . . are born into all this **knowledge**, and not man . . . is that animals are in the order of their life . . . 352<sup>3</sup>.

109. Volumes might be [written], and yet the interior arcana . . . cannot be exhausted by **knowledge**.

267<sup>e</sup>. Sensuous men are not in any wisdom, but only in **knowledge**.

271. The Angels of the Inmost Heaven do not lay up Divine truths in the memory, thus neither do they make any **knowledge** from them; but the moment they hear them they perceive them, and commit them to life . . . But the Angels of the Ultimate Heaven first lay up Divine truths in the memory, and store them up in **knowledge**; and take them out thence, and perfect their understanding by them . . .

279<sup>2</sup>. (The man who is being regenerated) is first led into the **knowledge** of (good and truth); then from **knowledge** into intelligence, and finally from intelligence into wisdom; innocence always accompanying, which is . . . that he **knows** nothing of truth . . . from himself. . .

280<sup>e</sup>. They know—*norunt* . . . that what they **know**, relatively to that which they do not **know**, is as it were nothing . . .

292. The Spirits do not at all **know** that they are with man . . . for if they did **know**, they would speak to him ; and then evil Spirits would destroy him . . .

295. In childhood, Spirits are present who are in the affection of **knowing**, thus who communicate with the Ultimate Heaven . . .

351. It is believed in the world that those who **know** many things, whether it be from the doctrines of the Church and from the Word, or from the sciences, see truths more interiorly and acutely than others . . . Ex.

—<sup>3</sup>. In order to become intelligent and wise, he must learn many things . . . those which are of Heaven, from the Word . . . and those which are of the world, from the sciences.

353. By the **sciences** are meant experimental things of various kinds ; things physical, astronomical, chemical, mechanical, geometrical, anatomical, psychological, philosophical, historical of kingdoms, also those of the literary world, things critical, and those of language.

—<sup>2</sup>. (Such) regard the things of the Word no otherwise than as others do the **sciences**.

—<sup>3</sup>. Still, sensuous men can reason . . . but from the fallacies of the senses confirmed by their **scientifics**.

356. App. Things collected from the *Arcana Coelestia* concerning **knowledges**.

— . That **scientifics** are the first things upon which is built and founded the life of man, civil, moral, and spiritual ; and that they are to be learned for the sake of use as the end. Refs.

—<sup>2</sup>. That there are **scientifics** which admit truths Divine, and those which do not admit them. Ref.

— . That empty **scientifics** are to be destroyed. Refs.

— . That empty **scientifics** are those which have as the end, and which confirm, the loves of self and of the world ; and which withdraw from loves to God and towards the neighbour ; because such close up the internal man . . . Refs.

—<sup>3</sup>. That the internal man is opened and successfully perfected by means of **scientifics** . . . Ref.

—<sup>12e</sup>. Thus, the **scientifics** and **Knowledges** which are of the natural man, without these universals, can be of little service to man's Rational for understanding and increase. Hence it is evident how necessary **scientifics** are. N.34<sup>e</sup>.

423<sup>e</sup>. That which is only in the understanding . . . is only a thing of **knowledge** in the memory . . . 474<sup>2</sup>. 482. 526<sup>2</sup>. 551.

435. For lack of **knowledges** . . . they cannot conclude rationally . . .

464<sup>2</sup>. In proportion as a man has become rational through languages and **knowledges**, he is rational after death ; and not at all in proportion as he is skilled in languages and **knowledges**.

488<sup>2</sup>. They who have studied **knowledges**, with no other end than to be called learned, and have not cultivated the Rational by them . . . love sandy places . . .

489<sup>4</sup>. They who have loved **knowledges**, and by them have cultivated their Rational . . . and who have at the same time acknowledged the Divine, have their pleasure of **knowledges** and rational delight turned into spiritual delight, which is that of the **Knowledges** of good and truth. They dwell in gardens. Des.

N. 33. With those who are in evil and falsity . . . instead of will there is desire ; and instead of understanding there is **knowledge**.

51. (Refs. to passages on the subject of **knowledges** and **Knowledges**, through which the internal spiritual man is opened.)

— . That those things are called **scientifics** which are in the external or natural man and its memory ; but not those which are in the internal or spiritual man. Refs.

—<sup>2</sup>. That there are **scientifics** which concern natural things, which are of the civil state and life, which are of the moral state and life, and which are of the spiritual state and life. Refs. But that for the sake of distinction, those which are of the spiritual state and life are called **Knowledges**, which are chiefly doctrinal things. Ref.

—<sup>9</sup>. That with the evil their **knowledge** does not deserve even to be called **knowledge**, because it is devoid of life. Ref.

—<sup>12</sup>. (Refs. to passages on the subject of the **knowledge** of correspondences.)

J. 38<sup>2</sup>. Every Church . . . when it becomes external is at its end, because it then places everything in **knowledge** ; and little, if anything, in life.

W. H. 8<sup>2</sup>. That at this day . . . the doctrine of charity is rejected into **knowledge**, which is called moral theology. Ref.

L. 15. 'By His **knowledge** He shall justify many' (Is. liii. 11).

S. 15. That the whole Church has been devastated by **scientifics** perverting all truth, and confirming falsity. Tr.

F. 11. A faith of what is unknown is only **knowledge**, which is of the memory . . .

W. 9. Without a **knowledge** that . . .

55<sup>e</sup>. This is [stated] here only for **knowledge**.

61. Animals have connate **knowledges** corresponding to their affections . . .

67. Man is born into the ultimate degree of the natural world ; he is then elevated by **knowledges** into the second degree ; and, as he perfects his understanding from the **knowledges**, he is elevated into the third degree, and then becomes rational.

134<sup>2</sup>. In birds and beasts there is such a **knowledge** ; for it is implanted in them to **know** from themselves their homes and dwelling-places.

184. The **knowledge** of degrees is as it were the key . . . Without this **knowledge** scarcely anything of cause can be **known**.

188. I do not **know** whether . . .

222<sup>e</sup>. As the Angels are in wisdom from universals, and thence in **knowledge** concerning singulars . . .

237. When man is born, he first comes into the

natural degree, and this grows with him by continuity according to his **knowledges**, and according to the understanding acquired by means of them. (Continued under **Know-cognoscere**.)

[W.] 255<sup>2</sup>. Beasts . . . do not think, but act from **knowledge** corresponding to their love.

261<sup>2</sup>. When the things of Heaven serve the natural mind . . . they become like the scientifics of the natural man, within which there is nothing of life.

278<sup>e</sup>. The first degree, which is the love of the will, is not known-*noscitur*-in the **knowledge** of the memory, which is the third degree, except by a certain pleasantness in **knowing** and speaking.

280. The Angels know-*noscunt* . . . a man's **knowledge** from the sense of his words.

284<sup>e</sup>. When the Angels look into the world they see . . . no **knowledge** of God, of Heaven, and of the creation of nature, for their wisdom to rest upon.

332. Uses for perfecting the Rational are all things which teach the things now spoken of, and are called **knowledges** and studies, which relate to things natural, economical, civil, and moral, and which are imbibed either from parents and masters, from books, from intercourse with others, or from self by reflection upon these things.

338. For the sake of **knowledge**, it suffices . . .

366. Consult anyone skilled in anatomical **knowledge**.

—<sup>2</sup>. They who know these things, either from anatomical science, or from confirmation from those who are in this science, can see that . . .

404. That . . . the first conjunction (of the will and understanding) is through the affection of **knowing**, from which comes the affection of truth. Gen.art.

— . In the second state, which belongs to man in childhood, there is the affection of **knowing** . . . Through this the infant child learns to speak, to read, etc. . .

— . That from this is the affection of truth, is evident. For when a man has become intelligent from the affection of **knowing**, he is not so much led by affection to **know**, as by affection to reason . . . When this affection is elevated even to spiritual things, it becomes the affection of spiritual truth. That its first, or intiment, was the affection of **knowing**, may be seen from the fact, that the affection of truth is an exalted affection of **knowing**; for to be affected with truths is from affection to want to know them . . .

410<sup>2</sup>. (Thus) the **knowledge** which the love acquires to itself from the affection of **knowing** . . . is not of the understanding, but is of the love.

—<sup>4</sup>. Thoughts, perceptions, and the derivative **knowledges**, do indeed inflow from the Spiritual World; but still they are not received by the understanding; but by the love according to its affections in the understanding. Ex.

P. 74. Beasts . . . instead of understanding have **knowledge** . . .

—<sup>2</sup>. Every affection has its consort; the affection of natural love has **knowledge** . . . In beasts there is the marriage of affection and **knowledge**; in this case the affection is of natural good, and the **knowledge** is of natural truth.

—<sup>3</sup>. Now as with them affection and **knowledge** act altogether as one, and their affection cannot be elevated above their **knowledge**, nor their **knowledge** above their affection; and if they are elevated, they are elevated both together; and as they have no spiritual mind into which . . . they can be elevated, therefore they have no faculty of understanding . . . or of free will; but mere natural affection with its **knowledge** . . . They are carried along, from their affection, by means of their **knowledge** . . . 96<sup>4</sup>, Ex.

75. Therefore a man can be elevated from natural **knowledge** into spiritual intelligence . . .

105<sup>e</sup>. From the life's love comes the love of the means, the delights of which, and the **knowledges** thereby called forth from the memory, make the external of his thought.

168<sup>e</sup>. Those have exterior enlightenment from man who think and speak from **knowledge** alone impressed on the memory . . .

172<sup>e</sup>. This is within the **knowledge** of preachers, who say . . .

180<sup>4</sup>. Consult those who are skilled in this science.

—<sup>6</sup>. If a man **knew** all the operations of both brains into the fibres . . . and from his **knowledge** of them were to dispose them all . . .

275<sup>2</sup>. If man were born into (love truly human), he would be born into . . . a certain light of **knowledge** and thence of intelligence; and into these he would also quickly come.

276. When the love of the neighbour was turned into the love of self, man could no longer be born into the light of **knowledge** and intelligence . . .

296<sup>16</sup>. He who is not skilled in anatomical **knowledge** . . .

305. Many complain that they had not **known** (this) . . . But they are told that they were able to **know** if they had wanted, that . . .

317. In civil and economical things . . . what is useful and good cannot be seen unless many statutes and ordinances are **known**; nor in judicial matters, unless the laws are **known**; nor in the things of nature, as in things physical, chemical, anatomical, mechanical, and so on, unless a man has been imbued with the sciences. But in things purely rational, moral, and spiritual, truths appear from their light itself; provided the man, from a just education, has become a little rational, moral, and spiritual. (The reason of this Ex.) . . . A man sees these things . . . as he sees the mind of another from his face . . . without any other **knowledge** than that which is implanted in everyone. Why should not man in some measure see from influx the interior things of his own life, which are spiritual and moral, when there is no animal which does not from influx **know** its own necessary things, which are natural?

R. 206. They who believe from themselves . . . believe that they **know** and understand all things. Sig.

242. 'A calf' = the affection of **knowing**. Ill.

288. 'Riches and wisdom' = the Divine **knowledge** and wisdom, which are omniscience.

—<sup>e</sup>. 'Riches' = the **Knowledges** of good and truth, and thus **knowledge**.

337. Those who, before the separation, had been in the understanding of truth and good, in the knowledge of the Knowledges of them . . . and still not in a life according to them. Sig.

351. The consort of natural love is knowledge . . .

775. Because they have not scientific goods and truths in the things of the Church, to which such things correspond. Sig. and Ex.

— By these things are signified scientifics, which are the ultimates of the natural mind, and which differ in quality according to the essence which is in them. Sig. For by 'vessels' are signified scientifics; here, in the things of the Church; because scientifics are the containments of good and truth . . . Moreover, scientifics are of great variety, and their receptacle is the memory. The reason they are of great variety, is that the interiors of man are in them; moreover, they are introduced into the memory either from intellectual thought, from hearing, or from reading, and then according to various perception from the Rational. All these things are within scientifics, as appears when they are reproduced, which takes place when the man thinks or speaks.

—<sup>2</sup>. 'A vessel of precious wood' = the Scientific from rational good and truth; 'a vessel of brass' = the Scientific from natural good; 'a vessel of iron' = the Scientific from natural truth; and 'a vessel of marble' = the Scientific from the appearance of good and truth.

M. 25<sup>e</sup>. Because He had deigned to bless them with knowledge and thence intelligence concerning heavenly joys.

133. Why man is not born into the knowledge of any love, when yet beasts and birds . . . are born into the knowledges of all their loves. Fully Ex. 134.

134. The Northerns said, that man is horn without knowledges in order that he may receive all; whereas if he were born into knowledges, he could not receive any except those into which he had been born; and neither could he appropriate to himself any knowledge. Ex.

—<sup>2</sup>. The Westerns said . . . Connate knowledges and affections limit the progression; whereas connate faculty and inclination limit nothing; and therefore man can be perfected to eternity in knowledge, intelligence, and wisdom.

—<sup>3</sup>. The Southerns said, that it is impossible for man to take any knowledge from himself; but he takes it from others, since he has no connate knowledge; and as he cannot take any knowledge from himself, so neither can he take any love, since where there is not knowledge there is no love. Knowledge and love are inseparable companions, and can no more be separated than will and understanding, or affection and thought, or than essence and form; and therefore, as a man takes knowledge from others, so love adjoins itself thereto as its companion. The universal love which adjoins itself is the love of knowing, understanding, and being wise. This love belongs to man alone . . .

—<sup>4</sup>. To these things we add, that beasts are born into natural loves, and thence into the knowledges corresponding to them; and yet that they do not know, think, understand, and possess wisdom from know-

ledges; but they are carried along by means of them by their loves . . . like sleep-walkers, who do what they do from blind knowledge, the understanding being lulled.

—<sup>5</sup>. The Easterns said . . . Man becomes a likeness of the Lord by his feeling (what is good and true) in himself, as from himself. This he feels, because he is not born into knowledges, but receives them . . .

—<sup>6</sup>. They then formed this conclusion: Man is born into no knowledge, in order that he may come into all knowledge . . . and he is born into no love, in order that he may come into all, by the applications of knowledges from intelligence . . .

163. The things which belong to the rational wisdom of the men are called, in general, knowledge, intelligence, and wisdom . . . But everyone has knowledges peculiar to his calling. Enum.

—<sup>2</sup>. To rational wisdom pertain all the sciences into which youths are initiated in the schools; and through them afterwards into intelligence; and which are called by various names; as things philosophical, physical, geometrical, mechanical, chemical, astronomical, juridical, political, ethical, historical, and many more; through which, as through doors, an entrance is made into things rational . . .

187. That . . . the men from creation are forms of knowledge, intelligence, and wisdom; and women are forms of the love of these things with the men. Ex.

270<sup>2</sup>. The lowest region of the mind, where conjugal love dwells in the love of what is just and right with its knowledge. Rep.

298. Parents deliberate from judgment, knowledge, and love . . . As regards the suitor, they acquire Knowledges; and as regards their daughter, they know.

299. The daughter cannot (judge) from knowledge or Knowledge, because she knows few things.

I. 16<sup>e</sup>. They who are in the Ultimate Heaven are in the love of knowing truths and goods . . .

—<sup>6</sup>. A man can become . . . an Angel of the Ultimate Heaven if he receives only the love of knowing truths and goods . . .

T. 12<sup>e</sup>. Such knowledges cannot be given to (animals) from the sun . . .

32<sup>4</sup>. From the infinity to which each knowledge may grow . . .

42. The ultimate region (of the mind) . . . is opened from infancy to childhood, and this is effected by means of knowledges. The second region . . . is opened from childhood to adolescence, and this is effected by means of thoughts from knowledges . . .

73<sup>3</sup>. Natural faith is only knowledge and persuasion. 339.

160<sup>7</sup>. He knows no otherwise than that he is still living in the same world . . .

186. Theological things . . . are in the highest region (of the mind); moral things . . . are in the second region . . . political things are in the first region; and scientifics, which are manifold, and which can be referred into genera and species, make the door to those higher things . . .

[T.] 200<sup>c</sup>. That at the time of the Lord's Advent, the **Scientific**, the **Rational**, and the **Spiritual** will make one; and that then the **Scientific** will serve the **Rational**, and both the **Spiritual**. Sig.

336. Man . . . is perfected in understanding, which is done through **knowledges**.

525<sup>2</sup>. Before this is done, all that is only **knowledge** . . .

591<sup>e</sup>. Regeneration is not **knowable** in the present Church . . .

665<sup>4</sup>. You, who have studied the **sciences**, tell us . . .

Ad. Jer.xxiii.17. When **knowledges** and the things of the memory . . . wanted to introduce themselves into spiritual things, and as it were to build them, I at once fell into doubtings . . . For particulars can never enter into universals . . .

D. 155<sup>4</sup>. When, by **scientifics** excited by the love of self and of the world . . . he wants to introduce himself into the mysteries of faith . . .

249. That the natural **sciences**, or those of natural things, are at this day like the ultimate heaven, which perverts Truths into Falsities. Ex.

— The **sciences**, or the wisdom of the present day is such, that it cannot serve as a plane for spiritual Truths, still less for celestial ones; but it is like the ultimate heaven, which perverts into the contrary the Truths which descend from Heaven. For, at this day, whatever is taught through the **sciences** concerning the natural causes of phenomena . . . and also whatever is deduced for the Knowledge of the soul, and the like, is full of false hypotheses, in which not a single Truth is evident to the view . . .

250. I say . . . with those who study **scientifics** so that they will believe nothing without them: beyond the use [performed by them] in schools . . .

560. See JUPITER, here.

690a. His faith was . . . completely suffocated by earthly **knowledges** . . . Thus his faith was hurried in **knowledges**.

691. I discussed with them concerning the necessity of **knowledges** in life, that the things which are of true faith alone are necessary . . .

767. On various **sciences**, how they occupy the human mind, and give quality to it.

— As to philosophy, every part of it has hitherto effected nothing else than to darken minds . . .

768. As to mechanical **science**, when one indulges too much in mechanical business, he forms the mind so as to [believe] that there is nothing except what is mechanical . . .

769. As to geometry and the like, this also as it were concentrates the mind and hinders it from going into universals . . .

770. As to things historical, they are things which do no harm, provided they are not merely things of the memory.

771. See MEMORY here.

772. Natural experience, such as that pertaining to a garden . . . does not impede spiritual **Knowledges** . . .

773. All **Knowledges** are free from harm, provided everything is not made to consist in them, but another end is intended. They are spiritual riches, on which is founded the understanding of things . . .

990. They want to **know** all things . . . 1571. 3970.

1291. It is better to have faith, without understanding it by **knowledges**. Ex.

1625. On the **knowledge** of the Angels.

1628. In order that they might **know**, they endeavoured to think that they did not want to **know** . . .

2467<sup>e</sup>. Those who have only **scientific** faith . . . 2946<sup>e</sup>. 2947.

2523. That **knowledges** are not to be rejected . . . If truths are confirmed by them, they then illuminate, because man is in **knowledges**.

2634. How the case is with natural **sciences** and their Truths, relatively to spiritual and celestial Truths. Ex.

2736. That **knowledges** contribute nothing to salvation, but rather confuse and distort ideas.

— **Knowledges** contribute nothing to salvation, but only the **Knowledges** of Truths, from the Word of the Lord; and this . . . is circumstanced as is the Knowledge of the human body, as to things anatomical . . . which effects nothing towards the preservation of health . . . In like manner intellectual health, which may be much greater with those who **know** nothing concerning the understanding, than with him who has studied these things all his life, and who is confused with hypotheses and scholastic things.

2781. On the inverted order of **Knowing** spiritual and celestial Truths. . . It is like one who wants to **know** what the will is from the muscles . . . So are natural **knowledges**, relatively to the things which are of faith.

2927. That Spirits, although not instructed in life, appropriate to themselves all the **knowledges** of man . . .

2955<sup>2</sup>. The second kind receive (the things written by me) as **scientifics**; and are delighted with them as **scientifics**, and as curious things.

2976. There are . . . four spheres of faith; namely, the sphere of **knowledge** . . .

2978. The sphere of **knowledge** is that which does not admit the things which are of faith . . .

2995. That those who long for good care nothing for **scientifics**, and as it were refuse them.

2999. On the confirmation of heavenly Truths by human **scientifics**.

3117. One who said that he **knows** what he wills; to whom it was insinuated that he **knows** nothing except what tends to his delight.

3143. That **scientifics** also are implanted in Spirits . . . Spirits retain in the interior memory the things which they hear, see, and perceive, as men do in the exterior memory; but they cannot recall these things; only the Lord.

3259. Although they do not **know** that they **know**,

yet as soon as it occurs, they recollect it. (Thus) the memory of Spirits is much more perfect than the memory of men . . .

[D.] 3351. How much the **knowledges** and intelligence of Spirits exceed those of men. Ex.

3376. After the Flood . . . there thus succeeded **scientific** ideas, which were separated . . . Thus . . . **scientific** and intellectual faith is stored up separately. 3377°.

3378°. (Whereas) with us there are good **scientifics**, but evil affections.

3460. In themselves, the **sciences** are not such that they are to be rejected, for spiritual things can be confirmed by them; and therefore the Angels understand indefinitely more things in all the **sciences** than can ever be believed . . . But they who are learned, in every **science**, hardly intermit to reason . . . about spiritual things, each from his own **science**, and thus they blind themselves. For, in order to seem learned, many reason from their own **sciences**; as the philosophers from theirs, the logicians from theirs, the metaphysicians from theirs, the anatomists from theirs, the geometers from theirs, the historians from theirs, the politicians from theirs, and so on; and therefore in the learned the ideas are closed, thus spiritual and celestial things, and thus Heaven; whereas it is open to the unlearned. Who worship nature as God more than those who are men of **knowledge-sciences**, from every **science** whatever?

3493. They who acknowledged orally and **scientifically** that . . .

3571°. Although they were **scientifically** persuaded . . .

3591. That we can **know** nothing, except what is given by the Lord. Ex.

3819. Beasts are not skilled in the arts and **sciences**, as the mechanical, physical, philosophical, and many others; nevertheless they are in them, and, in fact, like the body of man, in their most secret arcana; and from nature they **know** many more things than man by all his arts and **sciences**; as for example, they **know** how to build nests, to form webs, etc. . . These are the **scientifics** which beasts **know-norunt**; man by his **sciences** does not advance so far. Therefore **sciences** and things of art are such things as man has in common with beasts; and therefore they in like manner regard natural life; for the ends are terminated in nature.

3970. There are Spirits . . . who desire to **know** all things, and yet do not determine themselves to anything, in order to **know** it. They only . . . desire to **know**, but do not . . . **know** anything. (Their quality represented by a black horse. Des.)

4039°. **Scientifics** are acquired there also; and the faculty of acquiring and of exercising them is greater; but still not beyond the acquired actuality.

4057. I marvelled that the deceitful, etc. are in such great **knowledge-notitia**-and **science** in infusing and doing evil . . . when yet in the life of the body they had **known** nothing of the kind . . . But it was perceived that he who is in any **cupidity** . . . (there) **knows-notit**-all things which are of that insane love . . . He who is in **cupidity** . . . is in the **knowledge** of such things,

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even when it is excited by others; and therefore in proportion as anyone is in the life of **cupidities**, in the same proportion he is in the **knowledge** of those things which belong to the **cupidities** . . .

4059. That affections are attended with all **knowledge**. Ex.

—<sup>2</sup>. Neither would man have any need to build up **sciences** artificially . . . if he were in the love of true faith . . .

4143°. From this it is evident that rational Spirits cannot be together with **scientific** Spirits; and that they are quite distinct.

4171. Faith (alone) is nothing but **knowledge**; and he is insane who supposes that **knowledge** alone, or **Knowledge**, saves; since all **Knowledge** is for the sake of the end that one may become good.

4294. That **scientifics** and doctrinals are nothing, unless the man so does. Ex.

4477. Whatever be the idea from **scientifics** . . . Sirens, when they call it forth from the man, turn it into magic . . . They entered into my **scientifics** concerning the viscera . . .

4627<sup>13</sup>. He is in such **scientifics** . . .

4628. They who are instructed in the **sciences** . . .

—<sup>2</sup>. The reason the learned are such, is that they learn the **sciences** for the sake of the reputation of learning . . . and not that they may be wise through the **sciences** . . .

4755°. And this naturally, without previous **knowledge**, because it is according to order.

4779. I was brought back to the region where are those who are in **sciences** . . . and these were the least of all able to receive the Heavenly doctrine . . . But further to the right . . . were those . . . who had not extinguished, by **sciences**, the gift of perception that it is so.

4782. They called the Spirits from this Earth **sciences**; for they correspond to **sciences** which are not abstracted from material things, but which are conjoined with them. Thus in this Earth it is **known**, from **science**, that God is a Man; elsewhere not from **science**.

4843. He had **known-noverat**-the doctrinals of his Church, but only **scientifically** . . .

5141. Those correspond to the bones who have studied various **sciences**, but have made no use of them; as those who have studied mathematics merely to invent rules . . .

5177°. (Then) wisdom and intelligence perish, and from them is made **knowledge**.

5643°. For the longing to **know** grows according to the good of love . . .

5709. As the **sciences** have closed up the understanding, therefore the **sciences** also open it; and it is opened in proportion as they are in good.

5710°. **Science** teaches that there is with man an internal and an external man . . .

—<sup>2</sup>. In a word, nothing can be founded upon **scientifics**, unless it has first been founded upon the

Word. This must be the first thing; the second is only confirmation from the man's **scientifics**.

[D.] 5785. That **scientifics** effect nothing, if the Rational has not been cultivated thereby. Ex. (Shown by the case of Leeuwenhoek.)

5944. On the tree of **knowledge**. Gen.art.

— Only the celestial can know what is meant by to eat of the tree of **knowledge**. (Examps. given of what is meant by it.) First. If a person can think well . . . and then wants to think from metaphysical and logical rules . . . then his former faculty perishes. Second. If a person can conduct himself becomingly . . . if he afterwards learns the rules of decorum from science, and . . . moves his body and face according to these, his natural faculty perishes . . . Third. If a famous dancer wants to learn rules and dance by them; and still more if he wants to do so from the science of the muscles. In a word, in proportion as a man wants to think and act from the **knowledge** which is of the memory, he acts from his own proper Intellectual; but in proportion as he does so from affection, he does so from another origin. As concerns truth and good, in proportion as he thinks, wills, and acts them from the **knowledge** which is of the memory, thus from obedience alone, he acts them from his Own Intellectual, thus from evil . . . Hence it is evident that in proportion as a man is led by the Lord, he is led by an affection within him, and by innumerable laws, almost all of which are unknown; and if, then, he wants to act from **knowledge**, the former state perishes, which is from the influx of the Lord's Divine; and there comes forth a state from proprium, which is from evil. This is meant by the Lord's words, 'Let your discourse be Yea, or Nay; what is beyond this is from evil.'

6011. On the progression of truth or faith from **knowledge** into the understanding, then from the understanding into the will, and from the will into act.

D. Min. 4578. How worthless are the **knowledges** of the present day. Ex.

— In general, **knowledges** are nothing else than means of being wise, or for forming one's Rational . . . They who are in truths, can by **knowledges** acquire many confirmations, and thus infl their ideas. They who are in falsities can also by the same **knowledges** loose confirmations, and thus infl their ideas with falsities. Useful **knowledges** are things physical, optical, chemical, pharmaceutical, anatomical, mathematical, astronomical, architectural, botanical, metallurgical, historical, the governments of kingdoms, and the like; from all of which, as means, everyone can become rational. But there are some [**knowledges**] which completely destroy the faculty of thinking, and destroy the Rational; as things scholastical . . . philosophical . . . logical . . . (and also) things geometrical and algebraical, when simple Truths are demonstrated by means of them, and the thing . . . is expressed by angular, circular, and curved figures, and is explained according to them . . . Such **knowledges**, and the applications of such **knowledges**, cause a man to lose his common sense, and become insane.

4579. Such is modern wisdom. Ancient wisdom was never such: this taught naked Truths; and thus one

could **know** and think innumerable truths; while at this day he can **know** scarcely any.

4657. Still, there are many useful **knowledges**, which strengthen and enlighten ideas: such as all physical or natural **knowledge** in the three kingdoms of the world; especially that of experience; as things astronomical, geometrical, optical, chemical, mechanical, historical, anatomical, medical, those of civil law, and such things also as are called philosophical.

48267. The stomach corresponds to the desire of **knowing**, for the sake of use . . .

E. 117<sup>e</sup>. Whoever is in the spiritual affection of truth, apperceives that there are few things which he **knows**, and infinite things which he does not **know**; and he also knows—*novit*—that to **know** and acknowledge this, is the first step to wisdom; and that those do not arrive at the first step who are proud from **knowledges**, and who from them believe themselves to be the most intelligent.

118. 'And poverty, but thou art rich' = the acknowledgment that they **know** nothing from themselves. Ex. and Ill.

204<sup>3</sup>. It is only **knowledge**.

213. 'To **know**' (Rev.iii.10) = **Knowledge**.

236<sup>2</sup>. To **know** . . . falsities is not to be intelligent . . .

—<sup>3</sup>. But now they **know** that they **know** scarcely anything. To **know** something, in the Spiritual World, means to **know** something of truth; whereas to **know** falsities is not to **know** . . .

237<sup>2</sup>. 'Thy wisdom and thy **knowledge** hath seduced thee . . .' (Is.xlvii.10) = those who believe that they **know** all things . . . when yet they **know** nothing of truth . . .

242<sup>4</sup>. The circle of life is to **know**, to understand, to will, and to do; for the spiritual life of man begins from **knowing** . . . Whence it is evident that **Knowledges** are only in the entrance to life when they are in the memory, and that they are not fully in man until they are in his deeds, and that they are more fully in the deeds in proportion as they are more fully in the understanding and the will.

275<sup>6</sup>. The intelligence of their truth from the Lord is described by, 'the earth shall be full of the **knowledge** of Jehovah.'

357<sup>27</sup>. See ELAM, here.

376<sup>33</sup>. 'To **know**' (Is.lvi.11) = to be able.

386<sup>12</sup>. The desolation or destruction of the Church by there being no **Knowledges** of good and truth, is signified by, 'My people shall be banished for lack of **knowledge**' (Is.v.13).

409<sup>3</sup>. 'By His **knowledge** shall My just servant justify many' = . . . the salvation thence of those who are in spiritual faith, which is of charity; '**knowledge**' = Divine truth, and thence Divine wisdom and intelligence.

417<sup>7</sup>. The vastation of all confirmatory **scientifics**, and of the **Knowledges** of good and truth. Sig.

504<sup>20</sup>. That there is no longer . . . the understanding of truth, is signified by, 'there is no longer . . . with us any that **knoweth**' (Ps.lxxiv.9).

507<sup>2</sup>. **Knowledges** are only the means to uses; and such as they are, such are the uses which come forth from them. They are alive, when the man acquires by them intelligence and wisdom . . .

511<sup>2</sup>. When a merely natural affection dominates, then in the natural man there is not any truth, but all that is there is a **Scientific** not true. A dead **Scientific** is a false **Scientific**; the reason of which is that then the **scientifics** there conjoin themselves with affections merely natural, which all spring from the loves of self and of the world; and yet truths themselves, being in themselves spiritual, conjoin themselves only with spiritual affections . . .

512. That the love of self, when it enters into . . . the natural man, turns the whole **Scientific** therein into the falsity of evil. Sig.

513. By a living **Scientific** is meant a **Scientific** which derives life from spiritual affection; for this affection gives life to truths, and thence gives life to **scientifics**; for **scientifics** are the containants of spiritual Truths.

514<sup>7</sup>. 'Ships' . . . = the knowledges of the natural man; for these contain in themselves, and as it were carry, spiritual wealth, as ships do worldly wealth.

— By the last boundaries of the Land of Canaan are signified the ultimates of the Church, which are knowledges which comprehend the Knowledges of truth and good. . . By knowledges are meant such knowledges as there were with the Ancients, namely, the knowledges of correspondences, of representations, of influxes, and of Heaven and Hell, which especially comprehend (or comprise) the Knowledges of truth and good of the Church, and serve them.

—<sup>9</sup>. That all intelligence and knowledge are from the Lord. Sig. It is believed that knowledge is from man; but knowledge, in so far as it serves intelligence, in which is the perception of truth, is from the Lord alone.

545<sup>2</sup>. By **scientifics** from the Word, are meant all things of the sense of the letter therein in which there does not appear what is doctrinal . . .

559. 'They had tails like scorpions' = sensuous **scientifics** which are persuasive.

— For sensuous **scientifics** are the ultimates of intelligence and wisdom.

—<sup>2</sup>. Sensuous **scientifics** are those **scientifics** which enter from the world through the five senses of the body; and thence, regarded in themselves, are more material, corporeal, and worldly, than those which are more interior. All . . . sensuous men, when left to themselves . . . think about Divine and spiritual things from sensuous **scientifics**, and they consequently reject Divine and spiritual things . . . and their own **scientifics**, which they have made sensuous and material, they apply to destroy them. For example, the learned men of this kind who know *norunt*—things physical, anatomical, those pertaining to a garden, and many things which are of human learning, when they see the wonderful things in the animal and vegetable kingdoms, say in their hearts, that all these things are from nature, and not from the Divine; and this because they do not believe in anything except what they see with their

eyes and touch with their hands; for they cannot elevate their minds above, and thus see them from the light of Heaven; for this light is thick darkness to them; but they keep their minds down in earthly things, almost in like manner as do the animals of the earth, to which they also compare themselves. In a Word, all knowledges with such are made sensuous; for such as is the man himself, such are all things which are of his understanding and will . . . These things have been adduced, in order that it may be known what sensuous **scientifics** are.

—<sup>3</sup>. The reason these (sensuous **scientifics**) . . . are in the highest degree persuasive, is that they are the ultimates of the understanding . . . which captivate the generality, because they are appearances from such things as they see in the world with their eyes; and, so long as the thought inheres in them, the mind cannot be disposed to think interiorly, or above them, until they have been removed; for the interiors which are of the mind all cease in ultimates, and rest on them as a house does on its foundation; and therefore they persuade in the highest degree; but only those whose minds cannot be elevated above sensuous things . . .

560. The reason the stings were in their tails, is that it is **scientifics** sensuously perceived by which they deceive, both by **scientifics** from the Word, and by the **scientifics** from the world from which is human learning. They deceive by **scientifics** from the Word, in that they explain it sensuously according to the letter, and not according to its interior sense; and by **scientifics** from the world, in that they confirm thereby.

569<sup>10</sup>. The first terminus (or boundary) of the Church, is the **Scientific** which is of the natural man . . . which is signified by the Nile. To (this) the Spiritual Church extends itself . . . in like manner the spiritual mind. Both the **Scientific** and the Rational are in the natural man; the one end of which is the **Scientific** and the Cognitive, and the other end is the Intuitive and the Cogitative; into these ends inflows the spiritual man when in the natural man.

577<sup>2</sup>. Therefore with these, instead of intelligence, there is only knowledge, from which proceeds reasoning . . . Sig.

581. That from sensuous **scientifics**, which are fallacies, they reason cunningly. Sig. . . For by 'the head,' when predicated of the sensuous man, is signified knowledge, and the derivative infatuated thought.

— Sensuous **scientifics** become fallacies when a man reasons from them concerning spiritual things; as for example, that dignities and wealth are real blessings . . .

—<sup>11</sup>. 'The heels of a horse' = truths in ultimates, which are sensuous **scientifics**.

587<sup>5</sup>. 'The knowledge from which a man is a fool' (Jer. x. 14; li. 17) = Own intelligence. (= from the **scientifics** of the natural man separated from the spiritual. 727<sup>10</sup>.)

617<sup>15</sup>. By 'the tree of the knowledge of good and evil,' is signified the knowledge of natural things, by means of which it is not allowable to enter into the celestial and spiritual things which are of Heaven and the Church, consequently, from the natural man into



the spiritual, which is an inverted way, and thus does not lead to wisdom, but destroys it . . . The men of the Most Ancient Church, being in love to the Lord, had Divine truths inscribed on them, and thence, from influx, they knew—*noverunt*—the corresponding things in the natural man, which are called **scientifics** . . . If, therefore, they had committed spiritual things to the natural memory, and in this way had appropriated them to themselves, that which was implanted with them would have perished, and they would have begun to reason from the natural man about spiritual things . . . This, therefore, is what is signified by their not eating of the tree of the **knowledge** of good and evil.

[E.] 627<sup>8</sup>. 'Grass instead of the reed and the rush.' 'Grass'=**knowledge** from a spiritual origin, or that by which spiritual truth is confirmed; but 'the reed and the rush'=**knowledge** from a sensuous origin, or that by which the fallacies of the senses are confirmed. This latter **knowledge**, regarded in itself, is only **knowledge** in the lowest degree natural, which is to be called material and corporeal, and in which there is little or no life.

—<sup>11</sup>. 'A reed'=truth in the ultimate of order, which is called the sensuous **Scientific**, and which becomes mere falsity when it is solely of the natural man separated from the spiritual.

654<sup>91</sup>. 'Scales' (of a fish)=the fallacies of the senses, which are **scientifics** of the lowest sort.

659<sup>4</sup>. By 'the pit' is signified the Hell where such dead **scientifics** reign, that is, **scientifics** separated from truths, because applied to confirm falsities of doctrine and evils of life.

696<sup>17</sup>. By 'the spirit of **knowledge**' (Is.xi.2) is meant the Divine Natural, which is the proceeding Divine received by the Angels of the First Heaven.

714. 'A great red dragon'=. . . those who suppose that they are saved by **knowledge** alone without life.

—<sup>2</sup>. For **knowledge** and the faculty of reasoning do not make a man spiritual, but life itself . . . because **knowledge** and the derivative faculty of reasoning are only natural, and therefore are possible with . . . the worst . . .

—<sup>5</sup>. By 'a dragon,' in general, are meant those who are more or less natural, and still are in the **knowledge** of spiritual things from the Word. Ex.

715. 'Having seven heads'=the **knowledge** of the holy things of the Word, which they had adulterated . . . 775.

717<sup>17</sup>. By 'the king of the north,' are meant those who are in **knowledge** from the Word, and yet not in life . . .

785. By 'the head' of this beast, is signified **knowledge**; for, where the understanding does not see, there is no intelligence, but in its place there is **knowledge**; and, moreover, of those who are in falsities there cannot be predicated intelligence, but **knowledge**.

790<sup>6</sup>. But all these things . . . even if they are from the Word, before the spiritual mind has been opened, are natural, for they are only **knowledge**.

914<sup>2</sup>. The wisdom of men, in comparison with the wisdom of the Angels, is as **knowledge** is to intelligence . . .

941<sup>2</sup>. (Man infils the Natural) with the **Knowledges** of truth and good, and also adapts to them the **knowledges** which are from the world, in order that they may confirm and agree. Hence man has the Rational . . .

957<sup>8</sup>. Therefore, they who are in the Inmost Heaven are in wisdom; they who are in the Middle Heaven are in intelligence, and they who are in the Ultimate Heaven are in **knowledge**.

1146. The reason 'a vessel'=the **Scientific**, is that all truth in the natural man is called **scientific**; (and) the **Scientific** of the natural man is the containant of rational and spiritual Truths; for, when these have been thought and perceived, they are laid aside in the memory, and are called **scientifics**. Hence it is that by 'vessels,' in the Word, are signified **Knowledges**, which, in so far as they are of the natural man, laid aside in his memory, are **scientifics**.

1170. 'The sailors'=those who are in **knowledge**.

1180. The man who **knows** all goods and all truths, as many as can be **known**, and does not shun evils, **knows** nothing. Evils absorb and cast them out, and he becomes a fool; not in the world, but afterwards. Whereas the man who **knows** few goods and few truths, and shuns evils, **knows** them, and superadds more, and becomes wise; if not in the world, still afterwards. As therefore everyone, in every religion, **knows** evils, and from these falsities . . . and, when he shuns them, **knows** the goods which are to be done, and the truths which are to be believed, it is evident that a universal means of salvation has been provided by the Lord . . .

1186. No longer any wisdom, intelligence and **knowledge**. Sig.

— . Wisdom is the inmost of the understanding, intelligence is the middle of it, and its ultimate is **knowledge**.

1190<sup>2</sup>. All the eminent in Heaven are wise, and all the wealthy are **knowing**; and therefore the eminence there is of wisdom, and the wealth there is of **knowledge**. This eminence and wealth . . . are acquired by all in the world who love wisdom and **knowledge**. To love wisdom is to love the uses which are true uses; and to love **knowledge** is to love the **Knowledges** of good and truth for the sake of these uses.

1202<sup>2</sup>. Beasts . . . instead of understanding have **knowledge**.

—<sup>4</sup>. What a beast **knows** is not from any understanding, but from the **knowledge** of affection, which is its soul. The **knowledges** of affection exists in everything spiritual; because the Spiritual which proceeds from the Lord as a Sun is light united to heat, or wisdom united to love; and **knowledge** is of wisdom, and affection is of love, in the degree which is called natural. (Continued under BEAST.)

J. (Post.) 285. The love of **knowing**. Gen.art.

— . The love of **knowing** is the external of the will; the use for the sake of which it is, is the internal of the will.

De Verbo 19<sup>4</sup>. The natural, spiritual, and celestial senses . . . succeed each other as do **knowledge**, intelligence, and wisdom; and therefore the men of the Earth,

being in natural light, are called by the Angels **knowing**; the Angels of the Spiritual Kingdom are called intelligent; and the Angels of the Celestial Kingdom are called wise.

**D. Wis.** 1<sup>4</sup>. The light in the lowest Heavens is like the noonday light of the world, because they are in **knowledge**. —.

xi. 6a. **Knowledge**, and the derivative thought, are two faculties distinct from the will . . .

### Know not. *Nescire.*

**A.** 1769. He did not **know** that he was in the other life. 2748.

1883<sup>a</sup>. They do not **know** whether they are in the body or out of the body.

1906<sup>2</sup>. This (is done) when the man does not **know**. 2875.

**S.** 41<sup>a</sup>. These (Divine truths), together with the light of Heaven, inflow with some even when they do not **know**.

**D.** 4345. He did not **know** his own name, and was indignant. 4385.

**E.** 194. 'Not to **know**' (Rev.iii.3)=ignorance.

### Known, To become. *Innotescere.* W.30<sup>e</sup>.

188. 201<sup>2</sup>. 236. E.1151<sup>a</sup>.

### Korah. *Korach.*

**E.** 324<sup>a</sup>. The reason **Korah**, Dathan, and Ahiram, together with their company, were swallowed up by the earth, although they took fire from the altar, and offered incense, was that by their murmuring against Moses and Aaron was signified the profanation of the good of celestial love. For by Moses and Aaron was represented the Lord; and to murmur, that is, to rebel against the Lord, and to perform holy things, is profanation . . . 496<sup>a</sup>. 727<sup>11</sup>.

### Koran. *Alcoran, Coran.*

**M.** 342. As the Mohammedans have made the **Koran** the sole book of their religion, and consequently think much of Mohammed, who wrote it . . . they think but little about our Lord. T.833.

348<sup>a</sup>. Although the Mohammedans have the **Koran** acknowledge our Lord as the Son of God, still they do not approach Him, but Mohammed.

**D.** 5666a. Mohammed himself, who wrote the **Koran** . . .

5669a. (These Mohammedans) were told to remain in their own religion, provided they think concerning the Lord from their doctrine from the **Koran** . . .

**E.** 1180<sup>2</sup>. A Mohammedan sees from the **Koran** that God is one, that the Lord is the Son of God, that all good is from God, that there is a Heaven and a Hell, that there is a life after death, and that the evils which are [mentioned] in the precepts of the Decalogue are to be shunned. If he does these things, he also believes them, and is saved.

### Laban. *Laban.*

**A.** 1356<sup>2</sup>. **Laban** . . . worshipped images . . .

3012. '**Laban**' (in Gen.xxiv.)=the affection of good in the natural man.

3130. 'His name was **Laban**' (ver.29)=the quality of (the affection of good in the natural man).

3131. '**Laban** ran to the man out of doors to the fountain' (id.)=the mind-*animus*-of the affection of good towards truth . . . '**Laban**'=the affection of good. 3135.

3149. '**Laban**'=the affection of good in the natural man (which wanted these Divine things to be appropriated).

3160. '**Laban** answered . . .' (ver.50)=the acknowledgment that it was of the Lord alone . . . By **Laban** as a brother is represented the affection of good in the natural man . . . The affection of good and the affection of truth in the natural man are like brother and sister . . .

3612. 'Flee thee to **Laban** my brother, to Haran' (Gen.xxvii.43)=to the affection of external or corporeal good. '**Laban**'=the affection of good in the natural man . . . But what is properly signified here by '**Laban**,' and 'Haran,' may be evident from what follows . . . namely, that it is collateral good of a common stock. 3665. 3676.

3691. By **Laban** . . . is signified good and truth.

3758. See JACOB, here.

3778. 'Know ye **Laban** the son of Nahor' . . . '**Laban**'=collateral good of a common stock. 3793<sup>2</sup>. 3815. 3818.

— Terah . . . represents the common stock, from which are the Churches . . . Abram puts on the representation of the genuine Church . . . and Nahor his brother . . . that of the Church such as it is with the gentiles . . . Hence it is that by Nahor, his son Bethnel, and his son **Laban**, is represented the collateral good of a common stock; that is, the good in which are they who are of the Lord's Church with the gentiles. This good differs from the good of a common stock in the direct line in this,—that there are no genuine truths which are conjoined with their good; but most of them are external appearances, which are called the fallacies of the senses; for they have not the Word . . .

—<sup>3</sup>. As to this good (represented by **Laban**) the case is, that at first of all it serves man as a means for acquiring spiritual good; for it is external corporeal, and is from external appearances, which in themselves are fallacies of the senses. In childhood, man acknowledges nothing else for truth and good; and although he is taught what internal good and truth are, still he has no other idea of them than a corporeal one; and as such is his first idea, therefore such good and truth are the first medium by which interior goods and truths are introduced. This is the arcanum which is here represented by Jacob and **Laban**.

3972. '**Laban**' represents collateral good from a Divine origin. 3979.

3982. The good represented by **Laban** is such, that it is only a good which is useful to introduce genuine truths and goods; and, when it has performed this use, it is afterwards left behind . . .

—<sup>2</sup>. When a man is being born anew . . . he is led

by many affections of good and truth which are not affections of genuine good and truth, but are only useful for the apprehending of these, and afterwards for the imbuing of them; and, when man has imbued them, then the former things are given to oblivion and left behind . . . This, also, is the case with the collateral good which is signified by 'Laban,' relatively to the good of truth which is signified by 'Jacob;' and also by the flock of each of them.

[A.] 3984. It treats of the quality of the good represented by **Laban**, before it was conjoined with the good of truth, which is 'Jacob,' that it was of little use, that is, was barren.

3986<sup>5</sup>. For by 'Laban' is signified such good as is not genuine, because genuine truths have not been implanted in it; but which still is such that they can be conjoined with it, and in which the Divine can be. It is wont to be with little children before they have received genuine truths; and such good is also with the simple within the Church who know few truths of faith, but still live in charity; and such good is also with upright gentiles, who are in the holy worship of their gods. Through such good, genuine truths and goods can be introduced.

3990. That it was not to be brought from the good represented by **Laban**. Sig.

3991. That the good represented by **Laban** was to be employed for use; namely, that of introducing genuine goods and truths. Sig.

3993<sup>4</sup>. The fructification of good and the multiplication of truth . . . are what are signified by the flock which Jacob acquired through the flock of **Laban** . . . The flock of **Laban**=the good which is represented by **Laban**.

—<sup>7</sup>. 'What is speckled' . . . with black and white =the good with which evil is mixed; and 'what is spotted'=the truth with which falsity is mixed. These are the things which are taken from the good of **Laban**, in order that they may serve to introduce genuine goods and truths. Ex. and Examps.

3994. 'And all the black cattle in the lambs'=the proprium of innocence which is of the good signified by **Laban**. Ex.

4000. From the good meant by **Laban** . . . 4005.  
—<sup>2</sup>.

4005<sup>3</sup>. That from one good, which is here represented by **Laban**, so many various goods can be separated. Ex.

4011. 'And Jacob fed the rest of **Laban's** flocks' (Gen.xxx.36)=that from the things which were left he took those goods and truths which might be conjoined.

4020. That thence natural good had such things from the middle good signified by **Laban**. Sig.

—<sup>6</sup>. Such are the things which are here signified, and which acceded to the good of natural truth represented by Jacob, from the good signified by **Laban**.

4024. 'In the flock of **Laban**' (ver.40)=in the good signified by **Laban**. . . 'Laban'=good, namely, middle good, whereby the Natural has goods and truths.

4026. 'And he did not set them to the flock of **Laban**' (id.)=absolute separation from the good signified by

**Laban**. . . For Divine goods and truths are completely separated from those goods and truths which derive anything from what is human . . .

4027<sup>3</sup>. It here treats . . . of the good which serves as a medium, and which is here signified by **Laban** and his flock.

4033. 'Of the next in coition was **Laban's**' (ver.42)=that the compulsory things were left.

—<sup>5</sup>. After the good which is signified by **Laban** and his flock has served these uses, it is then separated. This separation is treated of in the following chapter. 4061.

4063. 'He heard the words of the sons of **Laban**, saying' (Gen.xxxi.1)=the truths of the good signified by **Laban**, as to what their quality was relatively to the good acquired thence in the Natural by the Lord. . . 'Laban'=collateral good of a common stock, thus such good as may serve to introduce genuine goods and truths; here, that which has served; for it treats of its separation.

—<sup>2</sup>. How the case is with the good signified by **Laban**, relatively to the good of truth represented by Jacob . . . may be illustrated by the states of the regeneration of man . . . When man is being regenerated, he is kept by the Lord in a certain middle good. This good serves to introduce genuine goods and truths; but after these goods and truths have been introduced, it is separated thence. (Continued under GOOD.)

4065. Other good (than His own) had indeed served the Lord as a means, and which had relationship with what was maternal; for **Laban**, by whom this good is signified, was the brother of Rebekah, who was the mother of Jacob . . .

4066. 'And Jacob saw the faces of **Laban**' (ver.2)=a change of state with that good when the good meant by Jacob was receding. . . 'Laban'=middle good. 4074.

4067. From **Laban**, that is, from the good signified by **Laban**, nothing was taken; but it had its own things as before.

—<sup>4</sup>. Man is led from the state of the old man to the state of the new man . . . by means of angelic Societies, and by the changes of them. Middle goods and delights are nothing else than such Societies . . . and when the man has been brought thereby to spiritual and celestial goods and truths, these Societies are separated, and more interior and perfect ones are adjoined. Nothing else is meant by the middle good signified by **Laban**, and by the separation of that good, which is treated of in this chapter. 4069<sup>6</sup>.

4077. If, now, instead of the good which is signified by **Laban**, we conceive of such a Society of Spirits and Angels as are in such good, it is evident how the case is. The Societies do not easily recede from him with whom they have been; but when he with whom they are recedes, then they are indignant, and behave in like manner as **Laban** here did towards Jacob; nay, even if they perceive that any good has acceded to him through them, they say that it has acceded from them; for in their indignation they speak from evil.

4088. 'Because I have seen all that **Laban** doeth to thee' (ver.12)=the proprium of the good signified by

**Laban**, that it is not such as [to act] from itself. (For) **Laban**=middle good. . . (And) the Societies which are in such good . . . are not such as to do much from themselves, or from proprium; but they suffer themselves to be led by others, thus to good by the Angels, and to evil by evil Spirits; which also shines forth from the historicals here concerning **Laban**, especially from the things which follow.

4097. 'Have we any longer a portion and inheritance in the house of our father?'=the first state of the separation (of the affections of truth) from the good signified by **Laban**. Ex.

4105. The separation of the truth and good which are from **Laban**'s. Sig. and Ex.

4110. '**Laban** had gone to shear his flock' (ver.19)=a state of use and of an end of good, which is 'the flock of **Laban**.'

— It now treats of the separation of the middle good which is **Laban**, from the good procured thence which is Jacob. (Continued under EVIL SPIRIT.)

4111. A change of the state signified by **Laban** as to truth. Sig. and Ex.

—<sup>3</sup>. As to the good signified by **Laban**, and its change of state; so long as it was with the good represented by Jacob, it was nearer to the Divine . . . and was (therefore) in a more perfect state of truth and good. But when it was being separated thence, it came into another state as to truth, and as to good . . .

4112. '**Jacob** stole the heart of **Laban** the Aramean' (ver.20)=a change of the state signified by **Laban** as to good. . . '**Laban**'=middle good, which is now being separated; and, because it is being separated, **Laban** is now called 'the Aramean' . . . for '**Laban** the Aramean'=such good as has not within it Divine good and truth as before. Ex.

4113. For **Laban** had believed, that as Jacob had served him, all things which were Jacob's should be his . . .

4121. '**(Laban)** took his brothers with him' (ver.23)=goods in place of those which he had lost. . . 'And pursued after him'=continued ardour of conjunction. 4122.

4125. 'And God came to **Laban** the Aramean in a dream [by night]' (ver.24)=an obscure perception of that good when left to itself. '**Laban**'=the middle good.

4126. 'And said to him, Beware lest thou speak with Jacob from good even to evil' (id.)=that there should be communication no longer.

4127. 'And **Laban** overtook Jacob' (ver.25)=something of conjunction.

4129. 'And **Laban** fixed with his brothers in Mount Gilead' (id.)=a state of good in something of this conjunction. '**Laban**'=a good now separated from the good represented by Jacob.

4131. '**Laban** said to Jacob' (ver.26)=a state of communication of the good now represented by **Laban**, with that good which is now represented by Jacob.

4132. Indignation (is signified by) these and the following words of **Laban**.

4145. '**Laban**'=collateral good, or that which does not inflow directly. (Continued under GOOD, here.)

4150. Nothing of the good signified by **Laban** is in the good which Jacob represents.

4151. The good represented by **Laban**, after it was separated from the good represented by Jacob, came into another state by the separation. (Continued under GOOD.)

4159. '**Laban**'=middle good.

4162. That those truths were not **Laban**'s. Sig. and Ex.

4180. For **Laban**, as he was then separated from Jacob, that is, middle good from good Divine, was in such a state that he wanted to introduce (or inflict) evil.

4184. What **Laban** here says . . . =that middle good claimed to itself all goods and truths.

4189. The conjunction of the Divine Natural with the goods of works in which are the gentiles. Sig. . . '**Laban**,' here, =the goods of works.

—<sup>2</sup>. The reason '**Laban**,' here, =the goods of works, in which are those who are at one side, or the gentiles, is that as **Laban** has now been separated from Jacob, that is, middle good from the Divine good of the Natural, he can no longer represent middle good; but, as he has served as a middle (or medium), he therefore represents some good, and in fact good at one side, or collateral good. Before **Laban** was conjoined with Jacob, he represented collateral good; (Refs.) consequently good at one side. . . The case of **Laban** is similar to that of Lot, and Ishmael. Ex.

—<sup>3</sup>. Hence it is that '**Laban**,' here, and in what now follows, represents the goods of works, such as are with those who are at one side, that is, with the gentiles. The gentiles are said to be at one side, or in collateral good, because they are outside the Church. Ex.

4195<sup>e</sup>. The quality of the good from truths on the part of **Laban**; that is, on the part of those who are in the goods of works. Sig.

4197. A testification of the conjunction of the good here signified by **Laban** with the good Divine of the Lord's Natural; consequently, the conjunction of the Lord through good with the gentiles; for it is this good which is now represented by **Laban**. Sig.

4198. The presence of the Lord's Divine Natural in the good which is now represented by **Laban**. Sig.

4206. Nahor represents the Church of the gentiles . . . Therefore, **Laban**, here, who was a son of Nahor, represents good at one side, such as is with the gentiles from the Lord. 4211<sup>2</sup>.

4214. 'And **Laban** arose early in the morning' (ver. 55)=the enlightenment of that good by the Lord's Divine Natural. . . '**Laban**'=good such as is that of the gentiles.

4217. 'And **Laban** went and returned to his place' (id.)=the end of the representation by **Laban**.

4243. 'I have sojourned with **Laban** . . .' (Gen.xxxii. 4)=that he had imbued the good signified by **Laban**; (for) '**Laban**'=middle good, that is, good not genuine, but which serves to introduce genuine truths and goods.

[A.4243]<sup>f</sup>. The case is this: truth cannot be implanted in good, except by media; which media have been treated of in the preceding chapters, which treat of the sojourning . . . of Jacob with **Laban**, and of the flock he there acquired.

4395. By '**Laban**' is represented the affection of such good. Refs.

E. 696<sup>24</sup>. As **Laban** was a natural man, Jacob swore to him by the dread or terror of Isaac.

**Labour.** *Labor.*

**Labour, To.** *Laborare.*

**Laborious.** *Laboriosus.*

See under SIX.

A. 263. The Angels with the man then begin to labour. 270.

531. By 'work' is signified that they could not, except with **labour** and difficulty, perceive what was true. . . It is 'the work and labour of our hands' when men must inquire what is true, and do what is good, from self or proprium.

1327<sup>f</sup>. All the **labour**, etc. (Jer.xx.5)=the Knowledges of faith.

2276<sup>e</sup>. 'Some thirty'=. . . that he has **laboured** but little.

2385. 'They **laboured** to find the door' (Gen.xix.11)=that they could not see any truth which led to good.

3846<sup>e</sup>. The reason 'to serve'=study, is that the **labour** which is of the external man is study in the internal. Hence study is called the **labour** of the mind.

3975. 'To serve'=labour and study; which, when predicated of the Lord, =Own power. 3977.

5352. 'God hath made me forget all my **labour**' (Gen.xli.51)=removal after temptations. . . '**Labour**'=combats, thus temptations.

6111. 'The land of Egypt **laboured** . . .' (Gen.xlvii.13) . . . =desolation.

6119. Then the spiritual life **labours**.

6393. That he **labours** with every work. Sig.

6663. The Spirits . . . **labour**-*allaborant*-in every way to withdraw them from truth and good.

7320. 'To **labour** to drink' (Ex.vii.18)=not to want to be instructed . . .

7893. 'Work'=the **labours** and studies which have as an end the things of the world.

8670. **Labour** in temptations. Sig. . . For in these they who are being tempted have **labour** against falsities and evils; and the Angels also have **labour** with them in order that they may be kept in faith. . .

8888. 'Six days thou shalt **labour**, and do all thy work' (Ex.xx.9)=the combat which precedes and prepares for this conjunction. . . 'To **labour** and do all one's work'=to perform those things which are necessities of life; here, of the spiritual life. . .

8891. The Lord has **labour** with man before he is regenerated. Sig.

8893<sup>2</sup>. Then the Lord has **labour**; for he fights for man against the Hells. . .

9262<sup>4</sup>. See CALF, here.

—<sup>6</sup>. 'To **labour**'=to serve.

9278<sup>3</sup>. But when a man is in internal things, then, because he is in Heaven with the Lord, **labour** and combat cease . . . This is signified by 'the seventh day.'

10360. Because by the six days of **labour** . . . is signified every state of combat; for **labour**, in the spiritual sense, is not **labour** such as there is in the world, but such as there is with those who are in the Church, before they enter into the Church, and become the Church; which **labour** is combat against evil and the falsities of evil. The Lord had the like **labour** . . . when He was in the world. . .

H. 364. The poor who are content with their lot . . . love **labour** more than idleness.

R. 77. 'Thy **labour**, and endurance' (Rev.ii.2)=their study and patience.

81. 'For My name's sake hast **laboured** . . .' (ver.3)=the study and work of procuring for themselves . . . the things which are of religion and its doctrine.

153<sup>10</sup>. (In that cavern) all **labour**; and, as they **labour**, food is given them from Heaven.

640. 'That they may rest from their **labours**' (Rev. xiv.13)=. . . that those who afflict their soul, and crucify their flesh in the world, for the sake of the Lord and eternal life, will have peace in the Lord.

—<sup>2</sup>. Such affliction is meant by '**labour**' in the following passages. Ill.

884. By 'the **labour**' which shall be no more (Rev. xxi.4) are signified temptations.

M. 268<sup>e</sup>. They are thrust into an infernal prison, where they are kept **labouring** for a garment and for food, and after that for some coins. . .

T. 301. 'Six days shalt thou **labour** . . .' in the natural sense, means that six days are for man and his **labours** . . . When the Lord came into the world . . . the seventh day was made a day of instruction in Divine things, and thus also a day of rest from **labours** . . .

302. By 'the six days of **labour**,' in the spiritual sense, is signified combat against the flesh and its concupiscences; and at the same time against the evils and falsities which are with one's self from Hell . . . That so long as this combat lasts, the man has spiritual **labour** . . . Refs.

—<sup>v</sup>. That the Lord's combats were '**labours**,' and are called '**labours**.' Ill.

798<sup>11</sup>. In that cave . . . they are driven to **labour** for food.

D. 2501. They regard those who . . . are laborious . . . as nothing.

6088<sup>4</sup>. In the Hells all are driven to works, and they who do not work receive no food, garments, or bed; thus are they driven to **labours**.

E. 98. 'I know thy works, and thy **labour**, and thine endurance'=all things which they will, think, and do; thus all things of love and faith in the spiritual and in the natural man . . . '**Labour**'=the things which are of thought and faith.

— (Thus) by 'works,' in the spiritual sense, is

meant all that which man wills and loves; and by 'labour,' all that which man thinks or believes . . .

—<sup>e</sup>. The reason why by 'labour,' in the spiritual sense, are meant all things which man thinks, is that to labour spiritually is to think.

102. 'For My name's sake hast laboured'=the acknowledgment of the Lord and of the Knowledges of truth which regard Him. . . 'To labour'=to apply the mind and study, that these things may be known and acknowledged; for this signifies to labour, when it is said of those who study the Knowledges of truth and good.

340<sup>13</sup>. By 'the labour of his hands which he should eat' (Ps.cxxviii.2) is signified study of life according to these things.

365<sup>40</sup>. 'The labour of justice' (Is.xxxii.17) = good conjoined with truth, in which there is peace; for 'labour,' in the Word, is said of truth . . .

388<sup>26</sup>. The Church is called 'labouring' (Ps.lxviii.9) from the study to do what is good.

409<sup>3</sup>. His combats with the Hells, and their subjugation, is signified by 'the labour of His soul' (Is.liii.11).

413<sup>2</sup>. When the equilibrium is perishing, the Heavens . . . begin to labour . . .

617<sup>10</sup>. By 'silver' is here signified truth from proprium, or Own intelligence; in like manner by 'labour' (Is.lv.2).

695<sup>16</sup>. By 'labour' (Jer.xxxi.16) is signified the Lord's combat against the Hells, and the subjugation of them, in order that 'a new Church might be established. —<sup>17</sup>.

900. 'That they may rest from their labours'=that they no longer have any combat against evils and falsities, or infestation by them.

—<sup>2</sup>. The reason why by 'labours' are meant temptations, is that temptations are labours of the soul, or spiritual labours. Ill.

## Labour, To be in. *Parturire.*

See under BEAR—*parere.*

A. 4918<sup>e</sup>. 'To be in labour, and to be tortured to bear' (Rev.xii.2)=that it was received with difficulty. R.535.

8313<sup>3</sup>. 'Grief as of one in labour' (Jer.vi.24)=despair that good was being injured.

R. 535. 'To have in the womb;' 'to travail,' and 'to bear,' in the spiritual sense of the Word, =to conceive and bear those things which are of the spiritual life. —<sup>2</sup>, Ill.

E. 405<sup>14</sup>. The earth is said 'to travail' when . . . the man of the Church is being generated anew.

721<sup>9</sup>. 'Thou travailest O earth' (Ps.cxiv.7) = the establishment of the Church, or the reformation of those who will be of the Church. 'To travail'=to receive truths and to be reformed.

—<sup>18</sup>. That truths will be known, but still not received in the life; and that thus they cannot be reformed, is signified by, 'Sin shall travail, and there shall not be to break through,' namely, the matrix (Ezek.xxx.16).

— . As by 'to travail' is signified to receive the truths of the Word by hearing or reading; and by 'to bring forth' is signified to make fruitful and to produce them in act . . . therefore, when these things are effected with difficulty, on account of the falsities and evils which reign in the Church . . . it is said that 'they are seized with pain as of one in labour.' Ill.

—<sup>24</sup>. That 'pain as of one in labour' is also said of those who on account of falsities conjoined with evils of life, cannot receive truths any more; which, however, they want to receive, when destruction is imminent, especially in the Spiritual World at the time of the Last Judgment. Ill.

**Labourer.** See under WORKMAN—*operarius.*

**Labyrinth.** *Labyrinthus.*

**Labyrinthine.** *Labyrinthus.*

A. 5181<sup>e</sup>. They who pertain to the lymphatics . . . are as it were labyrinths . . .

M. 8<sup>4</sup>. This paradisiacal labyrinth is truly an entrance into Heaven.

T. 165<sup>3</sup>. Like one who enters a labyrinth without a guide or thread.

E. 1153<sup>7</sup>. By infinite ways, which appear as labyrinthine even before the Angels of the Third Heaven.

**Lace.** *Lacinia.*

A. 5559. After the manner of lace . . .

5954<sup>5</sup>. When the Scientific is genuine, it appears . . . in the other life like lace.

D. 231. There was represented something like lace, to denote that the insanity could be converted into something handsome.

**Lacerate.** See REND.

**Lack.** See under FAIL.

**Ladder.** *Scala.*

A. 3690<sup>e</sup>. As it were according to the steps of a ladder.

3695<sup>e</sup>. These are the things which are represented . . . by 'the ladder set on the earth . . .'

3699. 'Behold a ladder set on the earth' (Gen.xxviii.12)=the communication of the lowest truth and of the good thence derived. 'A ladder'=communication. . . Hence it is evident that the ladder which was between earth and heaven, or between the lowest and the highest, =communication. That it is the communication of the lowest truth and of the good thence derived which is signified by 'the ladder set on the earth,' is evident from the fact that it here treats of the truth and derivative good of that degree which is here represented by Jacob.

—<sup>2</sup>. In the Original Language, the word ladder is derived from a word which means a path or way; and this is predicated of truth.

—<sup>e</sup>. Hence it is evident what 'the ladder' signifies, one extremity of which was set on the earth, and the other reached to heaven; namely, the communication of the truth which is in the lowest place with the truth

which is in the highest. . . That there are lowest truths and goods, and highest truths and goods, and between them steps as of a ladder. Ref.

[A.] 3700. 'Its head reaching to heaven' (id.)=that there was communication with the Divine. (For) 'the head,' or summit, of a ladder=what is highest; and 'heaven'=the Divine.

3701. That by 'ascending and descending on the ladder,' is signified, in the supreme sense, infinite and eternal communication and consequent conjunction, is evident . . .

— (Thus) by 'the ladder set on the earth, and its head reaching to heaven, and behold the Angels of God ascending and descending upon it,' is signified in sum as it were an ascent from the lowest; and afterwards, when the order is inverted, a descent. Ex.

—°. Thus, by those truths which were of his infancy and childhood, the Angels of God ascended as by a ladder from earth to Heaven; but afterwards, by the truths which are of his adult age, the Angels of God descend as by a ladder from Heaven to earth.

3702°. Hence it is evident of what quality are those through whom the Divine things of the Lord descend even to the ultimates of nature, and from the ultimates of nature ascend to Him; and represent the Divine communication and consequent conjunction; which, in the supreme sense, is signified by the Angels ascending and descending on the ladder set on the earth, whose head reached to heaven, and above which Jehovah was standing.

3882. Ascent by a ladder from the earth even to the Lord. Sig. (by the births of the first four sons of Jacob.)

— When the regenerated one has arrived at (the Celestial of love), then the Lord appears to him; for he has then ascended from the lowest degree as by a ladder up to the degree where the Lord is. This ascent is also what is signified by the ladder seen by Jacob in his dream . . .

3939°. It treats of the regeneration of man, or of the states of man before he becomes the Church; and, in the supreme sense, of the Lord, how He made His Human Divine; thus of the ascent by the ladder which was seen by Jacob at Bethel, up to Jehovah.

5114<sup>3</sup>. There are degrees (or steps) as of a ladder, between the Intellectual and the Sensuous . . .

5147. For good from the Lord inflows through the inmost of man, and thence, by steps as of a ladder, to exteriors.

6819°. These ascending degrees (of the neighbour), are like the steps of a ladder, at whose top is the Lord.

8945<sup>6</sup>. See DEGREE, here.

M. 231. Behold a ladder, by which I descended . . . 268.

270<sup>1</sup>. Ascent from one story into another by steps, as by stairs. T.395<sup>2</sup>.

T. 24<sup>2</sup>. Knowledges . . . may be compared to the steps of the ladder seen by Jacob . . .

— Then the elevation of the understanding may

be compared to a ladder erected from the earth to the window of the first story of a magnificent palace . . .

D. 3656. He appears to climb up (to Heaven) . . . by the steps of a ladder, although there is no ladder.

4575. A great building . . . in which were circular stairs . . .

4582<sup>2</sup>. There appeared as it were a ladder by which he ascended.

4583. They seem to themselves to ascend by stairs. 4681.

5792. There is an ascent by stairs from one City into the other . . .

5980. Louis XIV. descended by stairs . . .

De Min. 4573. The Jesuits descend into their Hell by stairs, and they ascend by stairs; as the Angels are represented doing by a ladder when seen by Jacob.

J. (Post.) 19. When they descend by stairs they come into a new city.

Coro. 29<sup>2</sup>. The natural and the spiritual mind are like two stories of one house, and conjoined by stairs . . .

**Lagerberg.** *Lagerberg.* D.4683. 5461a. 5479<sup>2</sup>. 5867°. 6028<sup>3</sup>. D.Min.4815.

**Laid asleep.** See LULLED.

**Laity.** *Laici.*

**Layman.** *Laicus.*

See under CLERGY.

C. J. 45. The English have a double theology; one from the doctrine of faith, and the other from the doctrine of life; from the doctrine of faith for those who are initiated into the priesthood; from the doctrine of life for those who are not initiated into the priesthood, and are commonly called laymen (or the laity).

R. 143°. Only the clergy know the arcana of the doctrine (of faith alone); but not the laity; and therefore the latter are chiefly meant by those 'who have not Known the depths of Satan.'

398. See CLERGY, here.

403. 'By 'the sea' is signified the Church with those who are in externals, and in faith alone; and they who are in externals are called by the general term the laity, because those who are in internals are called the clergy.

567. 'I saw a beast ascending out of the sea'=the laity in the Churches of the Reformed who are in the doctrine and faith of the dragon concerning God and salvation.

— The reason the laity are meant by 'the beast out of the sea' . . . is that by 'the sea' is signified the external of the Church . . . and the laity are in the externals of the doctrine of the Church . . .

570°. For the laity can (falsify the truths of the Word), but do not. Sig.

680. 'The second Angel poured out his vial upon the sea'=the influx of truth and good from the Lord with those in the Church of the Reformed, who are in its externals, and in that faith, and are called the laity.

767. 'The mourning of the shipmasters and sailors'=

those who contribute, who are called **laymen**, (both those who are in greater dignity, and those who are in less, down to the common people, who are attached to that religiosity . . . 786.)

786. It now treats of those who are not in any order of the ministry, but who still love that religiosity . . . who are called **laymen**.

B. 59<sup>2</sup>. When they teach faith and at the same time good works . . . they select expressions and weave them into two senses ; one for the **laity**, and the other for the clergy ; for the **laity**, to prevent its nakedness from appearing, and for the clergy, that it may appear. 79<sup>2</sup>.

T. 112. He quotes many statements from the Word, to which our raw ones, by whom we mean the **laity**, attend and assent.

159<sup>2</sup>. On the right were seen the learned of the **laity**, and behind them the unlearned.

850. They said, Why has your Lord revealed (these) arcana to you who are a **layman**, and not to some one from the clergy ? (Swedenborg explains the reason ; and more fully in I. 20.)

D. 6099<sup>5</sup>. (The **laity** were found to know nothing whatever of the theology of Cocceius.)

Can. Trinity ix. 5. When the **laity** are asked about God, faith, and charity, they know almost nothing . . . (and the clergy answer almost like blind men in pits. 4.)

## Lake. *Lacus*.

A. 2702<sup>4</sup>. 'The wilderness into a lake of waters.' Ex.

7324. **Lakes**=Knowledges in the complex . . . (See LAKE-stagnum, here.)

10161. In the Second Earth . . . there are **lakes** containing fish.

M. 294. Within this rosary there was a little lake of limpid water.

D. 4049. **Lakes** of the cruel, or a direful Hell . . .

5487<sup>e</sup>. They are cast into a lake there . . .

E. 475<sup>17</sup>. By the waters of the lake or pool of Siloah, are signified the truths of the Word.

922<sup>3</sup>. 'The **vats** overflow' (Joel iii. 13) = that there were nothing but falsities from evil.

D. Love xii. What is general is like a lake . . .

## Lake. *Stagnum*.

### Stagnate. *Stagnare*.

### Stagnant. *Stagnans*.

A. 819. There is a capacious lake towards the left, in a plane with the lower parts of the body, greater in length than in breadth. Near its front bank there appear . . . monstrous serpents, such as are in standing waters . . . On the left bank . . . appear those who devour human flesh, and each other . . . Further on to the left there appear great fishes, monstrous whales, which swallow men and vomit them up again. On the opposite bank there appear very deformed faces, especially those of old women . . . who run about as if they were insane. On the right bank are those who try to kill each other with cruel instruments . . . In the middle of the lake it is everywhere black, like what

has stagnated. I have occasionally seen some brought to this lake . . . who were such as had cherished intestine hatred against the neighbour . . . D. 1379.

820. They who have practised robberies, and piracy . . . seem to themselves to dwell in filthily stinking lakes.

941. A city between Gehenna and the Lake where the better Jews seem to themselves to dwell . . . D. 747.

954<sup>e</sup>. They who have been delighted with mere pleasures . . . dwell in urinous and stinking lakes.

956. They who are tenacious of revenge . . . are conveyed into a miry lake, which is near the filthy Jerusalem, and are rolled and dipped therein, so that they become like mire . . .

1666. Such Spirits desire nothing more than to pass their time in things stagnant, miry, and excrementitious . . .

2132<sup>e</sup>. It appears as if they were cast down, some towards the Lake . . .

2446. 'The devil was cast into a lake of fire and brimstone . . .'

7324. 'And upon their pools' (Ex. vii. 19) = into the scientifics which serve . . . truths . . . or falsities.

— 'Pools,' in the Word . . . = intelligence from the Knowledges of good and truth ; for 'pools' there mean collected waters or lakes—*lacubus*, (which) = Knowledges in the complex through which is intelligence. III.

—<sup>2</sup>. 'To set the wilderness for a pool of waters' (Is. xli. 18) = to give the Knowledges of good and truth, and the derivative intelligence, where they were not before.

—<sup>3</sup>. 'Pools of soul' (Is. xix. 10) = the things which are of intelligence from Knowledges . . .

—<sup>4</sup>. That 'pools of waters,' in the opposite sense, = evils from falsities, and the derivative insanity. III. They also = the Hell where such things reign, but in this case the pool is called 'a pool (or lake) of fire' . . .

7383. 'Upon the streams, upon the rivers, and upon the pools' (Ex. viii. 5) = against falsities.

10194<sup>e</sup>. Around those who are in truths, and not from good, there appear nothing but rocks, crags, and pools . . . But around those who are in falsities from evil there appear marshes . . .

H. 585. Some (of the openings to the Hells appear) like marshes ; and some like pools of water . . .

J. 50. The evil are cast into marshes and pools.

P. 117. The concupiscences of evil together with their delights then remain with them, like impure waters stopped up and stagnated.

304. The general delight in Hell is smelled as stagnated water, into which have been thrown various kinds of filth . . .

R. 675<sup>2</sup>. When we sank down, the place at first appeared to us like a lake, but presently like dry land, and afterwards like a small city . . .

835. 'The lake of fire burning with brimstone' (Rev. xix. 20) = the Hell where are they who are in the loves of that falsity, and at the same time in the cupidities of evil. By 'a lake' is signified falsities in abundance.



[R. 835]<sup>2</sup>. The Hell where such are, appears from afar like a fiery **lake** with a green flame as of brimstone. But those who are therein do not see this . . . It is their love of falsity, together with the cupidities of evil, which makes the appearance of such a **lake**.

—<sup>3</sup>. That by 'a **lake**' is signified where there is truth in abundance; and thence, in the opposite sense, where there is falsity in abundance. III.

864. By 'the **lake** of fire into which he was cast' (Rev. xx. 10) is signified the Hell where are the loves of falsity and the cupidities of evil.

872. 'And death and Hell were cast into the **lake** of fire' (ver. 14) = that the impious at heart . . . were cast down into Hell among those who were in the love of evil, and thence in the love of the falsity which agrees with evil.

—<sup>2</sup>. 'A **lake**' = where there is falsity in abundance. 874.

893. 'Their part is in the **lake** of fire burning with brimstone' (Rev. xxi. 8) = the Hell for them where are the loves of falsity and the cupidities of evil.

M. 71. These shun extra-conjugal loves . . . as the **lakes** of Hell.

79<sup>2</sup>. **Lakes** (seen), out of which crocodiles raised their heads.

—<sup>e</sup>. They are cast into the gulfs of the west, which from afar appear like **lakes** of fire and sulphur.

So. I looked at the end of the west, and lo there appeared as it were **lakes** of fire and sulphur; and I asked the Angel why the Hells there appear so. He replied, They appear as **lakes**, from falsifications of truth, because water, in the spiritual sense, is truth; and there appears as it were fire about them and in them, from the love of evil; and as it were sulphur, from the love of falsity. These three things—the **lake**, the fire, and the sulphur, are appearances, because they are correspondences of the evil loves in which they are. All there are shut up in eternal workhouses . . .

521<sup>b</sup>. The Angel opened the Hell in the western quarter . . . and said, Look there. And they saw a **lake** as it were fiery, and recognized there some who had been their friends in the world . . .

522. The next day . . . I saw that the forest had disappeared, and in its place there was a sandy plain, and in the middle of it a **lake**, in which were some red serpents . . . But some weeks afterwards . . . I saw on its right side some fallow land . . .

T. 120. The World of Spirits is as full of the wicked . . . as a viridescent **pond** is of the spawn of frogs.

377<sup>e</sup>. If charity is without truths, (it is like) a man eating burnt bread, and at the same time drinking unclean water from some **pond**.

D. 466. That they might look into the sea, which is a **lake**.

467. The sea which is called a **lake**, is the penalty of those who oppose themselves to heavenly truth . . .

1174. They seem to live in **lakes** (of urine, etc.).

1379. On the **Lake**. Gen. art.

1396. On those who are at the right of the **Lake** . . .

1798. On the penalties of those who relate to the **stagnant** humours in the brain.

2825. He (then) falls downwards into a black and very filthy **lake**, and there remains until he is liberated by the Lord. The water is so filthily black that it can scarcely be described. Such falls frequently take place; for thus Heaven is freed from Falsities. But when they have been instructed in the World of Spirits . . . they are again received. 2831.

3469<sup>e</sup>. Thus they were immersed in their **lakes**.

3559. On a poisoner, who was cast into a **lake**. . . He said that it was excrementitious and filthy. 3562. 3564.

4453<sup>2</sup>. They returned through caverns towards the **lake**, so that I supposed that they would advance beneath the **lake**; but their cavernous way was bent . . . to the limits of this universe, and where there before appeared as it were a **stagnant** sea, into which they were cast in another universe . . .

4684. When anyone supposes himself to be greater than others . . . he is transferred far to the left . . . where there appears a **lake** smoking with fire . . .

—<sup>c</sup>. Elsewhere, also, there are smoking **lakes** . . . for filthy adulterers . . . (and) for the cruel.

4734. Around the cities, and elsewhere, there appear marshes or **lakes**.

4751<sup>2</sup>. Above a **lake** at the right side, which no one can pass over without being suffocated.

4788<sup>2</sup>. There was a marsh near, or an utterly marshy water, a **lake** . . .

5204. On gulfs which are also Hell; **lakes** of sulphur.

5207. On the casting of Babel into the **lake** of sulphur.

5217. They who were carried away into the **lakes** were carried away in a moment.

5467. This shining **lake** appeared (so) from the sulphureousness of lasciviousness. Into this **lake** all the women were cast. The **lake** was situated transversely at the end of the angle; it was great; and a great number were cast into it . . .

5468. (The position of this **lake** shown by a diagram.)

5723<sup>e</sup>. All these were cast into their **lake** . . .

5838. They were cast down; very many into marshes and **lakes** . . .

E. 304<sup>21</sup>. 'A pool of waters,' and 'a spring of waters' (Is. xli. 18) = good, because there is truth; for all spiritual good . . . is procured through truths.

386<sup>21</sup>. 'A pool of waters' (Ps. cvii. 35) = an abundance of truth.

405<sup>14</sup>. 'A pool of waters' (Ps. cxiv. 8) = the Knowledges of truth; and 'a fountain of waters' = the Word from which they are. (= truths in abundance. 483<sup>e</sup>.)

—<sup>47</sup>. 'I will dry up the pools' (Is. xlii. 15) . . . 'The pools' = the perception of truth. The understanding of truth is from the light of truth, but the perception of truth is from the heat or love of truth. (= that the Knowledge of truth will perish. 518<sup>31</sup>.)

483<sup>2</sup>. 'A pool of waters,' etc. (Is. xli. 18) = an abundance of the Knowledges of truth.

518<sup>3</sup>. It is from the signification of 'waters,' as being truths, that 'a fountain'=the Word, and the doctrine of truth; and that 'pools,' 'lakes,' and 'seas'=the Knowledges of truth in the complex.

627<sup>3</sup>. That then there will be intelligence through Divine spiritual truth with those with whom before there was not any, is signified by 'The dry place shall be for a pool' (Is.xxxv.7). 714<sup>15</sup>.

730<sup>24</sup>. Truths in abundance in the spiritual man, are meant by 'a pool of waters' (Is.xli.18); and truths in abundance in the natural man, by 'springs of waters.' —<sup>25</sup>.

J. (Post.) 236<sup>o</sup>. Such are carried to the boundaries of the Spiritual World of our Earth, where there appears a lake smoking with fire . . .

De Conj. 90. Harlots . . . cast into a marshy lake . . . 92.

Coro. 38<sup>o</sup>. The ancients called these Hells . . . the pools of Acheron.

### Lamb. *Agnus, Agna.*

A. 45. See BEAST, here. 2781.

430. 'Lamb,' 'kid,' and 'calf' (Is.xi.6)=the three degrees of innocence and love.

1361<sup>2</sup>. The lambs and sheep which were sacrificed, represented celestial things.

1736<sup>3</sup>. 'He shall carry the lambs-*agnellos*-in His bosom.'

2179<sup>2</sup>. When lambs appear in the World of Spirits, they know that the Angels are discoursing about goods still more interior, and about innocence.

2276<sup>6</sup>. Celestial good was represented by the sacrifice of a lamb.

2720<sup>8</sup>. 'Abraham set seven ewe-lambs of the flock by themselves' (Gen.xxi.28)=the holiness of innocence.

2830<sup>3</sup>. Therefore the Nazarite was to sacrifice a he-lamb and a ewe-lamb (Num.vi.14) by which was signified the Celestial. 10132<sup>10</sup>.

—<sup>9</sup>. 'Lamb' (Ezek.xxvii.21)=celestial things.

2906<sup>9</sup>. 'That the lambs which were offered in the burnt-offering and sacrifice, were 'lambs of their year' (Lev.xii.6, etc.)=the celestial things of innocence in the Lord's Kingdom, which are eternal.

3081<sup>9</sup>. They are said to 'follow the Lamb whithersoever He goeth;' for by 'the Lamb' is meant the Lord as to innocence. 3325<sup>6</sup>.

3268<sup>1</sup>. 'Lambs, rams, and he-goats' (Ezek.xxvii.21)=spiritual goods and truths.

3519<sup>3</sup>. He-lambs and she-lambs (as sacrificed)=the innocence of the internal or rational man.

3994. 'All the black cattle in the lambs' (Gen.xxx.32)=the proprium of the innocence which belongs to the good signified by Laban. . . 'A lamb'=innocence.

—<sup>2</sup>. Whereas the white in the lambs=the merit which is placed in goods.

—<sup>3</sup>. That 'lambs'=innocence. Ill.

—'. 'The wolf shall dwell with the lamb' (Is.xi.6) . . . 'The lamb'=those who are in innocence.

—'. 'The wolf and the lamb shall pasture together'

(Is.lxy.25) . . . 'The lamb'=those who are in innocence.

—'. As the wolf and the lamb are opposites, the Lord said to the seventy . . . 'Behold I send you forth as lambs into the midst of wolves' (Luke x.3).

—'. 'The fat of lambs' (Deut.xxxii.14)=the charity of innocence.

—<sup>1</sup>. 'Lambs,' in the Original Language, are expressed by various names, and thereby are signified different degrees of innocence; for in all good there must be innocence . . . and thence also in truth. Here, 'lambs' are expressed by a word by which 'sheep' also are expressed (Ill.); and it is the innocence of the faith which is of charity which is signified. 'Lambs' are expressed by other words elsewhere. Ill.

—'. 'To gather the lambs into His arm' (Is.xl.11)=those who are in charity in which is innocence.

—<sup>5</sup>. As there is no charity and love except from innocence, the Lord first asks Peter whether he loves Him; that is, whether there is love in the faith, and then says, 'Feed My lambs' (John xxi.15); that is, those who are in innocence. 4169<sup>3</sup>. 10087<sup>3</sup>.

—<sup>6</sup>. As the Lord is the innocence itself which is in His Kingdom, for all innocence is from Him, He is called 'the Lamb.' Ill.

—'. It is known that the paschal lamb, in the supreme sense,=the Lord. . . In the representative sense, the paschal lamb=that which is essential of regeneration, namely, innocence; for no one can be regenerated except through charity in which is innocence.

—<sup>7</sup>. As innocence is the primary thing in the Lord's Kingdom, and is the Celestial itself there, and as the sacrifices and burnt-offerings represented the spiritual and celestial things of the Lord's Kingdom; therefore the essential itself of His Kingdom, which is innocence, was represented by the lambs; and therefore the continual burnt-offering was made of lambs, one in the morning, and the other between the evenings . . . and two on the Sabbath days . . . and by still more lambs on stated feasts. Ill.

—'. The reason a parturient woman, after the days of her cleansing were passed, was to offer a lamb for a burnt-offering, or a young dove, or a turtle, (Lev.xii.6), was that there might be signified the effect of conjugal love, which is innocence; and because infants=innocence. 10132<sup>9</sup>.

3995<sup>o</sup>. Hence it is that 'spotted,' in the Original Language, is expressed by a word which also means 'lambs.' Ill.

4021. 'And Jacob separated the lambs' (Gen.xxx.40)=as to innocence; (for) 'lambs'=innocence.

5913. See FLOCK, here.

7073. See INNOCENCE, here.

7832. A lamb, or a she-goat, which, here, are 'a small cattle'=innocence; a lamb, the innocence of the interior man . . .

7839<sup>o</sup>. By 'a burnt-offering from a lamb' (Ezek.xlvi.13) is meant the worship of the Lord from the good of innocence.

7840. 'Thou shalt take from the lambs and from the

she-goats' (Ex.xii.5)=the good of innocence interior and exterior. Ex.

[A.]9127°. 'The blood of the **Lamb**'=innocent blood ; for 'the **Lamb**'=innocence.

9295<sup>2</sup>. The burnt-offering from **lambs**, etc.=the worship of the Lord from the quality of that good (that is, from good not as yet fully purified).

9391. **Lambs** and sheep signified the good of innocence and of charity in the internal or spiritual man . . .

—<sup>5</sup>. 'To eat the **lambs** from the flock' (Amos vi.4) =to learn and appropriate to themselves the goods of innocence which are of the internal or spiritual man.

9990<sup>2</sup>. The purification of the internal itself, which is inmost, was represented by the burnt-offerings and sacrifices from **lambs**. 10042<sup>8</sup>.

10132. 'Two **lambs** the sons of a year every day (constantly)' (Ex.xxix.38)=the good of innocence in every state (in all Divine worship). '**Lambs**'=the good of innocence. Ill.

—<sup>2</sup>. The inmost good of innocence is signified by 'a **lamb**' (Is.xi.).

—<sup>3</sup>. That 'a **lamb**'=the good of innocence in general; and, in special, the inmost good of innocence, may be evident from the fact that it is mentioned in the first place; and also from the fact that the Lord Himself is called 'the **Lamb**.'

—<sup>5</sup>. As the Lord when in the world was, as to His Human, innocence itself; and as, therefore, all innocence proceeds from Him, He is called 'the **Lamb**,' and 'the **Lamb** of God.' Ill.

—<sup>6</sup>. As '**lambs**'=those who are in innocence, the Lord said to Peter, first, 'Feed My **lambs**.' . . . '**Lambs**,' here,—those who are in the good of love to the Lord; for these are in the good of innocence above all others.

—<sup>7</sup>. As by '**lambs**' are meant those who are in love to Him, thus in the good of innocence, it is said, that 'He will gather them in His arm, and carry them in His bosom;' for they are conjoined with the Lord by love . . .

—<sup>8</sup>. From these things it may now be evident what is signified by the burnt-offerings and sacrifices from **lambs**, and why they were made every day, every Sabbath, every new moon, and every feast; on the feast of the passover, each day; and why, at the feast of the passover, a **lamb** was eaten, which was called the paschal **lamb**. Ill. and Ex.

—<sup>11</sup>. From these things it may be evident that by 'a **lamb**' is signified the good of innocence. . . This is especially evident from the fact that the Lord Himself is called 'the **Lamb**' . . . and also that those are called '**lambs**' who love the Lord. Ill.

—<sup>12</sup>. The good of innocence is signified not only by 'a **lamb**,' but also by 'a ram,' and 'a bullock;' but with this difference, that by 'a **lamb**' is signified the inmost good of innocence . . . (Continued under INNOCENCE, here.) 10137<sup>10</sup>.

—<sup>13</sup>. Its being said that the **lamb** which was offered in the burnt-offering was to be the son of a year, signified that when a **lamb** exceeded a year it was a sheep; and as a **lamb** was as it were the infant of a sheep, there was signified by it such good as is of infancy, which is the good of innocence. Hence also it was, that **lambs**

were offered for a burnt-offering in the first month of the year, when the passover was . . . also on the day of the firstfruits . . . and on the day in which they waved the sheaf. Ill. For by (these times) there was also signified a state of infancy, thus a state of innocence.

10133. It treats of purification from evils and falsities by the good of innocence; for this good is signified by '**lambs**;' and the purification from evils and the derivative falsities, by the burnt-offering from them . . .

H. 110. Sheep and **lambs** correspond to affections of the spiritual mind.

282. Hence the Lord is called 'the **Lamb**;' for 'a **lamb**'=innocence.

N. 1<sup>2</sup>. By 'God and the **Lamb**' is meant the Lord as to the Divine Itself and the Divine Human.

S. 18<sup>3</sup>. 'A **lamb**' (in the Word)=innocence.

R. Pref.<sup>2</sup>. 'The **Lamb**'=the Lord as to the Divine Human. 6. 256. 288. 291. 339. 368.

269. 'A **lamb** slain' (Rev.v.6)=His Human not acknowledged in the Church as Divine. 589. E.315.

295. 'When the **Lamb** opened the first of the seals' (Rev.vi.1)=exploration by the Lord . . .

383. 'The **Lamb** who is in the midst of the throne shall feed them' (Rev.vii.17)=that the Lord alone will teach them. By 'the **Lamb** in the midst of the throne' is signified the Lord as to the Divine Human in the inmost, and thus in all things of Heaven.

588. 'The names not written in the **Lamb's** book of life' (Rev.xiii.8) =except those who believe in the Lord.

595. 'He had two horns like a **lamb**' (ver.11)=that they want their things as if they were Divine truths of the Lord, because from the Word; for by 'a **lamb**' is meant the Lord as to the Divine Human, and also as to the Word, which is the Divine truth from the Divine good. Hence it is that upon this beast, which is also the false prophet, there appeared two horns like a **lamb** . . .

612. 'Behold a **Lamb** standing upon the Mount Sion . . .' (Rev.xiv.1)=the Lord now in the New Heaven . . . by 'the **Lamb**' is meant the Lord as to the Divine Human.

636<sup>2</sup>. It is said '(he shall be tormented) before the Angels and the **Lamb**' (ver.10) because these loves are against Divine truths, and against the Lord who is the Word; for by . . . 'the **Lamb**' is signified the Lord as to the Divine Human, and at the same time as to the Word. 743.

662. 'By 'the song of the **Lamb**' (Rev.xv.3) is signified confession from faith concerning the Divinity of the Lord's Human; for by 'the **Lamb**' is meant the Lord as to the Divine Human. 918. 932.

743. 'These shall fight with the **Lamb**, but the **Lamb** shall overcome them; because He is Lord of lords and King of kings' (Rev.xvii.14)=the Lord's combat with them concerning the acknowledgment of His Divine Human, because in it the Lord is the God of Heaven and earth, and also the Word.

812. 'For the marriage of the **Lamb** is come' (Rev.

xix.7)=because henceforth there is a full marriage of the Lord and the Church. In order that this may be signified, it is said 'the **Lamb**,' and by 'the **Lamb**' is meant the Lord as to the Divine Human. E.1219.

903. 'The **Lamb**'=the Lord. 919. 925.

M. 75<sup>3</sup>. Where he-lambs and she-lambs were pasturing.

T. 144<sup>2</sup>. Who does not know that the Lord was not that '**Lamb**,' nor in that '**Lamb**;' but that the '**Lamb**' was a representation of His innocence?

D. 4785<sup>7</sup>. As (the Moravians) do not acknowledge the Lord as God, but as a man, in common discourse they call Him the **Lamb**, and by this they understand one who is innocent. 4810.

E. 9<sup>2</sup>. '**Lambs**'=those who are in the good of innocence and of love to the Lord. Refs.

67. '**Lambs**'=celestial good. Refs.

220<sup>4</sup>. 'The **Lamb**'=His Divine Human.

279<sup>4</sup>. 'To eat the lambs from the flock'=to imbibe the Knowledges of internal good, or of the spiritual man.

297. The Divine truth from the Lord is called 'the Son of Man,' but here 'the **Lamb**.'

—<sup>4</sup>. 'God'=the Lord as to Divine good; and 'the **Lamb**,' as to Divine truth.

314. 'A **Lamb** standing'=the Lord as to the Divine Human . . . because 'a lamb'=the good of innocence, and the good of innocence is the good itself of Heaven which proceeds from the Lord . . .

— It is believed . . . that the Lord is called 'the **Lamb**' from the fact that the continual burnt-offering . . . was of lambs, and especially on the days of the passover when a lamb was also eaten, and because the Lord suffered Himself to be sacrificed; but this reason for the name is for those . . . who do not think beyond the sense of the letter . . . But in Heaven . . . when a lamb is mentioned, or when '**lamb**' is read in the Word, then the Angels . . . perceive the good of innocence; and when the Lord is so called, they perceive His Divine Human, and at the same time the good of innocence which is from Him. —<sup>2</sup>, Ill.

—<sup>2</sup>. By 'the lambs which He will gather in His arms' are signified those who are in love to Him. This love is that which, regarded in itself, is innocence . . . and because this love is signified by 'lambs,' it is also said 'He shall gently lead those which are sucklings.'

—<sup>3</sup>. 'A **lamb**'=innocence of the inmost degree . . .

—<sup>4</sup>. As 'a **lamb**'=innocence . . .

—<sup>5</sup>. As 'lambs'=those who are in love to the Lord, which love is one with innocence . . .

—<sup>6</sup>. By 'lambs,' etc. are signified the three degrees of the good of innocence . . . —<sup>8</sup>.

—<sup>9</sup>. As by 'a **lamb**' is signified innocence, which, regarded in itself, is love to the Lord, therefore by 'a **lamb**,' in the supreme sense, is signified the Lord as to the Divine Human; for the Lord as to that was innocence itself. Ill.

—<sup>10</sup>. As . . . the burnt-offerings signified all representative worship from the good of love . . . therefore 'every day, morning and evening, a burnt-offering of

lambs was made.' 'On every Sabbath, of two lambs, besides the continual burnt-offering of them.' 'At the beginnings of the months, of seven lambs.' In like manner 'on the day of the first-fruits.' In like manner 'in the seventh month, when there was a holy convocation.' In like manner, to wit, 'of seven lambs on each day of the passover . . .' Ill.

— On account of this representation, there was also instituted the paschal supper of 'lambs, or kids' (Ex.xii.1-29); for by the feast of the passover there was represented the glorification of the Lord's Human.

337. 'The **Lamb**'=the Lord as to the Divine Human. 456. 864.

343. 'The **Lamb**'=the Divine truth proceeding.

412. 'The **Lamb**'=the Lord as to Divine truth. 460. 482. 936.

460<sup>3</sup>. It is said 'He that sitteth upon the throne, and the **Lamb**,' and by both is meant the Lord; by 'He that sitteth upon the throne,' Himself as to the Divine good; and by 'the **Lamb**,' Himself as to Divine truth, both from His Divine Human . . . and therefore also elsewhere there is mentioned the **Lamb** alone upon the throne (Ill.) 482.

—<sup>c</sup>. That by 'the **Lamb**' is meant the Divine Human of the Lord; and, in the relative sense, the good of innocence. Ref.

476. 'The blood of the **Lamb**'=the Divine truth proceeding from the Lord. —<sup>2</sup>, Ex.

780<sup>6</sup>. By 'a **lamb**' is signified innocence.

816. 'Like a **lamb**'= . . . as if from the Lord.

817<sup>12</sup>. The celestial goods and derivative truths in which are the Angels in the Third Heaven, were signified by (the sacrifices of) lambs . . .

888. 'The **Lamb**'=the Divine Human of the Lord; here (Rev.xiv.10) the Divine which proceeds from the Lord, which is Divine good united to Divine truth in the Heavens; here, therefore, the Divine good . . .

936. 'The **Lamb**'=the Lord as to Divine truth, thus as to the Word, for this is Divine truth. Hence, because it is said 'Moses and the **Lamb**,' there is signified the Word of the Old and of the New Testament . . .

1038<sup>2</sup>. Hence . . . the Lord Himself, from Divine innocence, is called 'the **Lamb**.'

1072. 'To fight with the **Lamb**'=to have controversy concerning the holiness of the Word, and concerning the Power of the Lord to save men. . . 'And the **Lamb** shall overcome them'=that He will rescue those who want to be instructed and led by Him through the Word.

**Lame.** *Claudus.*

**Halt, To.** *Claudicare.*

A. 210<sup>e</sup>. In the Word such are called 'the **lame**,' and 'the blind.'

2417<sup>8</sup>. Some they called the **lame** . . . 4302<sup>5</sup>.

4302. 'He halting upon his thigh' (Gen.xxxii.31)=that truths were not yet disposed into that order so that all together with good might enter celestial spiritual good. 'To halt'=to be in good in which as yet are no

genuine truths, but general ones into which genuine truths can be insinuated, and such as do not disagree with genuine truths. —<sup>4</sup>, III.

[A. 4302.]<sup>4</sup>. Thus 'the lame'=those who are in good, but not in genuine good, on account of their ignorance of truth; in such good as are the Gentiles who live in mutual charity. III. —<sup>4</sup>.

—<sup>5</sup>. By 'the foot which was to be cut off' is meant the Natural . . . Thus that on account of the disagreement and dissuasion of the natural man it is better to be in simple good, although in the denial of truth . . . is signified by 'to enter halt into life' (Mark iv. 45; Matt. xviii. 8).

—<sup>7</sup>. By 'the lame,' in the Word, are also signified those who are in no good, and thence in no truth. III.

—<sup>8</sup>. In the Original Language 'the lame,' is expressed by one word, and 'he that halteth,' by another; and by 'the lame,' in the proper sense, are signified those who are in natural good, into which spiritual truths cannot inflow, on account of natural appearances and the fallacies of the senses; and, in the opposite sense, those who are in no natural good, but in evil, which completely hinders the influx of spiritual truth: whereas by 'one who halteth,' in the proper sense, are signified those who are in natural good, into which general truths are admitted, but on account of their ignorance, not particular and singular ones; and, in the opposite sense, those who are in evil, and who thus do not admit even general truths.

4314. In the internal historical sense, by 'he was halting upon his thigh' is signified that goods and truths were completely destroyed with that posterity. . . . 'To halt upon the thigh'=those who are in no good, and thence in no truth . . .

6413<sup>2</sup>. 'The lame one shall leap as a hart' (Is. xxxv. 6) . . . By 'the lame one' is signified him who is in good, but not as yet in genuine good. E. 455<sup>20</sup>.

9014<sup>5</sup>. 'One that supporteth himself with a staff,' or one who is lame (2 Sam. iii. 29)=those with whom all good is destroyed.

9042<sup>6</sup>. 'One lame' (Jer. xxxi. 8)=one who is in good but not genuine on account of ignorance of truth. 9209<sup>4</sup>.

E. 223<sup>22</sup>. 'The lame,' etc. (Luke xiv. 21)=those who are not in truths and goods, but still long for them. (=those who because they had not the Word were in ignorance of truth, and thence in want of good; but who still longed for truths, through which they would have good. 652<sup>32</sup>.)

518<sup>4</sup>. By 'the lame who shall leap as a hart,' is signified him who is not in genuine good, because not in the Knowledges of truth and good.

721<sup>10</sup>. 'One lame' (Jer. xxxi. 8)=one who is not in goods.

### Lamech. *Lamech.*

A. 332. In the last of these heresies, which is called 'Lamech,' nothing of faith any longer remained.

384. That all the good of charity afterwards perished, is evident from 'Lamech' (Gen. iv. 19-24).

406. By 'Lamech' is signified vastation, or that there

was no faith; as is evident from verses 23, 24: that 'he slew a man to his wound, and a little one to his bruise;' where by 'a man' is meant faith, and by 'a little one,' or a little child, charity.

409. Lamech, who was the sixth in order, utterly denied even faith.

— Adah and Zillah are called 'the wives of Lamech,' who was of no faith, as the Internal and the External Church of the Jews, who also were of no faith . . . are also called 'wives.'

428. From these things . . . it is manifestly evident that by 'Lamech' is signified vastation; for he says that 'he had slain a man, and a little one;' and that 'Cain should be avenged sevenfold, and Lamech seventy and seven times.'

441<sup>6</sup>. After the Church had been extinguished by those who are called 'Cain,' and finally 'Lamech.'

465. The ninth Church was called 'Lamech.' 523.

467. Lamech is described—that with him there was nothing left of the perception of the Most Ancient Church.

485. That Churches of different doctrines were called by a like name, is evident from those which in the preceding chapter were called 'Enoch,' and 'Lamech,' being different from those which are here called 'Enoch,' and 'Lamech.'

526. By 'Lamech' is here signified the ninth Church, in which there was so general and obscure a perception of truth and good that it was almost none, thus a vastated Church. 527.

527. 'Lamech,' in the preceding chapter, has nearly the same signification as here, namely, vastation. . . . 'Lamech' means what is destroyed.

532. By 'Lamech' is signified the Church vastated.

533. Both of these Churches, which are called 'Methuselah' and 'Lamech,' expired immediately before the Flood.

### Lament. *Lamentare.*

#### Lamentation. *Lamentatio.*

#### Lamentable. *Lamentabilis.*

See WOE; and under MOURN—*plangere*.

A. 699<sup>2</sup>. I heard miserable lamentations . . . D. 228.

814<sup>6</sup>. When they fell through the fire they lamented much.

1395<sup>6</sup>. Hence a lamentable state is produced.

2057<sup>3</sup>. Hence dissociation, which . . . puts itself forth in lamentable states . . .

7087<sup>6</sup>. That the Spiritual Church lamented before the Divine. Tr.

7773<sup>6</sup>. Then the state there is lamentable; for then come fiercenesses and cruelties.

7782. Interior lamentation. Sig.

—<sup>6</sup>. Because the greater the lamentation is, the more interior it is.

8289<sup>2</sup>. But this glorying of theirs was changed into lamentation—*lamentum*, when the Lord came into the world. Sig.

8573. Interior **lamentation**, and intercession. Sig.

W. 188<sup>e</sup>. Most of all do (the Angels) **lament** over the confirmations concerning faith separated from charity . . .

284<sup>e</sup>. Because the Angels have **lamented** before the Lord, that when they look into the world they see nothing but darkness . . .

R. 99<sup>2</sup>. (Those being infested) **lament**, saying that they have done good . . . and yet now they cannot . . .

416. The deepest **lamentation** over the damned state of those in the Church . . . Sig.

— By 'Woe' is signified **lamentation** over the evil with anyone, and thence over his unhappy state.

441. Further **lamentations** over the devastation of the Church. Sig.

471. A grievous **lamentation** that the Church is taken away from Him. Sig.

518. A **lamentation** over the perverted state of the Church, and finally a last **lamentation**, of which hereafter. Sig.

558. A **lamentation** over those who are in the internals and in the externals of the doctrine of faith alone, and thence in evils of life . . . Sig.

D. 3216<sup>e</sup>. He **lamented** miserably.

4109. So **lamentable** are the states into which they are driven.

5059<sup>e</sup>. They induced a pain in my left eye, even to **lamentation**.

E. 391<sup>15</sup>. A **lamentation** over all things of the Church vastated. Sig.

531. A grievous **lamentation** over the changes of the state of the Church at its end. Sig.

555<sup>e</sup>. 'Mourning,' and '**lamentation**' (Jer.ix.20)=on account of the Church vastated as to truths and as to good.

601<sup>14</sup>. Grievous grief and **lamentation** over all things of the Church. Sig.

654<sup>59</sup>. **Lamentation** concerning the damnation of those who avert themselves. Sig.

710<sup>7</sup>. Over whom there is **lamentation**.

721<sup>12</sup>. Their **lamentation** that they are in that Church. Sig.

730<sup>13</sup>. The **lamentations** of those who are natural, and still long for truths. Sig.

### Lamentations. *Threnae*.

E. 357<sup>24</sup>. In the **Lamentations** it treats of the vastation of all the good and of all the truth with the Jewish nation, on account of the application of the sense of the letter of the Word to favour their own loves.

**Lamina**. *Lamina*. D. 3807. 3808. 4463.

E. 439<sup>5</sup>. 'The pieces of silver' (Ps.lxviii.30)=the truths of the Church. 627<sup>13</sup>.

**Lamp**. See under LUMINARY.

**Lamp**. *Lampas*.

A. 716<sup>5</sup>. Here, 'the seven lamps which went forth VOL. IV.

from the throne of God' (Rev.iv.5) are seven lamps=*lucernae*.

3079<sup>e</sup>. 'The lamps' (of the ten virgins)=love.

4638. 'Who took their **lamps**' (Matt.xxv.1)=spiritual things in which is what is celestial, or truths in which is good; or, what is the same, faith in which is charity towards the neighbour; and charity in which is love to the Lord . . . But '**lamps** in which there is no oil'=the same in which there is no good.

5313<sup>5</sup>. 'The seven lamps of fire burning'=affections of truth from good, which also inflict injuries on those who are not in good; and therefore they are called 'the seven Spirits of God' . . .

7072. A garden full of lights and lamps. D.1431. See LAMP=*lucerna*, here.

7778<sup>e</sup>. The same (persuasive) faith is also meant by 'the **lamps** without oil' with the five foolish virgins . . . By '**lamps**' are signified the truths of faith, and by 'oil' the good of charity; thus by '**lamps** without oil,' the truths of faith without the good of charity.

8989<sup>8</sup>. 'To have oil in their **lamps**'=the good of charity in the truths of faith.

9182<sup>11</sup>. The virgins who 'had oil in their **lamps**'=those who have good in their truths; but those who 'had not oil in their **lamps**'=those who have not good in their truths. 9192<sup>4</sup>.

9369<sup>e</sup>. 'Oil in the **lamps**'=good in the faith.

9780<sup>7</sup>. 'Oil in the **lamps**'=the good of love and of charity in the truths of faith.

9818<sup>24</sup>. The **lamps** are called 'the Spirits of God'; 'for '**lamps**'=Divine truths.

S. 17<sup>2</sup>. 'The **lamps**' (Matt.xxv.)=the truths of faith. P.328<sup>5</sup>. M.44<sup>e</sup>.

Life 26. It has been given to see and hear many after death who enumerated their good works and exercises of piety . . . among I have also seen some who had **lamps** and no oil . . . it was found that they had not shunned evils as sins . . .

R. 237. 'The seven **lamps** of fire before the throne, which are the seven Spirits of God'=the New Church thence in Heaven and on earth from the Lord through the Divine truth proceeding from Him. By 'the seven **lamps**' are here signified the like as by 'the seven candlesticks,' and also by 'the seven stars' (which)=the New Church on earth . . . and the New Church in the Heavens. And as the Church is the Church from the Divine which proceeds from the Lord, which is the Divine Truth and is called 'the Holy Spirit,' therefore it is said, 'which are the seven Spirits of God.'

408. 'There fell a great star from Heaven burning as it were a torch' (Rev.viii.10)=the appearance of Own intelligence from conceit originating from infernal love. . . . By 'a star' and also by 'a torch' is signified intelligence; here, Own intelligence, because it was seen to burn; and all Own intelligence burns from conceit . . . —e. 'A torch,' or 'lamp'=intelligence.

M. 20<sup>e</sup>. Followed by the six virgins with their kindled **lamps** in their hands.

T. 169<sup>e</sup>. The Divine Trinity in the minds of men . . . ought to shine like a **lamp**.

[T.] 185<sup>3</sup>. The temple was illuminated with lights and lamps in abundance.

353<sup>2</sup>. Compared to the lighting up of temples by manifold candelabra; of houses by chandeliers; and of streets by lamps.

396<sup>e</sup>. Like a lamp in the hand without a candle lighted, such as was in the hands of the five foolish virgins . . .

606. By 'lamps' are meant such things as are of the understanding.

E. 183<sup>e</sup>. Lamps' (Rev.iv.)=Divine truths.

187<sup>4</sup>. 'Lamps' (Matt.xxv.)=the things which are of faith. 212<sup>4</sup>.

250<sup>7</sup>. 'A lamp' (Matt.xxv.)=faith.

252<sup>8</sup>. 'The lamps' (Matt.xxv.)=the truths of faith. —. 375<sup>41</sup>. 840<sup>3</sup>. 1189<sup>2</sup>.

274. 'Seven lamps of fire burning before the throne, which are the seven Spirits of God'=Divine truth itself united to Divine good proceeding from the Lord's Divine love. . . For 'lamps'=truths; hence 'the seven lamps'=all truth in the complex, which is Divine truth.

—<sup>2</sup>. 'That 'lamps'=truths, which are called the truths of faith. III.

—'. 'To light my lamp' (Ps.xviii.28)=to enlighten the understanding through Divine truth.

—<sup>3</sup>. See LAMP-*Lucerna*, here.

375<sup>41</sup>. They who know truths from the Word or from the doctrine of the Church, and are not in the good of love and of charity, that is, do not live according to them, are 'the virgins who have no oil in their lamps,' and who are therefore not admitted into Heaven. But they who are in the good of love and of charity, and are thence in truths from the Word, or from the doctrine of the Church, are 'the virgins who have oil in their lamps,' and are received into Heaven.

517. 'There fell a great star from heaven burning as it were a torch'=the truth of the Word falsified from Own love. . . 'A torch' (or 'lamp')=the truth of the Word, of doctrine, and of faith.

675<sup>6</sup>. 'The lamps' (Matt.xxv.)=the Knowledges of truth and good; here, from the Word; and also the truths of doctrine and of faith.

## Lamp. *Lucerna*.

A. 716<sup>4</sup>. See CANDLESTICK, here.

886. The reason oil of olive was employed for the . . . lamps (Ex.xxvii.20) was that it represented every-thing celestial . . .

—<sup>2</sup>. 'The lamps' (Zech.iv.2)=celestial things, from which are spiritual things; as from flame . . . is light.

2832<sup>3</sup>. 'A lamp' (Ps.cxxxii.17)=the light of truth.

4335<sup>2</sup>. 'The light of a lamp shall not shine' (Rev. xviii.23)=no intelligence of truth.

7072<sup>2</sup>. Afterwards it was allowed to represent before (the Spirits of Mercury) a very pleasant garden full of lights and lamps; then they stayed . . . because lights with lamps=Truths which shine from good. D.1431<sup>1</sup>.

9548<sup>3</sup>. That 'a lamp'=faith, and the intelligence of

truth and the wisdom of good, which are from the Lord alone, is evident from the places in the Word . . . where 'a lamp' is mentioned. —<sup>3</sup>, III.

—<sup>5</sup>. 'The lamp' (Rev.xxi.23)=the Divine truth which is from the Lord.

—<sup>6</sup>. It treats here of the extinction of faith and of the derivative intelligence in spiritual things; which are 'the lamp which shall no longer be,' and 'the light of the lamp which shall be taken away' (Rev.xviii.23; Jer.xxv.10).

—'. 'Thy Word is a lamp unto my foot' (Ps.cxix. 105).

—<sup>7</sup>. 'The lamp of the body is the eye . . .' (Matt. vi.22).

—<sup>8</sup>. As faith, and the derivative intelligence and wisdom, are signified by 'a lamp,' the kings of Judah are called 'the lamps of David' (1 Kings xi.36; xv.4; 2 Kings vii.19); and David is called 'the lamp of Israel' (2 Sam.xxi.17): not that the kings of Judah were lamps, nor David; but because by a king is signified the Divine truth which is from the Lord; and by David the Lord as to the Divine truth; from which are faith, intelligence, and wisdom.

9569. 'Thou shalt make the lamps thereof, seven' (Ex.xxv.37)=the holy spiritual things thence; (for) 'a lamp'=faith and the intelligence of truth, which are from the Lord alone; thus the Spiritual; for the Divine truth which is from the Lord, and through which are faith, intelligence, and wisdom, is the Spiritual. . . The reason the lamps were seven in number, was that the Divine truth, from which are faith, intelligence, and wisdom, is what is called holy . . .

9684<sup>3</sup>. 'The lamp, which is the Lamb,' that is, the Lord,=faith, and the derivative intelligence of truth and wisdom of good, which are from the Lord alone.

9783. 'To cause the lamp to go up constantly' (Ex. xxvii.20)=faith thence, and through faith the intelligence of truth and the wisdom of good from the Lord. . . The reason 'a lamp'=faith, is that the Divine truth proceeding from the Lord is the light in the Heavens. This light, received by the Angels there, or by man, is like a lamp; for it illuminates all things of the mind, and gives intelligence and wisdom. Light, received, is faith. But it is to be known that faith is not a lamp, nor an illuminator of the mind, unless it is from charity . . .

9930<sup>4</sup>. 'A lamp' (Ps.cxxxii.17)=the Divine truth from which is intelligence.

10133<sup>e</sup>. 'A lamp' (Ex.xxvii.20)=the truth and good of faith. Refs.

10201. 'In dressing the lamps . . .' (Ex.xxx.7)=when truth also comes into its light. 'Lamps'=Divine truth, and the derivative intelligence and wisdom. That 'to dress or kindle them=when those things come into their light, is evident. 10202.

10400<sup>3</sup>. Doctrine as a lamp. (See DOCTRINE, here.) 10582<sup>3</sup>. S.52. 54. 59. E.356<sup>2</sup>.

10584<sup>2</sup>. That doctrine made from the Word by one who is illustrated must be as a lamp to the understanding. Refs.

H. 108. Their wax serves mankind for candles in the whole world.

P. 250<sup>4</sup>. Kindle a lamp, and inquire . . .

R. 43<sup>2</sup>. There is nothing said about the lamps of these (seven) candlesticks; but in what follows it is said that the Holy Jerusalem, that is, the New Church, has 'no need of the sun, nor of the moon, because its lamp is the Lamb . . .'; and further, 'They have no need of a lamp, because the Lord God enlightens them' (Rev.xxii.5); for those who will be of the Lord's New Church are only candlesticks, which will shine from the Lord.

796. 'The light of a lamp shall not shine in thee any more' (Rev.xviii.23)=that with those . . . there is not any enlightenment from the Lord and the derivative perception of spiritual truth.

919. 'Because the glory of God hath enlightened it, and its lamp is the Lamb'=that the men of that Church . . . from the Divine truth of the Word are in spiritual light from the Lord alone. . . Because this enlightenment is from the Lord, it is said, 'and its lamp is the Lamb.'

940. 'They have no need of a lamp' (Rev.xxii.5)=that . . . in the New Jerusalem men will not be in Knowledges concerning God from natural lumen. Ex.

T. 185<sup>3</sup>. See LAMP=*lampas*, here.

606. The regenerate are like the lamps of the candlestick in the tabernacle.

D. 5415. A miraculous lamp always burning (of the Jesuits there). 5417, Ex.

E. 62<sup>2</sup>. As a candlestick derives its representative from its lamps, and the lamps from the light, which in Heaven is Divine truth, therefore the Lord also is called 'a lamp.' III.

223<sup>18</sup>. By 'a lamp,' in general, is signified truth from good and the derivative intelligence.

272<sup>2</sup>. 'A lamp' (Ps.cxxxii.)=Divine truth from which is Divine intelligence.

274<sup>3</sup>. The eye is here called 'a lamp,' or a *lampas*=shining, because 'the eye'=the understanding of truth, and thence also the truth of faith.

316<sup>10</sup>. That the Lord as to Divine truth proceeding from His Divine good is called 'a lamp.' Ref.

638<sup>10</sup>. By the fire kindled in the lamps (in the tabernacle) was signified spiritual love, which is love towards the neighbour; in like manner by the oil of olive . . . of which was the fire.

684<sup>20</sup>. 'I will dispose a lamp for Mine Anointed' (Ps.cxxxii.17)=the enlightenment of Divine truth from the union of the Divine and the Human in the Lord; 'a lamp'=Divine truth as to enlightenment.

1081<sup>4</sup>. The eye . . . is called 'a lamp,' from the light of truth, which man has from understanding and faith.

1089<sup>2</sup>. Unless doctrine is the lamp.

1188. 'The light of a lamp shall not shine in thee any more'=that there is nothing of the truth of Heaven and of the Church. . . 'A lamp,' or a candlestick,=Heaven and the Church.

**Lamp.** *Lychnarium.*

M. 20. At the walls there hung lamps of silver.

T. 353<sup>2</sup>. Compared to the lighting . . . of houses by chandeliers.

**Lance.** *Lanceola.*

A. 2795<sup>23</sup>. A lance, etc. =truth.

**Land.** See EARTH=*terra*.

**Lands. i Ost.** D.5731.

**Lane.** See BROAD PLACES.

**Lang.** D.5870.

**Language.** See under TONGUE.

**Languor.** *Languor.*

**Languid.** *Languidus.*

**Languish.** *Languescere, Elanguescere.*

A. 6078<sup>5</sup>. The spiritual life (then) languishes . . .

9325<sup>6</sup>. 'Jehovah shall remove from thee . . . all the evil languors of Egypt' (Deut.vii.15).

E. 152<sup>6</sup>. 'A languid heart' (Lam.v.17)=the will of good no longer.

304<sup>8</sup>. 'The land'=the Church, which is said 'to mourn and languish' (Is.xxxiii.9) when falsities begin to be . . . acknowledged as truths.

340<sup>15</sup>. 'The evil languors of Egypt'=the falsities originating from the evils in the natural man.

376<sup>20</sup>. 'To mourn and languish' (Is.xxiv.7)=the deprivation of (the truth of the Church).

401<sup>18</sup>. 'She that hath borne seven languisheth' (Jer.xv.9)=that the Church . . . would perish. 721<sup>7</sup>.

654<sup>37</sup>. That neither shall there be any Knowledges of truth which are of the Church, is signified by, 'all the trees of the field shall languish upon him' (Ezek.xxxi.15).

—<sup>49</sup>. 'To be sad,' and 'to languish' (Is.xix.8)=to labour.

697<sup>6</sup>. Occurs.

730<sup>15</sup>. The devastation and desolation of the Knowledges of good and truth from the natural sense of the Word, are signified by 'to mourn, languish,' etc. (Is.xxxiii.9).

741<sup>20</sup>. The desolation of the Church is described by 'to mourn,' 'to be confounded,' and 'to languish' (Is.xxiv.4).

**Lantern.** See LAMP.

**Laodicea.** *Laodicea.*

**Laodiceans.** *Laodicens.*

A. 10227<sup>16</sup>. 'To the Angel of the Church of the Laodiceans . . . ' It here treats of the Church which places everything of the Church in bare Knowledges, and thence exalts itself above others.

P. 18. They who are in evil and at the same time in good are meant by these words of the Lord to the Church of the Laodiceans . . .

R. 154, Pref. On those who alternately believe from themselves, and from the Word, and thus profane holy



things, who are described by the Church in **Laodicea**. These . . . are called to the Lord's New Church.

[R.] 198. 'To the Angel of the Church of the **Laodiceans** write' (Rev.iii.14)=to those and concerning those in the Church, who believe alternately from themselves and from the Word, and thus profane holy things. . . There are some in the Church who believe and do not believe; as that there is a God, that the Word is holy, that there is an eternal life, and many things which are of the Church and its doctrine; and still they do not believe them. They believe them when they are in their sensuous Natural, yet they do not believe them when they are in their rational Natural; thus they believe them when they are in externals, and consequently when they are in society and in speech with others; but they do not believe them when they are in internals, consequently when they are not in society with others, and are then in speech with themselves. Of these it is said that they 'are neither cold nor hot,' and that they 'are to be spewed out.' 202, Ex. 204.

206. That they believe themselves to possess in all abundance the Knowledges of truth and good . . . Sig.

208. That they do not know that all the things they know and think concerning the truths and goods of the Church do not at all cohere . . . Sig.

209. That they are devoid of truths and goods. Sig.

210. That they are devoid of the understanding of truth and the will of good. Sig.

211. An admonition that they should acquire the good of love from the Lord through the Word, in order that they may be wise. Sig.

212. That they should acquire the genuine truths of wisdom. Sig.

215. That those of them who do thus are loved by the Lord; and that then they cannot but be let into temptations, in order that they may fight against themselves. Sig.

E. 227. 'To the Angel of the Church of the **Laodiceans** write'=those who are in faith alone, thus who are in faith separated from charity. 231<sup>2</sup>, Ex. 233.

256. In the address to the Churches in Philadelphia and **Laodicea**, faith according to life is treated of.

—<sup>2</sup>. As in the things written to this last Church, namely **Laodicea**, it has treated of those who are in the doctrine of faith alone; and at the end there also concerning the faith of charity; to the things said above it is to be added that love makes Heaven; and as it makes Heaven it also makes the Church . . .

### Lap. *Lambere.*

A. 324<sup>2</sup>. In Judges vii. etc., each and all things are representative of the falsification of truth, and of punishment on that account, even to this, that they were destroyed by such things as are signified by 'to lap waters with the tongue, like a dog' (ver.5,6).

7620. The flame lapped round about the hand.

R. 455<sup>2</sup>. Serpents . . . lap the dust.

463. The great head (of the turtle) licked their hands.

D. 2973. The black cow licked her hand.

4729. The little dog . . . licked her lips.

E. 406<sup>16</sup>. By 'enemies' are signified evils, of which it is said that they 'shall lick the dust' (Ps.lxxii.9), that is, that they are damned.

455<sup>9</sup>. By 'Midian' are here (Judg.vii.) meant those who do not care for truth, because they are merely natural and external; and therefore they were smitten by those who lapped waters in their hand with their tongue, as a dog lappeth; for by these are meant those who have an appetite for truths, thus who from some natural affection strive to know truths; for by 'a dog' is signified appetite and desire; by 'waters,' truths; and by 'to lap them with the tongue,' is signified to have an appetite for, and to strive after from desire.

5 M. 23. The eagles licked up=*elambabant*—the viscosity like water.

### Lapis lazuli. *Lapis lazuli.*

M. 12. Before the gate of the palace there were six high columns of lapis lazuli.

### Laplanders. *Lappones.*

D. 419. That certain, in special the **Laplanders** and the like, are ruled by the phantasy that they are carrying infants, and want to show them to the Lord of Heaven.

— There are those who, when they come into the other life, are ruled by the imagination that they have infants within their arms, as many as they can carry, placed without order, provided there is a multitude of them; and at the same time have boys and girls placed before them, in a row, and thus they seek where is the Lord of the place, wanting to show Him their infants and children; but still, when they were questioned, they said that they want to support their children. These, when interrogated, were found to be like those who were formerly in **Lapland-Lapponiae**, with garments not dissimilar. But this has now been begun because now they have been instructed. Before, they did not come so, but having sent forth two with dusky hair, they entered with offensive little animals. These, on account of their love of infants, are more acceptable than many others; for the Heavens love this.

### Lapsarians. *Lapsarii.*

B. 66<sup>2</sup>. Imported into their Church from the Supra- and Infra-Lapsarians.

T. 72. Then a certain Supra-Lapsarian Predestinarian from the Hollanders said . . .

183<sup>3</sup>. According to the Supra-Lapsarians . . .

### Larman. *Larman.* D.6012.

### Larynx. *Larynx.*

A. 4791. Those who love the Word of the Lord, and thence long for the Knowledges of truth and good, belong to the province of the tongue; but with the difference, that some of them belong to . . . the **larynx** and trachea . . .

6057. Mentioned. D.Wis.x<sup>3</sup>.

D. Wis. x. 5<sup>2</sup>. The head of the trachea is called the **larynx**.

**Lascivious.** *Lascivus, Lasciviosus.*

**Lasciviousness.** *Lascivia.*

**Lasciviously.** *Lascive.*

**Lascivious, To be.** *Lascivire.*

A. 824. On the Hells of those who have passed their life in adulteries and lasciviousnesses.

829. Those who in the life of the body think lasciviously, and who turn whatever others say, even holy things, into lasciviousness; even when adult and old, when nothing of natural lasciviousness blows on them; these do not desist so as to think and speak differently in the other life; and as their thoughts are there communicated, and sometimes go forth with other Spirits into obscene representations, causing scandals, they undergo the penalty that before the Spirits whom they have injured they are prostrated horizontally, and are circumrotated like a roll quickly, from left to right; then transversely, in another position; and so in another; naked before all, or half-naked, according to the quality of the lasciviousness; and at the same time shame is infused into them. Then they are revolved round and round by the head and feet transversely like axles; and resistance is instilled, and at the same time pain; for there are two forces acting; one round and round, and the other backwards, which is attended with a painful tearing asunder. When these things have been executed, an opportunity is given them to withdraw themselves from the sight of the Spirits; and shame is insinuated into them. But still there are some who try him, as to whether he still persists in such things; but so long as he is in a state of shame and pain, he is on his guard. This penalty appeared in front at some distance. D.1694-1696. De Conj.127.

1907<sup>e</sup>. Conjugal love . . . which is divided among a number, is not conjugal love, but is [that] of lasciviousness.

2307<sup>e</sup>. When remitted into the life of the evils innate to him . . . he accounted lascivious things as nothing.

2732<sup>e</sup>. They who have lived in marriage not conjoined by conjugal love, but by lascivious love, are separated in the other life; because nothing of lasciviousness is tolerated in Heaven.

2733. As I perceived that there was what was lascivious in the ideas of his thought, I spoke to him about marriage . . .

2735<sup>e</sup>. The affections and thoughts of (conjugal love) are represented by diamond-like auras which sparkle as it were with rubies, and these [are attended with] deliciousnesses which affect the inmost things of their minds; but as soon as anything of what is lascivious intervenes, they disappear.

2741. Good and truth continually inflow from the Lord with all, consequently genuine conjugal love; but it is diversely received; and as it is received, such does it become. With the lascivious it is turned into lasciviousness . . .

2742. There exists with some a certain likeness of conjugal love . . . with some it is induced by the love of lasciviousness. At first this appears as if it were conjugal; for at that time they emulate something of

innocence; they sport like little children; they perceive a joy like something from what is heavenly; but in process of time they are not united more and closer, like those who are in conjugal love, but they are separated. H.381.

2746. There was a certain Spirit at a middle height above the head who in the life of the body had lived lasciviously. (His lascivious life described.) He had thus extinguished the desire for marriage, and even for the procreation of children, and had thus contracted an unnatural nature. All these things were disclosed, and he was miserably punished . . . and was afterwards cast into Hell. D.1663. 1664.

4992<sup>e</sup>. See LUST, here.

5055<sup>e</sup>. Lest such things as in themselves are most heavenly should be hurt by filthy thoughts, which are of lasciviousness . . .

5712<sup>e</sup>. See DISEASE, here.

9182<sup>e</sup>. Illegitimate conjunction is that which is effected not from a conjugal affection, but from some other affection, as from . . . lasciviousness . . .

10837<sup>e</sup>. That all things may be done . . . without lasciviousness, an old man sits behind the maiden girls . . .

H. 377<sup>e</sup>. It has been given to see the quality of the marriage between those who are in the falsities of evil, which is called the infernal marriage. They converse together, and are also conjoined from what is lascivious; but interiorly they burn with deadly hatred against each other.

379. The Angels clearly perceive that marriage with more than one would close their Internal, and cause that the love of lasciviousness would introduce itself in place of conjugal love, which love withdraws from Heaven.

—<sup>2</sup>. There are few who are in genuine conjugal love, and they who are not in it know nothing whatever about the interior delight which is in that love; but only about the delight of lasciviousness, which delight, after a brief cohabitation, is turned into what is un-delightful.

Life 74. By 'to commit adultery' . . . in the natural sense, is . . . also meant to do obscene things, to speak lascivious things, and to think filthy things.

75. The reason why . . . in proportion as anyone shuns the lasciviousness of adultery, he loves the chastity of marriage, is that the lasciviousness of adultery and the chastity of marriage are two opposites; and therefore in proportion as he is not in the one, he is in the other.

76. No one can know what is the quality of the chastity of marriage except him who shuns the lasciviousness of adultery as a sin . . .

M. 55<sup>e</sup>. The chaste love of the sex . . . is the love of a man towards a maiden or wife who is beautiful in form and graceful in manners, free from all idea of lasciviousness; and contrariwise.

102<sup>e</sup>. Moral wisdom shuns evils and falsities as leprosy; especially lascivious things, which contaminate its conjugal love.

[M.] 139°. See CHASTE, here.

140°. That a sphere of **lasciviousness** pours out from those who are unchaste, is evident from the statutes among the sons of Israel, that each and all things were unclean which those defiled by such things should touch with their hands.

148°. I have heard from the Angels . . . that the External from the Internal, which they called the External of the Internal, is devoid of all **lasciviousness**, because the Internal cannot be **lascivious**, but can only be chastely delighted; and that it imparts the same to its External . . . Quite different is the External separated from the Internal—this, they said, is **lascivious** in general and in every part.

191°. The love descends from the mind, and acts into the lower things according to their disposition; and therefore a **lascivious** mind acts **lasciviously**, and a chaste mind chastely; and the latter disposes the body, whereas the former is disposed by the body.

212. The contrary takes place with those who from being in no love of wisdom are in no conjugal love. These do not enter into marriages except also with the end of being **lascivious**, and in this end there is also the love of being insane; for, regarded in itself, every end is a love; and **lasciviousness** in its spiritual origin is insanity.

240°. With those (who reject the holy things of the Church) the interiors . . . are more and more closed up, and in the body are stopped up; and then even the love of the sex becomes vile, or is insanely **lascivious** in the interiors of the body, and thence in the lowest things of their thought. It is these who are meant in the Memorable Relation, no. 79.

256. The reason commonness from being continually allowed is an accidental cause of cold, is that it attaches to those who think **lasciviously** about marriage and about a wife . . .

304°. The state of betrothal with (the unchaste) answers scarcely any other purpose than that they may infl their concupiscences with things **lascivious**, and by them contaminate the Conjugal of love.

305. In the lowest region of the mind . . . reside all the concupiscences of evil, and **lasciviousnesses**; but in the higher region, which is called spiritual, there are not any concupiscences of evil and **lasciviousnesses** . . .

345. That polygamy is **lasciviousness**. Gen.art. The reason is that its love is divided among a number, and is the love of the sex, and is the love of the external or natural man, and thus is not conjugal love, which alone exists chaste. . . Hence polygamous love is **lascivious**, and polygamy is **lasciviousness**. . . Thus, as it is the love of the sex, it is the love of **lasciviousness**.

352. If there were a communication (between the Christian and the Mohammedan Heavens) what is unchaste and **lascivious** would inflow from the Mohammedans into the Christian Heaven, which could not be endured there . . . (thus) the Christian Angels would become natural, and thus adulterers; or, if they remained spiritual, they would continually feel about them what is **lascivious**, which would intercept all the bliss of their life.

429. All who are in Hell are in the connubial connection of evil and falsity . . . and as this is adultery, Hell is also that. Hence it is that all there are in the lust, **lasciviousness**, and immodesty of scortatory love.

439°. I have heard from the Angels that they discriminate in the extremes what is **lascivious** from what is not **lascivious**, as anyone discriminates the fire of dung . . . from the fire of spices . . .; and that this is from the difference of the internal delights which enter into the external ones . . .

511°. Wives resist . . . also from an idea of **lasciviousness** . . .

T. 80. Then she inspired **lasciviousness** into the man, which Sirens are dexterously skilled in doing, on the reception of which he kissed her . . .

313. In the natural sense, by the sixth commandment is meant not only to commit adultery, but also to will and do obscene things, and thence to think and speak **lascivious ones**.

590. Like one who alternately . . . satiates his **lasciviousness** below with a harlot.

D. 386. That those who indulge in **lasciviousnesses** . . . seem to themselves to be in subterranean places.

— They who have loved a **lascivious life**, being **lascivious** in a clandestine way [seem to themselves] to pass their time in subterranean places, as in cellars, which are furnished with candles, and indeed with things like those which belong to their **lascivious** licence in secret; for phantasies reign when they depart this life, and are turned into like things. But even these also are infested according to the degree and end of their **lasciviousnesses**, as by mice, and by filthy insects of that kind, which had been inwardly the ends of their **lasciviousness**; and although they are ignorant that such had been their ends, still they are then manifested by the filthy insects and the like, even until they abstain from these things; for a soul is first given by means of phantasies, by which they are gradually averted. Thus in place of pleasure they are allotted direful phantasies, which afterwards take possession of them, even until they so abhor the pleasures that they desire nothing of them any longer; so that at last they are averse to them; nay, they abhor them. Thus [is it done] according to the ends, or the hidden loves. (Their infestation by filthy little animals further described. 387.)

1663. On the penalty of **lasciviousness**. (See A.2746, above.)

1664,5. He was thus punished . . . He was driven towards an extended rope, upon coming in contact with which he stooped his head in order to pass under, but was immediately caught by the back, and fastened to the rope, and was then made to revolve round . . . in full view of all the Spirits and Angels, and at the same time shame and pain were struck into him. After he had been released, he came to me . . . and told me that he had been such in his life, but still he spoke with shame . . . he also said that he had been so lacerated that he supposed nothing [of him] was holding together; but still he spoke modestly, and repented that he had

been such ; and therefore he had not suffered so much as others who have led such a **lascivious** life.

1704. To the things which reign in the mind of a man, Spirit, or Angel, are bent all the things which they hear . . . Consequently those who are **lascivious** (bend) whatever they hear into **lascivious** visions with them, and thus into **lascivious** expressions.

1787. There were certain who in the body had led a **lascivious** life, and who also had been infected, and had infected others with their contagion . . . Not long after death . . . they came to me ; for they did not know that they were in the other life ; and I observed that they wanted to live here in like manner . . . Their life in the body had been to insidiate with wives . . . 1788.

3319<sup>e</sup>. The spheres of adulteries and of cruelties are one, together with such **lasciviousness** as appears to be conjugal.

3468. The **lasciviousness** of those (in Gehenna), which is fiery, was (then) as it were diminished, because the delight of the other **lasciviousness** was greater . . . Hence it was evident that the **lasciviousness** (of these adulterous priests) was much more atrocious than the **lasciviousness** of those who are in Gehenna . . .

3895. Concerning very **lascivious** girls. 3897<sup>e</sup>. De Conj. 55, below.

3911. On the **lascivious**.

3912. I perceived that they were such that they were operated through by others who are **lascivious** ; they had been **lascivious** (women), from no other end than that **lasciviousness** might delight them . . .

3922. On the **lascivious**. There are **lascivious** men who have **lasciviousness** as the sole end. When they have wives, they do not care for marriages [except] solely for the sake of **lasciviousness**, which is their end. Thus in their marriages they do not desire to have infants, because as their wife is then pregnant, they cannot live with her **lasciviously** ; for the end rules all things ; and therefore they are prone to **lasciviousnesses** outside of those which they have with their wives, which they practise in foul ways ; and thus they pervert and carry away into **lasciviousnesses** those who would otherwise be good wives. When the **lascivious** cannot be with their wife, then they loathe her, and live **lasciviously** with harlots, and thus their wives also become harlots, caring nothing for the conjugal debt, nor for the procreation of offspring . . . Harlotry in marriage they account as nothing, provided they can practise **lasciviousnesses** ; and they care nothing for their wives being such. These dwell over the head, rather high up, but a little to the back. *Operantur in bulbum penis, quem incendunt, et ei dolorem infligunt.*

3923. Such wives, who have **lasciviousness** as their sole end, have also been seen ; one in a sort of kitchen place . . . **Lascivious** men, when revolving deceits and wickednesses in their minds, call such into their company . . .

3924. Such a **lascivious** wife . . . had a knife in her hand . . . and in her phantasy there was an infant . . . because they are such that they have **lasciviousnesses** as the end, and thus murder infants, because they do not desire them, but as it were destroy them by **las-**

**civiousnesses** . . . Being inspected by the Angels, they were represented as filthy conglomerated intestines . . . Hence it appeared that they were magical women, and at the same time wickednesses, and deceitful.

4268<sup>o</sup>. One (method of reducing Spirits into order) is that some evil Spirits are admitted among the upright ones, who at once have their sphere with them. The spheres are such that all who are like them are affected ; as when there are **lasciviousnesses**, then all who are **lascivious** are excited in a like way . . . and thus they are separated . . .

4409. The love of **lasciviousness** was also represented as external, which does not enter into the mind, but remains in externals ; and it was insinuated that such love is for the most part confounded with conjugal love, when yet it is [that] of **lasciviousness** ; such also as there is between a husband and a number of wives . . .

4547. To the right, a little in front (in Hell) are the brothels of the **lascivious** ; and those of the voluptuous ; who are in excrements.

4631<sup>o</sup>. These Genii inspire **lascivious** things in unspeakable ways.

— These points which were . . . blunt, are representative of the greatest **lasciviousness**.

4719. Conjugal love with the spiritual begins from externals, thus from a certain **lasciviousness** ; they love nudity, and it excites them. At last, indeed, the externals vanish, but then the conjugal love is also wont to cease in its effect. It is otherwise with the celestial . . .

—<sup>2</sup>. In the other life the spiritual appear clothed. These are **lascivious** from their nature in the world . . . The reason is that . . . the spiritual love from the intellectual part, which is relatively external ; hence comes what is **lascivious** in the beginning.

4866. **Lasciviousness** was excited in me, and this was felt . . . in the common way ; which was perceived by the bystanders, who said *Rua raha*, which meant the excitation of the **lasciviousness** of that part . . .

5124. Conjugal love cannot be described : nothing enters into it which is **lascivious** ; what this is they do not at all know.

5179. On a mountain where is the Conjugal . . . They said that they were all naked . . . but no **lasciviousness** was excited . . .

5180. There was a certain person who had faith in the sense of the letter of the Word, and supposed himself to have the Conjugal, because he had lived sincerely with his own wife, and had never been **lascivious** . . . Therefore he was brought to [this place]. He could see naked women without any emotion of **lasciviousness** ; but they told him that he must strip off his clothes . . . and then . . . he was deprived of his senses . . . and thus he remained, like one half-dead . . . Such are they who believe the Word as to the sense of its letter, and . . . have not imbued interior truths from it.

5466. Where the women dwelt there appeared a brightness as it were sulphureous, which was from the **lasciviousness** in which they had been in the world ; for what is **lascivious** with women so appears in the other life when they are together.

[D.] 6055<sup>3</sup>. Those who are in conjugal love feel exactly whether there is **what is lascivious** or not; for all that is **lascivious** is of adultery; whereas with those who are in conjugal love, there is nothing of **what is lascivious**. This is felt by them most exactly. 6110<sup>25</sup>. D.Min. 4604. E.990<sup>3</sup>. De Conj. 4, Gen.art.

6106<sup>3</sup>. I asked Spirits newly arrived from the world, who had accounted **things lascivious** not to be sins . . . I said that it is allowable to commit whoredom and adultery in Hell . . . and would they rather be in Heaven or in Hell. I asked more than a hundred, and I could not extort an answer.

6110<sup>69</sup>. With those who are in conjugal love . . . the wife inflows into the sense of the husband, so that the sensations and delights themselves are mutually . . . communicated; thus quite different is **lascivious** love from conjugal love.

—<sup>75</sup>. With these who are in **lascivious** love, the interiors which are **lascivious** depart together with potency, and thus a cold is produced from which the common plane as it were dies.

D. Min. 4612. He thus destroys conjugal love, and turns it into **what is lascivious**.

4628. It is then the love of **lasciviousness** which reigns, on the cessation of which there is no love.

E. 710<sup>27</sup>. They who are merely natural . . . are not in any conjugal love, but in **what is lascivious**, such as is that of adultery.

—<sup>28</sup>. The reason they are called 'eunuchs' is that there is not **what is lascivious** in them, such as there is in those who from the hardness of their hearts . . . married a number of wives . . . —<sup>29</sup>.

803. II. He learns . . . also that **lascivious** and obscene thoughts are also 'adulteries.'

817<sup>13</sup>. 'He-goats,' in the opposite sense, = those who are in faith separated from charity, because they are **lascivious** more than all others . . .

1004<sup>5</sup>. For with those who are merely natural, there is . . . only a union of bodies from the lower mind **lasciviating** in the flesh; which **lasciviousness** is from a universal law implanted from creation in everything alive and not alive, which is, that everything in which there is force wants to produce its own likeness, and to multiply its species to infinity and eternity.

J. (Post.) 81. It was given to perceive the sphere of (Mohammed's) life. It was exteriorly delightful, concealing interiorly **what is lascivious**, which exists with them from matrimony with a number of wives and concubines . . .

233. All (Spirits) coming into the World of Spirits after death) have an idea of love from the idea of **lasciviousness**.

De Conj. 4. The internal of **lasciviousness**, or of adultery, is from . . . Hell, and from all its unhappiness . . .

55. On those who in the external form live modestly and chastely, but think **lasciviously**. Gen.art.

66<sup>e</sup>. Then the marriage of good and truth perished, from which nakedness became **lascivious** . . .

67. In all the rest of the Heavens below the Third

all appear clothed, and blush at their nakedness before the eyes of others, because it excites **what is lascivious**.

### Lasha. *Lascha*.

A. 1212. 'In coming to Sodom, Gomorrah, Admah, Zeboim, even unto **Lasha**' (Gen.x.19)=the falsities and evils in which they are terminated.

### Lassitude. *Lassitudo*.

D. Min. 4599. There were some who had general affection . . . They induced **lassitude** of the lower mind, with as it were **lassitude** of the body . . . because there is but little vital in such a general affection . . . Life itself consists in the intelligence and wisdom of truth, and if this is absent . . . there is **lassitude**.

E. 992<sup>3</sup>. The Angels are in continual potency; and after the act there is never **lassitude** . . . but alacrity of life . . .

### Last, Ultimate. *Ultimus*.

See under BOUNDARY, EXTREME, FIRST, HAIR, and NAZARITE.

A. 118. 'Euphrates'=knowledge, which is the **ultimate**, or terminus.

1476. The Scientific in general then becomes the **ultimate** vessel . . .

1486<sup>e</sup>. Scientifics, therefore, are the **ultimate** and outermost things, in which are terminated interior things in their order . . .

1748. 'The sole,' and 'the heel' = the **ultimate** Natural.

—'. 'A shoe' = the Natural still more **ultimate-ulteriorius**.

—<sup>e</sup>. For the **ultimate** Natural and Corporeal is the lowest of all things which are with man. Sig.

1808<sup>3</sup>. All celestial and spiritual things . . . are substantial, and therefore they come forth actually in **ultimate** nature.

1837. 'Sunset' = the **last** time of the Church, which is called the consummation, when there is no longer any charity.

1839<sup>e</sup>. 'The day of Jehovah' = the **last** time and state of the Church.

1843<sup>2</sup>. That faith is rare in the **last** times . . .

1850. See LAST JUDGMENT, here.

1857. See CONSUMMATE, here. 4057.

1861<sup>9</sup>. The Falsities which will reign in the **last** times. Sig.

1886, Pref. (From these things) it may be evident . . . that the **last** time is at hand. 2121<sup>e</sup>. 2122<sup>e</sup>. 2123. 2126<sup>e</sup>.

2135, Pref. By 'the Last Judgment' is signified the **last** time of the Church.

2198<sup>e</sup>. 'Old age' involves nothing else than the **last** time . . .

2242. The **last** time of the Church in general, and the **last** time of anyone in particular, is called in the Word 'visitation,' and precedes the Judgment.

2335. 'Evening' = the state of the Church before the **last**, when there begins to be no faith . . .

2353. 'At night' = the **last** time when (the Divine Human and the Holy proceeding) are acknowledged no longer.

2371. The state of the Church is here described such as it is about the **last** times . . .

2456. The Lord's thought concerning the **last** time. Sig.

2492<sup>e</sup>. For the exterior memory is the **ultimate** of order, in which spiritual and celestial things are softly terminated and reside, when there are goods and truths therein. H.466.

2679<sup>e</sup>. (These erroneous things) may serve spiritual things as **ultimate** planes.

2760<sup>e</sup>. (Thus) it is evident that about the **last** time the internal sense of the Word will be opened.

2776<sup>e</sup>. If only they will think in the **last** hour . . . 3938<sup>e</sup>.

2906<sup>e</sup>. 'The posterity of years' = the **last** time of the Church. —.

2908. 'To die,' 'dead,' and 'death,' when predicated of the Church, = its **last** time, when all faith, that is, charity, has expired; which time is in the Word called 'night.'

2967<sup>e</sup>. Truths in their order down to the **ultimate** ones which are sensuous. Sig.

3134<sup>e</sup>. 'No man' . . . treats of the **last** time of the Church, when there is no longer anything of truth.

3293<sup>e</sup>. For the spiritual life (of the spirit after death) is terminated in the Natural as in the **ultimate** plane . . .

3301. 'Hair' . . . = the Natural, because hairs are outgrowths in the **ultimates** of man.

3382<sup>e</sup>. For all these things regard Him as the First from Whom, and as the **Last** to whom.

3398<sup>e</sup>. Such was the state which is meant by . . . 'the **last** day,' etc.

3483. For each and all things in nature are **ultimate** images . . .

3519<sup>e</sup>. By 'the wool of she-goats' is signified the **ultimate** or outermost of innocence, which is in ignorance, such as there is with the gentiles.

3632. See ORDER, here.

3652<sup>e</sup>. The **last** state of the Church. Tr.

3657. How the Lord began to make Divine His Natural as to truth, from the **ultimate** of order, in order that He might thus dispose the intermediate things and conjoin each and all things to the First . . . Tr.

3702. For man is so created that the Divine things of the Lord may descend through him down to the **ultimates** of nature, and may ascend from the **ultimates** of nature to Him . . . and thus through man, as through the uniting medium, the very **ultimate** of nature may live from the Divine, which would be the case, if man had lived according to Divine order. Ex.

—<sup>2</sup>. Hence it is evident that there would be a descent of the Divine through man into the **ultimate** of nature, and from the **ultimate** of nature an ascent to the Divine, if only, in the faith of his heart . . . he would acknowledge the Lord as his first and **last** end.

—<sup>3</sup>. When (the Most Ancients) were contemplating the lower and **ultimate** things of nature, they appeared before their eyes as if they were alive . . . From which it is evident of what quality are those through whom the Divine things of the Lord descend down to the **ultimates** of nature, and from the **ultimates** of nature ascend to Him, and represent the Divine communication . . . which in the supreme sense is signified by 'the Angels ascending and descending on the ladder set upon the earth . . .'

3720. 'This is nothing but the house of God' = the Lord's Kingdom in the **ultimate** of order.

—<sup>3</sup>. The reason 'the house of God' here = the Lord's Kingdom in the **ultimate** of order, is that it is treating of Jacob . . . The Natural is in the **ultimate** of order; for therein are terminated all the interior things; and there they are together; and because they are together there, and thus innumerable things are together beheld as one, there is what is relatively obscure there.

3721. 'And this is the gate of Heaven' = the **ultimate** in which order ceases, through which **ultimate**, there is apparently as it were an entrance from nature. Ex.

3726. It treats . . . here now that it is truth which is the **ultimate** of order. It is this **ultimate** which is called the holy terminus, and is signified by the stone which Jacob took, and set for a statue. That truth is the **ultimate** of order may be evident from this, that good cannot be terminated in good, but in truth; for truth is what receives good . . . Hence it is evident that good is the first of order, and truth the **ultimate**.

3739. '(This stone) shall be the house of God' = (that the truth which is the **ultimate**) shall be the Lord's Kingdom in the **ultimate** of order, in which higher things are as in their house. Ex.

3752<sup>e</sup>. These things are said of the **last** time of the Church, that is, of its vastation . . .

3901. That the **last** state of the Church is compared to the eagles which are gathered together to a carcass . . .

4009<sup>e</sup>. Because in the Sensuous as in the **ultimate** of order prior things are together, each son (of Jacob) represents some General, in which those things are.

4089. 'Bethel' = good in the **ultimate** of order, consequently in the Natural, for this is the **ultimate** of order, because celestial and spiritual things are terminated there.

4090. 'The statue' = a holy terminus, thus the **ultimate** of order, and consequently truth.

4116. All the boundaries of the Land of Canaan represented . . . that which was **ultimate**, and that which was first; the **ultimate**, because it ceased there . . . 4240.

4240. The **Ultimate** or First Heaven is celestial and spiritual natural, being in simple good, which is the **ultimate** of order there. In like manner with a regenerate man, who is a little Heaven.

4255<sup>3</sup>. 'To remember from the land of Jordan' = from what is **ultimate**, thus from what is low.

4539. As interior things are terminated and bounded in the **ultimates** of order, and are together there, and

as it were dwell together in one house ; and as the Natural with man is the **ultimate** with man, in which interior things are terminated, therefore by 'Bethel' is properly signified the Natural . . . In the Natural, or in the **ultimate** of order, also are Knowledges.

[A.] 455<sup>2</sup>. But when a man does not suffer himself to be led by the Lord, but by evil, they are then in the opposite order . . . and to the **ultimate** circumferences are rejected the veriest Divine truths . . .

458<sup>o</sup>. When they saw these stones as boundaries, they thought about truths which are the **ultimates** of order.

458<sup>5</sup>. For the Lord . . . progressed . . . from truth which is in the **ultimate** of order . . .

4618<sup>3</sup>. Therefore the Heavens have been so formed . . . that one may serve another for reception, and at last man as to his Natural and Sensuous for the **ultimate** reception ; for there the Divine is in the **ultimate** of order, and passes into the world. Therefore if the **ultimate** agrees or corresponds with the prior things, then the prior things are together in the **ultimate** ; for the things which are **ultimate** are receptacles of the things prior to themselves, and there the successives are together.

4638. The last time of the old Church and the first of the new. Sig.

4697<sup>4</sup>. As it here treats of the last day, or of the last state of the Church . . .

4730<sup>2</sup>. Saved at the last hour. 5351<sup>3</sup>. 7272<sup>2</sup>.

5006. That truth not spiritual applied itself to the **ultimate** of spiritual truth. Sig.

5008. That it withdrew that **ultimate** truth. Sig. and Ex. 5010. 5028. 5036<sup>4</sup>.

— In **ultimates** there is affinity, but not any conjunction. Ex.

5044<sup>4</sup>. By 'Egypt' is signified the Scientific of the Church, thus natural truth which is the **ultimate** of order . . .

5078<sup>6</sup>. That he will not rise until the last day : when yet it is the last day for everyone when he dies.

5114. Derivations thence down to the **ultimate** one. Sig. and Ex. 5122<sup>3</sup>, Ex.

— To the **ultimate** which is the Sensuous : for the first in order is the Intellectual, and the **ultimate** is the Sensuous. Ex.

— 4. The life of man . . . passes through these degrees from the inmost to the **ultimate**, and according to its derivation it becomes more and more general, and in the **ultimate** most general. Ex.

5122<sup>2</sup>. At last the order is inverted, and then that which was last becomes the first.

5125<sup>2</sup>. Then sensuous things are reduced into order, in order that they may be in the last place. When sensuous things are in the last place . . .

5153. 'Are three days' = to the **ultimate**.

5154. 'Within three days' = that which is in the **ultimate**.

5168<sup>3</sup>. At this day within the Church there is no longer any charity ; for it is the last time of the Church ;

consequently neither is there any affection for knowing such things. 5639<sup>3</sup>.

5189<sup>3</sup>. In **ultimates** the fibres act dissimilarly, but still they are from one beginning ; thus they act dissimilarly in **ultimates** as to the appearance, but similarly as to end.

5196. (These) were the **ultimate** boundaries of Canaan . . . consequently these rivers represented the **ultimates** or boundaries (in the Lord's Kingdom). The Nile . . . represented the sensuous things subject to the intellectual part, thus the scientifics which are from them ; for these are the **ultimates** of the spiritual things of the Lord's Kingdom.

—<sup>e</sup>. To view anything from the interior down to the **ultimate**, is represented by standing near the **ultimate**. This is the case in the Spiritual World.

5247<sup>4</sup>. As the Internal does not exist without the External—the External is the **ultimate** of order in which the Internal subsists—it was a dishonour to the Word to call Elisha 'bald.'

5373<sup>3</sup>. Scientifics which are of the Natural are the **ultimates** of order : prior things must be in **ultimates** in order that they may come forth and appear in that sphere ; and moreover all prior things tend to **ultimates** as to their termini or ends, and therein they come forth together—as do causes in their effects, or as do higher things in lower ones—as in their vessels. The scientifics which are of the Natural are such **ultimates**. Hence it is that the Spiritual World is terminated in the Natural of man ; in which the things of the Spiritual World are presented representatively . . .

5874. (Mercy and joy) even to **ultimates**. Sig.

— 'The Egyptians' = scientifics, thus **ultimates** ; for the scientifics with man are his **ultimates**. That scientifics are man's **ultimate** things—that is to say, in his memory and thought—does not appear : it seems to him that they make everything of intelligence and wisdom. But it is not so ; they are only . . . **ultimate** vessels ; for they conjoin themselves with the sensuous things of the body. That they are the **ultimate** things is evident to him who reflects upon his own thought . . .

—<sup>e</sup>. (Thus) scientifics serve man to form the understanding ; but when the understanding has been formed, they then form the **ultimate** plane, in which the man no longer thinks, but above it.

5945<sup>2</sup>. Such doctrinal things (of scientifics), being the first things which a man learns, also serve him afterwards as an **ultimate** plane ; for when he has advanced to interior things they become the **ultimate** things. Moreover in these things celestial and spiritual things actually cease . . . for the Spiritual World has as it were its feet and soles in the natural ; and, with man, as to his spiritual life, in the doctrinal things of scientifics.

6000<sup>4</sup>. 'Midnight' = the last time of the old Church, when there is nothing of faith because nothing of charity ; and also the first time of the new Church.

— 'Night' = the last time of the old Church, and the first of the new.

6077. All things in the Spiritual World, and thence all things in the natural, seek something *ulterior* in which to be, and act the cause in the effect . . . This

*ulterior* is as it were a body . . . This effort does not cease except in the *ultimates* of nature, where things inert oppose themselves.

6396<sup>2</sup>. Thus the *ultimates* of that Land represented the *ultimates* in the Lord's Kingdom; and therefore Dan represented those who are in the *ultimates* there; for truth before it has been conjoined with good is in the *ultimate* . . .

—<sup>3</sup>. That the inheritance of Dan was the *ultimate* of the Land of Canaan, is evident from . . . 'from Beersheba even to Dan;' 'Beersheba'=the inmost of the Land.

6402<sup>e</sup>. These are in the Lord's Kingdom, but in its *ultimates*.

6451<sup>2</sup>. Life . . . does not become quiescent except in the *ultimate* of order, where it comes to a stand; and as interior things inflow according to order even to the *ultimate*, and there come to a stand, it is evident that the interior things are together in the *ultimate*; but in this order: the inmost . . . holds the centre there; the interior things . . . encompass the centre; and the exterior things make the circumferences; and this not only in general, but also in singulars.

—<sup>3</sup>. As all the interior things are together in the *ultimate*, there is an appearance as if life were in the *ultimate*, that is, in the body, when yet it is in the interior things . . .

6473. That the Lord rules man's *ultimates* equally as his primes, may be evident from the fact that order is from the Lord, which is successive from primes to *ultimates*; and in order itself there is nothing except the Divine; and because it is so, it is necessary for the presence of the Lord to be equally in *ultimates* as in primes . . .

6493<sup>e</sup>. Fortune is Providence in the *ultimate* of order, in which all things are relatively inconstant.

6495<sup>2</sup>. Into these (external) bonds, which make the *ultimate* plane, the Lord then inflows . . .

6587. Prediction concerning the last time of the Church. Sig.

6588. That the last time will come. Sig.

6592. By Joseph's 'bones' is signified that which is most external, or the *ultimate* of the Church, thus its representative; for the representatives . . . were the *ultimates* of the Church . . .

6666<sup>e</sup>. (This) is a sign that the last time of the Church is at hand . . .

6844<sup>2</sup>. Therefore (sensuous things) are the last which can be regenerated . . .

6895. 'To visit'=the Advent of the Lord, which precedes the last time of the Church, which time is called in the Word 'the Last Judgment.'

6952. 'Take it by the tail'=the power of elevating from the *ultimate* of the Sensuous . . . For 'a serpent'=the Sensuous . . . Thus its tail=the *ultimate*, or lowest there . . . (Thus) by 'the serpent's tail' is signified falsity itself, for this is *ultimate* or lowest . . .

7004<sup>2</sup>. So that the First Esse may be present in the derivatives mediately and immediately, thus equally in the *ultimate* of order and in its prime . . .

7270<sup>2</sup>. (Thus) there are continual successions from the First . . . down to *ultimates* which are with man (and which are here defined to be the Sensuous and Corporeal of man); nay, to the *ultimates* which are in nature. The *ultimates* which are with man, as also in nature, are relatively sluggish, and are thence cold; and are relatively general, and thence obscure.

—<sup>4</sup>. But it is to be well known that truth Divine . . . inflows also at the same time without successive formation, even into the *ultimates* of order . . .

7337. The effects in *ultimates* are miracles, when it pleases the Lord that they should be presented in that form.

—<sup>2</sup>. Order appears alike in the *ultimates* where the miracles are presented. For example: the Divine truth proceeding from the Lord has in itself all power; hence it is that there is power also in truths in the *ultimate* of order; and therefore the evil acquire power by truths . . .

7644. 'Shall cover the surface of the earth'=the *ultimates* of the natural mind. 'Surface'=external things, thus *ultimates*.

7645. That from the vastation of the extremes in the Natural the whole natural mind will be obscured (is in this way): the interior things with man are terminated in his *ultimates* or extremes; and there the things which are successive with him are together: when in the *ultimates* there is nothing except falsity and evil, then the truths and goods which inflow from the interiors into the *ultimates* inflow there into evils and falsities, and are thus turned there into such things, and therefore there appears nothing in the whole Natural except falsity and evil . . .

7729. As the *ultimate* of the Natural is signified by 'a hoof' . . . there is also signified the truth which is the *ultimate* of the Natural. —<sup>2</sup>, III.

7844<sup>2</sup>. 'Evening'=the last time of the Church, and also its first . . .

8439<sup>2</sup>. When the influx of good and truth from the Lord makes this transit, then the good and truth are appropriated to the man; for then the influx goes down into the *ultimate* of order, that is, into the *ultimate* of nature, whither all Divine influx tends . . .

8480. It is called an abuse when the like comes forth in *ultimates*, but from a contrary origin . . .

8609. 'They took a stone'=truth Divine in the *ultimate* of order . . . because it was placed beneath (Moses) . . . What truth in the *ultimate* of order is, may be evident from the things said above concerning truths in what is successive of order . . . Those which are *ultimate* are meant by truths in the *ultimate* of order.

8610. By 'Moses' is represented truth in the first of order . . . When the truth in the *ultimate* of order corresponds to this truth, the latter is supported; for they then act as one; for the interior ones are conjoined with the exterior, and finally with the *ultimate* ones, by correspondences: then the first truth has strength in the *ultimate* one, for it is in it and acts through it; whereas if there is not correspondence, there is disjunction; hence the first truth has no strength in the *ultimate* one



[A.] 8902<sup>2</sup>. The last time of the Church. Tr.

8906<sup>6</sup>. 'The day of Jehovah' = the last state or last time of the Church, when there is no longer truth, but in place of truth falsity.

9063. The Sensuous is the ultimate in the natural man.

9213<sup>1</sup>. 'To break the bones' = to destroy the truths from the Divine which are the ultimate in order. . . Truths ultimate in order are the truths of the sense of the letter . . .

9212. By 'the garment,' here, which is given in pledge, is signified the ultimate of the Natural, which is the Sensuous . . .

—<sup>2</sup>. That the Sensuous is the ultimate of life with man. Refs.

9216. The Sensuous is the ultimate of the life of man; (and) that which is ultimate contains all the interior things, and is their General, for they cease in it, and thus rest upon it: as for example the skin, which is the ultimate covering of the body . . . In like manner, in the body, the peritoneum . . . and so also the pleura relatively to the viscera of the chest . . .

—<sup>3</sup>. Moreover, it is to be known that each and all things progress from the First or Inmost successively to their ultimates, and there rest; and the prior or interior things have a connection with the ultimate in successive order; and therefore if the ultimates disappear, the interior things also are dissipated . . . Hence the human race is the ultimate in order, in which ceases, and on which rests, Heaven . . .

9372<sup>3</sup>. 'A reed' = truth in the ultimate, such as is the Word in the letter.

—<sup>4</sup>. 'Locusts' = ultimate or most general truths.

9391<sup>2</sup>. 'The soles of the feet' = the things which are ultimate, in the natural man.

9406. 'And under His feet' = the ultimate sense, which is the sense of the very letter . . . (for) the ultimate of truth Divine or of the Word is such as is the sense of the letter . . .

—<sup>3</sup>. 'The footstool of Jehovah' = Divine truth in ultimates, thus the Word.

—<sup>4</sup>. 'A cloud' = the Word in the letter, or Divine truth in ultimates.

—<sup>6</sup>. Truth Divine or the Lord in ultimates is meant by 'His arms and feet like the brightness of polished brass;' and also by 'the voice of His words like the voice of a multitude.'

9407<sup>9</sup>. The Nazarites = the Lord as to the Divine Natural; thence also Divine truth proceeding from Him in ultimates, which is the Word in the sense of the letter; for 'the hair' . . . = truth in ultimates.

9430. 'A cloud covered it' = the ultimate of the Word, that it is thus relatively obscure.

—<sup>2</sup>. For all who are in Heaven are instructed by the Lord from the truth Divine which is with man, thus from the Word. The reason is that man is in the ultimate of order, and all the interior things cease in the ultimate; the ultimate is as it were the support of the interior things, in which these subsist and rest. The Word in the letter is Divine truth in the ultimate of order; in like manner the man of the Church with

whom is Divine truth, as to his Natural and Sensuous: in the latter as in the former the interior things are terminated and rest. Ex.

9433<sup>6</sup>. 'The bases upon which it is founded' = truths in ultimates, such as are those of the Word in its literal sense. . . Hence it is evident what is 'the bound set so that they may not pass over,' namely the ultimate of truth Divine in which the interior things cease; and upon which as upon a support and foundation they subsist and rest.

9499. 'Upon the sides of the ark' = in ultimates. . . (For) 'the sides of the ark' = the Divine sphere encompassing Heaven in ultimates. . . But the ultimates and terminations in Heaven differ from the ultimates and terminations in the world in this,—that in the world they are relatively to space, and in Heaven they are relatively to goods conjoined with truths. Divine good conjoined with Divine truth, which is the ultimate, terminant, concludent, and containant of Heaven, is comparatively as is the atmosphere in the world, which flows around man and holds together the whole surface of his body in its connection . . .

9536. 'Thou shalt make for it four rings of gold' = the ultimate receptacle of the heavenly marriage . . .

9537. 'The corners' = firmness . . . from the conjunction of Divine truth with Divine good in ultimates, which is signified by the four rings of gold.

9552<sup>9</sup>. 'To kill the last ones—*postrema*—with the sword' = thus to destroy the ultimates.

9608. 'Thou shalt make fifty loops in one curtain' = plenary conjunction in the ultimates of the spheres.

9628. 'The hinder parts of the Habitation' = the ultimate of Heaven.

9629. The manner in which this ultimate proceeds from good, so that Heaven may be rendered safe. Sig.

9726. 'Thou shalt make for it a grating, the work of a net' = the Sensuous which is the ultimate. 'A grating the work of a net' = the external Sensuous, thus that which is the ultimate of life with man; and because it = the ultimate, it was put around the altar . . .

—<sup>2</sup>. Therefore (the Sensuous) is the last which is regenerated.

9730. 'Thou shalt put it beneath the circuit of the altar downwards' = this in ultimates. . . For 'a circuit,' when the Sensuous is treated of, = the ultimate. That the external Sensuous is the ultimate of life with man. Ref.

9823. 'The breastplate' = Divine truth shining forth from Divine good; here, in ultimates progressively from the inmost things in the Heavens; for the ephod, upon which that breastplate was, represented the ultimates of the Spiritual Kingdom, and consequently the ultimates of Heaven. Ex.

9824<sup>2</sup>. Successives, which proceed and follow in their order, in ultimates present themselves together. Take for example, end, cause, and effect; the end is the first in order, the cause is the second, and the effect is the ultimate; and so do they successively progress; but still in the effect, which is the ultimate, the cause is presented together, and the end in the cause . . .

—<sup>3</sup>. The case is similar with willing, thinking, and doing . . . To will is the first, to think is the second, and to do is the **ultimate**, which also is the effect, in which the prior or interior things come forth together . . . Hence it is that . . . man is to be judged according to his deeds or works . . .

— . As, then, the interior things present themselves together in the **ultimate**, therefore . . . the **ultimate**, if the order is perfect, is held as what is holy above the interior things ; for the holiness of the interior things is there complete.

—<sup>4</sup>. As in **ultimates** the interior things are together . . . therefore John was loved by the Lord more than the rest of the disciples . . . Hence also it is evident why the external or **ultimate** which is in perfect order, is holy above the internal things regarded one by one ; for when the Lord is in the **ultimate**, He is simultaneously in all things ; and when He is in that **ultimate**, the interior things are held together in their order, connection, and form, and under supervision and guidance at pleasure.

—<sup>5</sup>. This, then, is the reason why the ephod, because it was a representative of the **ultimate** in the Lord's Spiritual Kingdom, was held to be more holy than the rest of the garments of the priesthood ; and therefore the ephod was the principal sacerdotal dress, and was made of threads of gold woven in the midst of hyacinthine, crimson, scarlet double-dyed, and fine linen . . .

982<sup>8</sup>. See BELT, here.

983<sup>6</sup>. Because all preservation depends on the state of the **ultimates** ; for all the interior things cease there, and form a plane there, in which they subsist. **Ultimates** are like the soles and the feet on which the whole body stands ; and they are also like the hands and arms, by means of which the body exercises its powers . . . Hence, too, it is, that the hands and arms, and also the soles and feet, correspond to the **ultimates** of Heaven. That power and strength consists in **ultimates**, was represented in the Ancient Church by the hair with the Nazarites . . .

—<sup>3</sup>. That in **ultimates** there is power, and also the preservation of interior things in their state, can be understood by those who know how the case is with things successive and thence simultaneous in nature ; namely, that things successive at last form in **ultimates** what is simultaneous, in which they are collaterally in the like order ; and therefore things simultaneous, which are **ultimates**, serve the successive things, which are prior, as corresponding supports on which they rest, and thus by means of which they are preserved.

985<sup>4</sup>. It here treats of the conjunction of truths through good in the **ultimates** of the Spiritual Kingdom . . .

986<sup>6</sup>. Hence it is that the three Heavens are one in **ultimates** ; in like manner each Heaven . . .

989<sup>1</sup>. It treats of the conjunction of all the goods and truths of Heaven with the **ultimates** there, and thence of the preservation of the whole and of all its parts.

989<sup>5</sup>. That those things which are lowest, or which are **ultimate**, hold together the higher or interior things

in connection and form. Ref. This lowest, or **ultimate**, is represented by the belt of the ephod.

990<sup>5</sup>. 'The urim and thummim' = the shining forth of the Divine truth from the Lord in **ultimates**. —<sup>3</sup>.

—<sup>5</sup>. It is to be known that this shining forth appears in **ultimates**, because all things which are of light from the Divine descend down to **ultimate** ends ; and because they descend thither, they also shine forth there and thence. Hence it is that the breastplate was put upon the ephod and upon its belt ; for the ephod represented Divine truth in **ultimates** . . .

991<sup>7</sup>. That from the Divine in extremes or **ultimates** healing went forth. Sig.

991<sup>8</sup>. 'The fringes' = the **ultimates** or extremes of Heaven and the Church ; and the **ultimates** or extremes there are scientifics. Ex.

993<sup>5</sup>. 'Pure frankincense,' which was put upon the cakes, = truth from celestial good, which is the **ultimate** or extreme of the Celestial Kingdom.

996<sup>6</sup>. The reason 'a basket' = the Sensuous, is that the Sensuous is the **ultimate** of the life of man ; and in the **ultimate** are stored up all the interior things in order.

— . The **ultimate** of the Intellectual is called the sensuous Scientific ; and the **ultimate** of the Voluntary is called sensuous delight . . . The **ultimate** of the Intellectual is imbibed through . . . hearing and sight ; and . . . the **ultimate** of the Voluntary is imbibed through . . . taste and touch ; the **ultimate** of the perception of both is smell . . . The **ultimate** of the Intellectual is meant . . . by 'a cup' . . . and the **ultimate** of the Voluntary by 'a basket' ; and as the **ultimate** is the containant of all the interior things, the interior things also are meant by these vessels . . .

1002<sup>8</sup>. The whole of Divine truth in the Sensuous, which is the **ultimate** of the life of man. Sig. and Ex.

— . The **ultimate** of life in the human is that which is called the external Sensuous, which is here meant.

—<sup>2</sup>. These truths, with the prior ones in their order, cease in **ultimates**, which are of the external Sensuous, and are there together. Hence it is evident that all interior truths are together in the truths of the sense of the letter of the Word ; for these latter truths . . . are **ultimate**.

1003<sup>0</sup>. (Accommodated good) which is in the **ultimates** or lowest things. Sig. and Ex.

— . 'The intestines' = the **ultimate** or lowest things.

1003<sup>6</sup>. 'Its skin' = falsity in **ultimates**. Ex.

1004<sup>2</sup>. There are two things which signify the whole, namely, the highest and the lowest. The reason the lowest or **ultimate** [does so], is that all the interior things cease in **ultimates** . . . and are there together. Hence it is that the highest through the **ultimate** holds together all the interior things—which are the intermediates—in connection and in form, so that they look to one end. That the **ultimate** = the whole, is evident from many things in the Word, as that the whole man is called 'flesh.' Ill.

—<sup>3</sup>. As **ultimates** = all things, or the whole, therefore the hair and the beard, which are the **ultimates** that are excrescent with man, are taken for them ; and also the feet ; nay, the toes and the fingers. Ill.

[A. 10044<sup>3</sup>]. 'To shave the head, the hair of the feet, and the beard' = to take away the **ultimates**; for when these are taken away, the interior things dissolve and perish.

—<sup>6</sup>. That all things are held together in connection . . . from the first or highest through **ultimates** or lowest things. Sig.

—<sup>7</sup>. That the first holds together all things in connection through the **ultimate**, may be evident from the Word, and from man. Ex. —<sup>8</sup>.

—<sup>8</sup>. As to man, man in **ultimates** is the Church on earth . . .

—<sup>9</sup>. The **ultimate** of man is the skin . . . That the skin is the **ultimate** holding the interior things in connection is evident . . .

—<sup>10</sup>. From these things the arcanum is manifest why the Lord glorified His Human also as to **ultimates**; the **ultimates** are called 'bones and flesh' . . .

—<sup>c</sup>. That the interior things cease and rest in **ultimates**, and are there together; and that **ultimates** hold the interior things together in connection, even in spiritual things. Refs. That therefore in **ultimates** there is strength and power; and that therefore there is holiness in **ultimates**; and that in **ultimates** there are things revealed and answers. Refs.

10062<sup>2</sup>. But it is to be known that the **ultimate** or outermost of any member = the same as the whole member.

10125<sup>4</sup>. That the Lord glorified His very body even to its **ultimates**, which are the bones and the flesh . . .

10129<sup>7</sup>. The incense . . . is called 'the holy of holies,' because it = celestial good in **ultimates** . . .

10137<sup>2</sup>. It here treats of the **last time** of the Church, when there is no longer there the good of love and the truth of faith . . .

10186. For in outermost or **ultimate things** truth from good is in its power.

10236<sup>2</sup>. By the Sensuous which is the **ultimate** of the Natural, is meant that which is properly called the flesh, and which perishes when the man dies . . . That this Sensuous is the **ultimate** plane in which the life of man is terminated, and upon which as upon a base it rests itself, may be evident. (Continued under SENSUOUS.)

10259<sup>9</sup>. For 'myrrh' = sensuous truth, which is truth **ultimate** in order . . . and from the **ultimate** and the inmost there must be what is full . . .

10313<sup>2</sup>. Therefore by 'servants' . . . is signified the Sensuous which is the **ultimate** of the life of man.

10376. 'A stone' = Divine truth in **ultimates** . . . and Divine truth in **ultimates** is the sense of the letter of the Word . . .

10634. The Divine things of the Word . . . are said to be 'created,' when they are Divine from inmosts to outermosts, or from primes to **ultimates**.

—<sup>2</sup>. For all that which is from the Divine begins from Him, and progresses according to order down to the **ultimate** end, thus through the Heavens down into the world, and there rests as in its **ultimate**; for the **ultimate** of Divine order is in the nature of the world. That which is such is said to be 'created.'

10728. For the representatives of the Church with the Israelitish nation were truths in the **ultimate** of order. For with representatives the case is this: the things which appear in nature, in its three kingdoms, are the **ultimates** of Divine order; for in them are terminated all things of Heaven, which are called things spiritual and celestial . . .

H. 65<sup>o</sup>. For the arms and hands are **ultimates** of man, although at the side.

102<sup>o</sup>. Nature has been created solely that it may invest what is spiritual, and present it correspondently in the **ultimate** of order.

297. The Lord Himself inflows with every man according to the order of Heaven, both into his inmosts and into his **ultimates**, and disposes him to receive Heaven; and rules his **ultimates** from his inmosts, and at the same time his inmosts from his **ultimates**, and thus holds together in connection each and all things with him. This influx of the Lord is called immediate influx.

304<sup>2</sup>. The exteriors of man which are in the natural world are all things which are of his . . . external memory, and which are thence of his thought and imagination; in general Knowledges and knowledges with their delights and pleasantnesses, in proportion as they savour of the world; and also many pleasures which are of the sensuous things of the body; and moreover the senses themselves, the speech, and the actions. All these things are also the **ultimates**, in which the Divine influx of the Lord ceases; for this influx does not subsist in the middle, but advances to its own **ultimates**. From these things it may be evident that in man is the **ultimate** of Divine order; and because he is the **ultimate**, he is the basis and foundation.

—<sup>3</sup>. The reason the Divine influx . . . does not subsist in the middle, but advances to its **ultimates** . . . is that the middle through which it passes is the angelic Heaven, and the **ultimate** is with man . . .

315. Divine order never subsists in the middle, and there without an **ultimate** forms anything; for it is not in its fulness and perfection; but it goes to the **ultimate**. But when it is in its **ultimate**, then it forms . . .

353 (y). That the Sensuous is the **ultimate** of the life of man. Refs.

475. In the deeds or works is presented the whole man; and his will and thought . . . are not complete until they are in deeds or works . . . for these are the **ultimates** in which those things are terminated . . .

540<sup>o</sup>. Falsities from evil . . . would affect the simple good who are in the **ultimates** of Heaven . . .

580. The second kind (of the arts of infernal Spirits) relates to the abuse of the **ultimates** of Divine order.

J. 1. Because the sense of the letter of the Word is natural, and in the **ultimate** of Divine order . . .

9. Creation commenced from highest or inmost things . . . and proceeded to **ultimate** or outermost things, and then first subsisted. The **ultimate** of creation is the natural world, and in it the terraqueous globe with all things which are upon it. When these things had been completed, then man was created, and into him were col-

lected all things of Divine order from primes to **ultimates**; into his inmost were collected those things which are in the primes of that order; into his **ultimates**, the things which are in its **ultimates**; so that man was made Divine order in form.

—<sup>8</sup>. Man's spiritual things, which are of his thought and will, inflow into his natural things, which are of his sensations and actions, and there cease and subsist. If man did not enjoy these latter also, or were devoid of these termini or **ultimates**, his spiritual things . . . would dissolve, like things interminate or devoid of a bottom. In like manner is it when a man passes out of the natural world . . . then, being a Spirit, he does not subsist upon his Own basis, but upon the common basis, which is the human race.

20<sup>e</sup>. 'To create in the image of God, and in the likeness of God,' is to collect into him all things of Divine order from primes to **ultimates**, and thus make him an Angel as to the interiors of his mind.

L. 36. That thus God became a Man, as in primes, so also in **ultimates**. Gen.art.

—<sup>2</sup>. It is from this that the Lord is called . . . 'the First and the Last.' III.

S. 6<sup>2</sup>. Therefore when (the Divine) is in its **ultimate** degree, it is in its fullness. Such is the Word. This, in its **ultimate** sense, is natural . . .

27. In every Divine work there is a first, a middle, and an **ultimate**; and the first goes through the middle to the **ultimate**, and thus comes into existence and subsists: hence the **ultimate** is the basis. Also, the first is in the middle, and, through the middle, in the **ultimate**: thus the **ultimate** is the containant. And as the **ultimate** is the containant and the basis, it is also the support.

28<sup>e</sup>. When these things are comprehended, it is also comprehended that every Divine work is complete and perfect in the **ultimate**; and also that in the **ultimate**, which is a trine, is everything, because the prior things are in it simultaneously.

38. How successive order becomes in the **ultimate** simultaneous order. Ex.

—<sup>2</sup>. As to the Word: the Celestial, Spiritual, and Natural proceed from the Lord in successive order, and in the **ultimate** they are in simultaneous order.

49<sup>2</sup>. Hence by 'the hairs of the head' is signified celestial wisdom in **ultimates**; and also Divine truth in **ultimates**.

98. That the Lord came into the world in order that He might infl all things of the Word, and thereby become Divine truth or the Word also in **ultimates**. Gen.art.

— (This) is meant by these words in John: 'The Word has been made flesh, and has dwelt among us, and we have seen His glory . . . ' (i. 14): 'to become flesh' = to become the Word in **ultimates**.

— His quality as the Word in **ultimates**, He showed to His disciples when He was transfigured . . .

—<sup>2</sup>. The Lord as the Word in **ultimates** is described in Rev. i. 13-16; where all things of the description of Him = the **ultimates** of Divine truth, or of the Word.

—<sup>e</sup>. The Lord had indeed been the Word before,

but in primes . . . But when the Word had been made flesh, then the Lord became the Word in **ultimates** also. It is from this that He is called 'the First and the Last.' III.

W. 52. There is a correspondence . . . of (man's) **ultimate** life with all things of the mineral kingdom.

—<sup>2</sup>. In the Spiritual World there are all things which come forth in the natural world; and they are correspondences . . . also of the **ultimates** of life of those who are there.

61<sup>e</sup>. The endeavour (in minerals) towards vegetating, and thus towards performing uses, is the **ultimate** from the Divine in created things.

65. The uses of all things which have been created ascend through degrees from **ultimates** to man . . . Gen.art.

— **Ultimates** are each and all things of the mineral kingdom, which are matters of various kinds, of stony, saline, oily, mineral, metallic substance, covered over with soil consisting of what is vegetable and animal mouldered into the finest dust. In these lie concealed the end and also the beginning of all the uses which are from life. The end of all uses is the endeavour to produce them; and the beginning is the force which acts from that endeavour. These are of the mineral kingdom.

165. The reason a dead sun has been created is that all things may be fixed, stated, and constant in **ultimates**; and in order that there may thence come forth things which are perennial and ever-enduring. Thus and no otherwise is creation founded. The terraqueous globe, in which, upon which, and around which, such things are, is as a basis and a support; for it is the **ultimate** work, in which all things cease, and upon which they rest. That it is also as it were a matrix, from which are produced the effects which are the ends of creation, will be told in what follows.

167. That the end of creation comes forth in **ultimates**; which is, that all things may return to the Creator, and that there may be conjunction. Gen.art. 171.

207. In every **ultimate** there are discrete degrees in simultaneous order. (Continued under DEGREE.)

208. In a word, there are such degrees in every **ultimate**, thus in every effect; for every **ultimate** consists of prior things, and these of their primes . . .

209. That the **ultimate** degree is the complex, the containant, and the basis of the prior degrees. Gen.art. 211. 212.

212<sup>e</sup>. The effect is nothing else than the end in its **ultimate**; and as the **ultimate** is the complex, it follows that the **ultimate** is the containant, and also the basis.

215. That the **ultimate** of each (of these) series, which is use, action, work, and exercise, is the complex and the containant of all the prior things, has not yet been known. It appears as if in use, action, work, and exercise, there is no more than such as is in motion; but still all the prior things are in them actually, and so fully that nothing is wanting. They are enclosed in them as wine is in its vessel, and as furniture is in its house. The reason they do not appear is that they are regarded only exteriorly, and regarded exteriorly they

are only activities and motions. It is as when the arms and hands move, and it is not known that a thousand motor fibres concur to each of their motions, and that to the thousand motor fibres there correspond thousands of things of thought and affection, which excite the motor fibres; and which, as they act inmosty, do not appear before any sense of the body. This is known: that nothing acts in the body, or through it, except what is from the will through the thought; and as both act, it must needs be that each and all things of the will and thought are in the action. They cannot be separated. Hence it is that from the deeds or works a judgment is formed by others concerning the thought of the man's will, which is called the intention. This has been made known to me: that from a man's deed or work alone the Angels perceive and see everything of the will and thought of him who does it. . . . Hence it is that in the Word 'works' and 'deeds' are so often commanded, and it is said that a man is Known from them.

[W.] 216. Unless will and understanding, or affection and thought, and also charity and faith, impart and involve themselves, when possible, in works or deeds, they are nothing better than airy things which pass away. . . . The reason is that the ultimate is the complex, the containant, and the basis of the prior things.

217. That degrees of height are in fulness and in power in their ultimate. Gen.art.

218. That (these degrees) in their ultimate are in their power, may be confirmed from all those things which have been adduced. . . . from things sensible and perceptible. . . . but here I shall confirm them only by the endeavours, forces, and motions in dead subjects and in living subjects. Ex.

— As motion is the ultimate degree of endeavour, by this it exerts its power.

220. As the body has determined its powers chiefly into the arms and hands, which are ultimates, (they)= power.

221. Therefore the ultimate sense (of the Word), which is . . . called the sense of the letter, is not only the complex, containant, and basis of the corresponding interior senses, but the Word in the ultimate sense is also in its fulness and in its power.

—<sup>2</sup>. As the Lord fully glorified the natural Human even to its ultimates, He therefore rose with the whole body. . . .

—<sup>3</sup>. As by the assumption of the natural Human the Lord made Himself Divine truth in ultimates, He is therefore called 'the Word,' and it is said that 'the Word has been made flesh;' and Divine truth in ultimates is the Word as to the sense of the letter: this He made Himself by the fulfilling of all things of the Word concerning Himself in Moses and the Prophets. Ex.

233<sup>2</sup>. For the Divine, which had filled all spaces without space, (then) penetrated also to the ultimates of nature.

257<sup>6</sup>. Through such a covering, which has been taken from the natural world, the spiritual bodies (of Spirits and Angels) subsist; for the Natural is the containing

ultimate: hence it is that there is not any Spirit or Angel who has not been born a man.

259<sup>2</sup>. With these [persons] the Rational cannot be elevated; for the life . . . with them has not the termini in which it ceases so disposed that it can perform ultimate acts according to order; for it acts according to the ultimate determinations, but not from them.

278. The reason why the acts of the body, viewed by the eye, appear thus simple and uniform; as seeds, fruits, eggs, or as nuts and almonds in shells, appear in the external form; and yet contain in themselves all the prior things from which they are, is that every ultimate is covered round about, and is thereby distinct from the prior things. . . .

302. That the atmospheres, which are three in both worlds . . . in their ultimates cease into substances and matters such as are in earths. Gen.art.

303. That substances or matters such as those in earths have been produced by the sun through its atmospheres, is affirmed by everyone who thinks that there are perpetual mediations from the First to the ultimates. . . . Now as the atmospheres are those prior things through which that Sun presents itself in ultimates, and as those prior things continually decrease in activity and expansion down to the ultimates, it follows that when their activity and expansion cease in the ultimates, they become substances and matters such as are in earths; which, from the atmospheres, from which they originated, retain in themselves an effort and endeavour to produce uses.

304. From this universal origin of all things in the created universe, each thing therein derives the like, namely, that it progresses from its prime to ultimates, which are relatively in a state of rest, in order that it may cease and subsist. . . . As there is such a progression in man of the fibres and vessels from primes to ultimates, therefore there is a like progression of their states: their states are sensations, thoughts, and affections: these, also, from their primes, where they are in light, pass to ultimates, where they are in shade; or, from their primes, where they are in heat, to ultimates, where they are not in heat: and as there is such a progression of them, there is also such a progression of the love and of all things of it; and also of the wisdom, and of all things of it: in a word, there is such a progression of all things in the created universe. . . .

310. The very quality of being able to produce forms of uses (the substances and matters of which earths consist) derive from their origin, which is, that they are the ultimates of the atmospheres, with which they are therefore in agreement.

—<sup>2</sup>. This endeavour (in these substances and matters to cause seeds to germinate and grow) is afterwards continuous from the earths through the root even to ultimates, and from ultimates to primes, in which the use itself is in its origin. Thus do uses pass into forms; and the forms, from the use, which is like a soul, in the progression from primes to ultimates and from ultimates to primes, derive that each and all things of them are of some use.

—<sup>3</sup>. These things follow from this: 1. That there are ultimates, and in ultimates are all the prior things

together in their order. 2. That there are degrees of both kinds in the greatest and the least of all things; in like manner in this endeavour. 3. That all uses are produced by the Lord from ultimates; and therefore in ultimates there must be an endeavour towards them.

311. But still all these endeavours are not alive; for they are endeavours of the ultimate forces of life... The atmospheres in the ultimates become such forces, by which the substances and matters such as are in earths, are actuated into forms, and are held together in forms both within and without.

314. In the forms of uses of the vegetable kingdom the image of creation appears in this,—that from their primes they proceed to their ultimates, and from the ultimates to the primes. Their primes are seeds; their ultimates are stems clothed with bark; and, through the bark, which is the ultimate of the stems, they tend to seeds, which... are their primes. The stems clothed with barks relate to the Earth clothed with earths; from which comes forth the creation and formation of all uses... The image of creation in the forms of uses is exhibited in the progression of their formation from primes to ultimates, and from ultimates to primes... (Thus) it is evident that the progression of the creation of the universe has been from its Prime, which is the Lord encompassed with the Sun, to ultimates, which are earths; and from these through uses to its Prime...

316. In the forms of uses of the animal kingdom there is a like image of creation, in that from seed... there is formed a body, which is its ultimate; and that when this grows up, it produces new seeds... From this parallelism it is evident, that as there is a likeness of creation in the forms of plants, so also there is in the forms of animals, in that there is a progression from primes to ultimates, and from ultimates to primes.

—<sup>2</sup>. A like image of creation comes forth in each thing which is in man; for there is a like progression of love through wisdom into uses; thence a like one of the will through the understanding into acts; and a like one of charity through faith into works. The will and the understanding, and also charity and faith, are the primes from which; the acts and works are the ultimates; and from these through the delights of uses a return is made to their primes...

—<sup>3</sup>. A like progression from primes to ultimates, and from ultimates to primes, is exhibited in the forms most purely organic of the affections and thoughts with man: in his brains there are those star-like forms called the ciceritious substances; from these go forth fibres through the medullary substance by the neck into the body, which pass on to ultimates there, and from the ultimates return to their primes: the return of the fibres to their primes is made through the blood-vessels.

—<sup>4</sup>. There is a like progression (from primes to ultimates) of all the affections and thoughts, which are changes and variations of the state of these forms and substances; for the fibres which go forth from these forms or substances are comparatively like the atmospheres from the spiritual Sun, which are the containments of heat and light; and the acts from the body are like the things which are produced from earths through the atmospheres...

345. That the spiritual ultimate separated from its Higher operates (these evil uses). Gen.art.

— If a man becomes only natural, he loves those things only which are of the body and the world... from (which) it is evident that the spiritual ultimate, which is called the Spiritual Natural, can be separated from its higher things; and that it is separated with the men from whom is Hell. The spiritual ultimate cannot be of itself separated from its higher things, either with beasts, or in earths, and look towards Hell; but only with men. From these things it follows that the spiritual ultimate, separated from its Higher, such as it is with those who are in Hell, operates these evil uses upon the Earth. III.

346<sup>2</sup>. All animals, greater and less, derive their origin from the Spiritual in the ultimate degree... man alone from all the degrees...

P. 119<sup>2</sup>. The reason is that the Lord acts into the inmost of man, and from the inmost into the consequents even to the ultimates; and in the ultimates is the man simultaneously. So long, therefore, as the ultimates are kept closed by the man himself, there cannot be any purification effected, but only such an operation into the interior things by the Lord as is that of the Lord into Hell...

124<sup>4</sup>. That the Lord acts from inmosts and from ultimates simultaneously. (This) is because thus and no otherwise each and all things are held together in connection; for the intermediates depend successively from inmosts down to ultimates; and in ultimates they are simultaneously together... From this it also is that the Lord... came into the world, and there put on... a Human in ultimates, in order that He could be from primes and at the same time in ultimates; and thus from primes through ultimates rule the universal world...

125. These angelic arcana have been premised in order that it may be comprehended how the Divine Providence... operates, in order to conjoin man with Himself and Himself with man. This cannot be effected in any particular of him singly, but in all things of him simultaneously; and this is effected from the inmost of man and from his ultimates simultaneously: the inmost of man is his life's love; the ultimates are those things which are in the externals of his thought; and the intermediates are those things which are in the internal of his thought... From which it is again evident that the Lord cannot act from inmosts and ultimates simultaneously, except together with the man; for man together with the Lord is in ultimates; and therefore as man acts in the ultimates which are at his determination, because in his freedom, so the Lord acts from his inmosts, and in the successives towards the ultimates. Those things which are in the inmosts of man, and in the successives towards the ultimates, are entirely unknown to the man; and therefore the man does not at all know how and what the Lord is operating there; but, as those things cohere as a one with the ultimates, it is not necessary for man to know more than that he must shun evils as sins, and look to the Lord. Thus, and no otherwise, can his life's love, which from birth is infernal, be removed by the Lord, and a heavenly life's love be implanted in its place.

[P.] 181. The mind moves to these acts . . . the **ultimates** from the inmosts, and the inmosts from the **ultimates** . . .

220°. The natural and temporary things (which man puts off at death) are the outermosts and **ultimates** into which man first enters, which is done when he is born, to the end that he may afterwards be introduced into interior and higher things; for outermosts and **ultimates** are containants; and these are in the natural world. Hence it is that no Angel or Spirit has been created immediately, but that all have been first born men, and thus introduced; and hence they have outermosts and **ultimates**, which are in themselves fixed and stated; and within which and from which the interior things can be held together in connection.

—<sup>3</sup>. Besides, all the interior or higher things are in the outermosts or **ultimates** simultaneously . . . and therefore all the operation of the Lord is from primes and **ultimates** simultaneously, thus in fulness. But as the outermosts and **ultimates** of nature cannot receive spiritual and eternal things . . . therefore man puts them off, and retains only the interior natural things which agree with spiritual and celestial things, and serve them as containants. This is effected by the rejection of the temporary and natural **ultimates**, which is the death of the body.

276. When the love of the neighbour had been turned into the love of self, man could no longer be born into the light of knowledge and intelligence, but into the thick darkness of ignorance, because into the very **ultimate** of life, which is called the Corporeal Sensuous; and could be introduced from this by instructions into the interiors of the natural mind, the Spiritual always accompanying. The reason he is born into the **ultimate** of life, which is called the Corporeal Sensuous, and therefore into the thick darkness of ignorance, will be seen in what follows.

277a°. All reformation is effected in what is full, that is, in primes and **ultimates** simultaneously; and the **ultimates** are reformed in the world so as to agree with the primes, and they cannot be reformed afterwards, because the **ultimates** of life which man bears with him after death, become quiescent, and conspire with his interiors, that is, act as one with them.

R. 231. The appearance of the Lord's Divine wisdom and Divine love in **ultimates**. Sig.

—'. 'A stone,' in the Word, = truth in **ultimates**.

—<sup>2</sup>. For all the precious stones in Heaven derive their origin from the **ultimates** of the Word; and their transference from the spiritual sense of the **ultimates** therein. The **ultimates** of the Word are the truths and goods of the sense of its letter.

342°. That 'a corner' = the **ultimate** which supports the higher things, as a foundation does a house, and thus also [that it signifies] all things. Ill.

434. By 'the hairs,' in the Word, is signified the **ultimate** of man's life, which is the Sensuous. It is this which appears to them as being in the affection of truth, when yet they are in the affection of falsity. Sig.

657. Evils and falsities in the Church, such as there are in its **last** state, universally disclosed by the Lord. Sig.

672. That 'the four animals,' which are cherubs, = the Word in **ultimates** . . .

—'. And besides the Lord always operates from inmosts through **ultimates**, or in what is full. Sig.

678°. From which things it is evident that the **ultimate** is the complex of all the prior things; whence it follows that all the concupiscences of evil are in simultaneous order within the evil itself which a man perceives in himself; all the evil which a man perceives in himself is in **ultimates**; and therefore when a man rejects evil from himself, he at the same time rejects its concupiscences; but still not from himself, but from the Lord. A man can indeed reject evil from himself, but not its concupiscences; and therefore when he wants to reject evil, by fighting against it, he must look to the Lord; for the Lord operates from inmosts to **ultimates**; for He enters through the man's soul, and purifies.

798°. The Divine operation of the Lord to save men is from primes through **ultimates**; and it is this which is meant by 'Whatever he shall bind or loose on earth, shall be bound or loosed in Heaven:' the **ultimates** through which the Lord operates are on earth, and in fact with men: on this account, in order that the Lord Himself might be in **ultimates** as He is in primes, He came into the world, and put on the Human. That all the Lord's Divine operation is from primes through **ultimates**; thus from Himself into primes, and from Himself into **ultimates**. Refs.

M. 44°. As they perceived that the novitiates wanted to know whether in Heaven there are the like **ultimate** deliciousnesses, they said that they are exactly like, but much more blessed, because angelic perception and sensation are much more exquisite than human . . . It is a universal law that primes come forth, subsist, and persist from **ultimates**: so also is it with this love; and therefore unless there were **ultimate** deliciousnesses, there would not be any deliciousnesses of conjugal love. (Continued under DELICIOUS.) See also 51, Gen.art.

69°. See DELICIOUS, here. 144. 293°.

256°. The Angels are continually in the delight of conjugal love, and in its **ultimates** according to the presence of their minds uninterrupted by cares; thus from the determinations of judgment with the husbands.

304°. Thus from the unchaste things in the will (the marriage of the spirit) lets itself headlong down into the body, and defiles the **ultimates** of its love with an alluring ardour; from which, as in the beginning it was on fire, so its fire suddenly goes out and passes away into the cold of winter; whence defect is accelerated.

305°. From these things it can be seen that conjugal love, from the first beginnings of its heat, must be elevated out of the lowest region of the mind into the higher region, in order that it may become chaste; and that thus from what is chaste it is let down through the middle and the lowest region into the body; and that when this is done, by the descending chasteness this lowest region is purified from its unchaste things; and hence the **ultimate** of that love also becomes chaste.

311°. That all order proceeds from primes to **ultimates**;

and that the ultimates become the primes of some following order; moreover, that all things of the middle order are the ultimates of the prior, and the primes of the following order; and that thus ends continually proceed through causes into effects, may be sufficiently confirmed and illustrated before the reason from things Known and visible in the world.

313. That the ultimate state is such as is the successive order from which it is formed and comes forth, is a canon . . .

—<sup>2</sup>. That all those things which precede in minds form series, and that the series are collected together, one beside another, and one after another, and that these simultaneously compose the ultimate, is as yet unknown in the world; but as it is a Truth from Heaven, it is here adduced; for by means of it there is laid open what influx operates, and the nature of the ultimate, in which the above-mentioned series, successively formed, coexist.

314<sup>3</sup>. See HAND, here.

355<sup>4</sup>. As the ultimate operation of the soul in the body with two consorts is into the ultimates of love there, and these depend upon the state of the soul, it is evident whence they have this perpetual (faculty).

389. In relation to spiritual things there is no predication of what is extended . . . hence it is that whatever proceeds from the Lord is in an instant from primes in ultimates.

441<sup>5</sup>. After the delights of scortatory love have been removed . . . the spirit enters chaste into the body, and infils their bosoms with the deliciousnesses of its bliss, and from the bosoms infils also the ultimates of that love in the body; hence the spirit afterwards acts in full communion with these, and these do so with the spirit.

T. 565. The Sensuous is the ultimate of the life of man's mind, adhering and cohering with the five senses of his body.

757. That at this day is the last time of the Christian Church . . . Gen.art.

760. That this last time of the Christian Church is the very night in which former Churches have set. Gen.art.

Ad. 3/4445. In Heaven all the Angels ardently await the Last Day; for they think of nothing else.

D. 2712. From this it is evident that the last times are at hand. 280r. 3412. (3523, Des. They are when the equilibrium is perishing.)

2751. I have spoken with Spirits about the corporeal or material things of man, that they are the ultimates of order; that order extends itself from inmosts to ultimates; and that the ultimates are in man's natural mind, which is formed from the senses of the body, whence comes the memory of objects, which are material ideas; thus that order is not complete except in ultimates, which are the outermost vessels of all the interior things in succession which are insinuated by the Lord.

2917. To the ultimate of order, which is the body.

3022. With man is the ultimate of order . . .

4167<sup>2</sup>. The memory of man is their ultimate plane.

4605. The direction of the Lord is in primes and in ultimates; thence the mediates flow in their order. That ultimates are directed equally with primes, may be evident from . . . what has been said about fortune.

4839<sup>6</sup>. When they were told that the last-*postremi*-should be first, they concluded that they would sit in the last place while they were exercising command.

4847. Through the Divine Human of the Lord order has been restored down to the ultimate of life, which is the Sensuous; for the Divine successive order had perished in the ultimates, thus the Divine in the ultimate . . .

5151. For the inhabitants of this Earth are in ultimates . . .

5508. For all the interiors of man cease in their ultimates in the body, and this progressively from head to sole; nay, each degree of succession of each cupidity has its own ultimate determined in the body . . .

5552. Man, or the human race, is the ultimate, and is that in which Heaven ceases; because man has Heaven in himself, and corresponds to it: his Sensuous which is exhibited in the world is the ultimate itself, and therefore it is also the foundation upon which Heaven rests, as a house does upon its foundation; for there is a connection of all things from primes to ultimates; and the Sensuous of man is relatively fixed . . . Hence it is evident that while man lives in the world he acquires for himself a fixed plane, and that this therefore cannot be changed; whence it is that a man remains to eternity such as he has become in the world. He has this plane with him, but it is completely quiescent; but still his interiors cease in it . . .

5553. In order, therefore, that the Divine might rule all things . . . through primes and ultimates simultaneously, the Lord came into the world . . . and rose again with the Human even to the ultimates . . . for thus He could subjugate the Hells, and thus he could afterwards rule the Heavens and the earth, and no otherwise; for man had then completely receded in ultimates from the Heavens, so that the foundation then began to perish.

5608. The natural thought of man is the plane in which cease all things of angelic wisdom . . . Into this plane fall all things which the Angels are thinking. Hence [such as] is the plane, such also becomes their wisdom; or, as the ultimates are, so are the primes.

5615. It has been observed . . . that as the ultimates are directed by the Lord from the prior things, so also, conversely, are the prior things directed from the ultimates; and the Lord is the First and the Last, or in the prime and in the ultimate, in order that all things of Heaven might be thus directed; and therefore He became a Man, in order that He might be in ultimates also from Himself, and not from other men: hence He directs all things from the First and the Last, ultimates by means of prior things in Heaven, and prior things through Heaven from ultimates: hence the connection.

5616<sup>7</sup>. Natural Truths are in the place of a foundation: hence the thought is full of such ideas; and when a man is reading the Word he is in them. The plane



and ultimate is with an intelligent man, whether he is thinking about such things, whether he is thinking about other things, or whether he is asleep; for still it is with him . . . A number of men can together serve as a plane for one Angel. The Lord so disposes that what is absent in one may be in another . . .

[D.] 5814<sup>e</sup>. They can serve as ultimates in the Lord's Kingdom, which correspond to the shoes of the feet . . .

5934. The Lord infilled a number . . . with His Divine in ultimates: these did in like manner as the ultimate Divine, and thus He cast down many Societies . . .

E. 36. The Word as to the sense of the letter is Divine truth in ultimates. —.

41. That He rules all things from primes through ultimates, Sig and Ex.

—. By this (Human) therefore, the Lord is in ultimates; and as He has made these also Divine, He has introduced Himself into the Divine power of ruling all things from primes through ultimates.

66. For hairs are ultimates; for they grow from the ultimates with man; and in them the primes cease.

—<sup>3</sup>. His Divine in ultimates was His Human, which He made Divine even to the flesh and bones, which are the ultimates.

—<sup>6</sup>. Since he who is deprived of ultimates, is also deprived of the prior things.

69. 'His feet like fine brass . . . '=the ultimate of Divine order which is the Natural, full of Divine love.

—. For the Divine is in its fulness when in its ultimate . . .

81. 'I am the First and the Last' (Rev. i. 18) = who rules all things from primes through ultimates, and thus all things of Heaven. 113.

175<sup>2</sup>. The sense of the letter . . . serves as a basis . . . For all things which are in nature are ultimates of Divine order; and the Divine does not subsist in the middle, but flows down even to its ultimates, and thus subsists: hence it is that the Word is such in the letter . . .

278. The appearance in ultimates as to power and effect of Divine truth . . . Sig.

—. It is said in ultimates, because this appearance was before John when he was in the spirit, and he saw all things in ultimates. Ex.

328<sup>4</sup>. For the Divine operates from primes through ultimates; thus from Himself through those things which are from Himself in ultimates, which are in His Human.

395<sup>4</sup>. That by the mantle of Elijah the waters of Jordan were divided . . . signified the power of Divine truth in ultimates; for the waters of Jordan signified the first truths by which entrance is made into the Church, and these first truths are those which are in the ultimates of the Word.

405<sup>24</sup>. For whatever the Lord did in the world was representative, and whatever He spoke was significative: the reason He was in representatives and significatives . . . was that He might be in the ultimates of Heaven and of the Church, and at the same time in their

primes; and might thus rule and dispose ultimates from primes; and all the intermediates from primes through ultimates: representatives and significatives are in ultimates.

417<sup>8</sup>. In the ultimates (of the abodes of Spirits and Angels) are those who are not in any wisdom and intelligence.

—<sup>9</sup>. 'Moah' = those who are in the ultimates of the Word, of the Church, and of worship; and, in the opposite sense, those who adulterate them by turning them to themselves . . .

422<sup>15</sup>. For before the Lord's Advent, the Divine proceeded from His Divine which is called 'the Father,' but this did not reach to ultimates after the Church had been devastated.

440<sup>6</sup>. The reason Divine power is through truth from good in the Natural, is that the Natural is the ultimate, into which the interior things, which are things spiritual and celestial, inflow, and where they are simultaneously and subsist: they are therefore in fulness there, in which and from which is all Divine operation. Hence it is that Divine power is in the sense of the letter of the Word, because it is natural. . . From these things it may be evident whence it is that Ephraim is called 'the strength of the head of Jehovah.'

449<sup>2</sup>. Benjamin was born the last, because the Natural consisting of truth conjoined with good is the ultimate of the Church with man: for there are with man three degrees of life . . . and the ultimate degree is that in which are those who are in the Ultimate or First Heaven . . .

475<sup>17</sup>. All the Lord's miracles . . . were Divine; and the Divine always operates in ultimates from primes, and thus in what is full: ultimates are such things as appear in the world before the eyes . . .

—<sup>21</sup>. For Heaven is conjoined with man when man is in ultimates, that is, in such things as are in the world as to his natural man, and in such things as are in Heaven as to his spiritual man . . .

513<sup>19</sup>. That the Lord glorified His Human even to its ultimate, which is called the Natural and Sensuous . . . By 'the hands and feet' are signified the ultimates of man; in like manner by 'flesh and bones.' 581<sup>12</sup>.

543<sup>2</sup>. By the ultimate Sensuous of man is not meant the Sensuous of sight, hearing, smell, taste, and touch; for these are proper to the body; but the ultimate of thought and affection, which is first opened with infants; and which is such that they do not think anything, and are not affected with any objects than those which make one with the above-named senses; for infants learn to think through the senses, and to be affected with objects according to those things which have pleased the senses; and therefore the first Internal which is opened with them is the Sensuous which is called the ultimate Sensuous of man, and also the corporeal Sensuous. (Continued under SENSUOUS.)

559<sup>8</sup>. The reason sensuous scientifics . . . are so highly persuasive, is that they are the ultimates of the understanding; for the understanding ceases in them as in its ultimates . . .

581<sup>12</sup>. The ultimate Sensuous, which the Lord glorified . . . is signified by that 'brazen serpent . . .'

611. The last state of the Church, and the revelation of Divine truth then. Sig.

630<sup>5</sup>. To eat in that court the sanctified things . . . (signified that) all the appropriation of holy things is effected through ultimates . . .

654<sup>19</sup>. For the representatives were the ultimates of Heaven and the Church; and all the prior things, which are rational, spiritual, and celestial, enter into the ultimates and are in them; and therefore the Lord through those representatives was in ultimates; and as in ultimates there is all strength, therefore from primes through ultimates He subjugated all the Hells, and reduced into order all things in the Heavens: hence it was that the whole life of the Lord in the world was representative . . .

666<sup>4</sup>. For the ultimate of the life of man is in his Natural: this ultimate is as a basis to his interior and higher things; for these cease in the ultimate, and there subsist; and therefore unless there is life in the ultimate, the life is not full, thus neither is it perfect: and moreover the interior or higher things all coexist in the ultimate, as in their Simultaneous; hence such as is the ultimate, such are the interior or higher things; for these accommodate themselves to the ultimate, because it receives them.

684<sup>26</sup>. The Lord is called 'Jehovah' from the Divine in primes; and 'the Mighty One of Jacob' from the Divine in ultimates, in which Divine power is in its fullness.

717. Divine truths in the ultimate of order, which are the truths of the sense of the letter of the Word . . . adulterated and profaned. Sig. and Ex.

726<sup>5</sup>. That all power is simultaneously in ultimates; and that thence the Lord has infinite power from primes through ultimates. Ex. It shall first be told what is meant by ultimates. Primes are the things which are in the Lord, and which proximately proceed from Him; ultimates are those which are most remote from Him, which are in nature, and are the ultimates there. These are called ultimates, because spiritual things, which are prior, cease in them, and subsist and rest upon them as upon their bases; and therefore they are immovable. These are hence called the ultimates of Divine order. The reason why in ultimates there is all power, is that the prior things are simultaneously in them; for they coexist there in an order which is called simultaneous order; for there is a connection of all things from the Lord Himself through those things which are of Heaven and which are of the world down to these ultimates; and as in ultimates the prior things which successively proceed are simultaneously together, it follows that in ultimates from primes there is power itself: but the Divine power is power through the Divine proceeding, which is called Divine truth.

—<sup>6</sup>. It is from this that the human race is as it were the base of a column, or as it were the foundation to a palace, for the Heavens; consequently that the Heavens in order subsist upon those things which are of the Church with men in the world, thus upon Divine

truths in ultimates, which are Divine truths such as are of the Word in the sense of its letter. The nature of the strength in these cannot be described in a few words. Into these ultimates with man the Lord inflows from Himself, thus from primes, and rules, and holds together in order and in connection all things which are in the Spiritual World.

—<sup>7</sup>. As, then, Divine power itself resides in these ultimates, the Lord Himself came into the world, and became a Man, in order that He might be at the same time in ultimates as He is in primes, to the end that through ultimates from primes He might be able to reduce all things into order, which had become disordered; namely, all things in the Hells, and also in the Heavens. This was the reason of the Lord's Advent; for just before the Lord's Advent there was not any Divine truth in ultimates with men in the world . . . and hence there was not any basis for the Heavens; and therefore unless the Lord had come into the world, and had thus assumed an ultimate, the Heavens which were from the inhabitants of this Earth would have been translated elsewhere, and all the human race on this Earth would have perished in eternal death. But now the Lord is in His fullness, and thus in His omnipotence, on earth as in the Heavens, because He is in ultimates and in primes. Thus the Lord can save all who are in truths Divine from the Word, and in a life according to them; for with these He can be present and dwell in the ultimate truths from the Word, because the ultimate truths also are His, and are Himself because from Him, according to His words in John: 'He who hath My precepts, and doeth them, he it is who loveth Me, and My Father loveth him, and We will come to him, and will make abode with him' (xiv.21,23).

—<sup>8</sup>. The natural man is the receptacle of ultimates.

806<sup>3</sup>. These things could not have been presented in effect unless the Lord had assumed the Human: the reason is that the Lord performs such effects (as the Last Judgment, etc.) from primes through ultimates; for to act from primes through ultimates is to act from what is full: the very strength of the Divine power consists in ultimates; thus that of the Lord in His Human, because this is in the ultimate. This was one reason why the Lord came into the world. The other reason was that He might glorify His Human . . . for thus and no otherwise can the Hells be kept subjugated to eternity; for thus He acts to eternity from primes through ultimates, and in fullness; for thus His Divine operation reaches down to the ultimates in the world; whereas otherwise it would reach only to the primes in Heaven, and mediately through them and through the sequents, to ultimates, which are men; and therefore if these latter were to recede, as took place just before the Lord's Advent, the Divine operation with men would cease, and thus there would not be for them any means of salvation: the Divine operation of the Lord through the Human assumed in the world, is called His immediate influx down to ultimates.

822<sup>4</sup>. See WORK, here. 839.

928. 'The seven last plagues' (Rev.xv.1)=evils and falsities manifested in the whole complex, which have

completely devastated the Church as to all its goods and truths. . . 'Last'—as to all the goods and truths; for then is the last and what is consummated.

[E.] 1086<sup>5</sup>. Now as all the higher things store themselves in the lowest ones in simultaneous order, it follows that in the *ultimates* of the Word, which are of the sense of its letter, are all things of Divine truth and of Divine good even from their primes; and as all things of Divine truth and of Divine good are simultaneously in their *ultimate*, which is the sense of the letter of the Word, it is evident that there is the power of Divine truth, nay, the omnipotence of the Lord, in saving man; for when the Lord operates, He does not operate from primes through mediates into *ultimates*; but from primes through *ultimates*, and thus into mediates: hence it is that in the Word the Lord is called 'the First and the Last:' and hence it is that the Lord assumed the Human, which in the world was Divine truth, or the Word; and that He glorified it even to *ultimates*, which are the bones and the flesh, to the end that He should be able to operate from primes through *ultimates* from Himself; and not, as before, from man. This power in *ultimates* was represented by the hair with the Nazarites, as with Samson; for the hair corresponds to the *ultimates* of Divine truth.

1087<sup>2</sup>. As in the *ultimate* sense of the Word, which is called the sense of the letter, are all the interior things simultaneously . . . which are in the Words of the three Heavens . . . it may be evident from this that Divine truth in the sense of the letter of our Word is in its fulness. It is said in its fulness, because it contains in itself all the prior things even from the prime . . . the *ultimate* is what includes them . . . As the Word in *ultimates* is such, it follows that it is not the Word until it is in its *ultimate*, thus until it is in the sense of the letter: if it were not in this, the Word would be like a temple in the air, and not upon the earth; or like a man in flesh, and not at the same time in bones.

—<sup>3</sup>. As Divine truth in its *ultimate* is in its fulness, and also in its power—for when it is in it, it is simultaneously in all things—therefore the Lord never operates except from primes through *ultimates*, consequently in what is full; for He does not reform and regenerate man except by means of truths in *ultimates*, which are natural: it is from this that such as a man is in the world, such he remains to eternity . . . it is also from this that Heaven and Hell are from the human race, and that Angels have not been created immediately; for man in the world is in his fulness; and therefore he can be conceived and born there, and afterwards be imbued with knowledge, intelligence, and wisdom, and become an Angel.

—<sup>4</sup>. As the Lord operates all things from primes through *ultimates*, and in *ultimates* He is in His power and in His fulness, it therefore pleased the Lord to take on the Human, and become Divine truth, that is, the Word; and thus from Himself to reduce into order all things of Heaven and all things of Hell, that is, perform the Last Judgment: this the Lord could achieve from the Divine in Himself, which was in primes, through His Human, which was in *ultimates*; and not, as formerly, from His presence or abode in the

men of the Church; for these latter had completely removed themselves from the truths and goods of the Word, in which before there had been the habitation of the Lord with men. This was the primary reason for the Advent of the Lord into the world . . . Ath. 112. 129. 181.

1088<sup>2</sup>. Divine truth is that which is called the Holy; but it is not holy until it is in its *ultimate*: its *ultimate* is the Word in the sense of the letter . . . The reason is that this sense contains and includes all the holy things of Heaven and the Church . . .

1112<sup>3</sup>. The Divine Human (before He assumed the Human in the world) was not Divine down to *ultimates*: the *ultimates* are what are called 'the flesh and bones;' for these also were made Divine by the Lord when He was in the world. —<sup>4</sup>.

1207<sup>4</sup>. That nature has been created in order that the Spiritual may be terminated in it, follows from what has been said: that those things which are in the Spiritual World, are causes; and that those things which are in the natural world, are effects; and effects are termini. Universally there must be an *ultimate* where there is a prime; and as in the *ultimate* there coexist all the intermediates from the prime, the work of creation is perfect in *ultimates*. For the sake of this end the sun of the world has been created; and through the sun, nature; and at last—*ultimo*—the terraqueous globe, in order that there may be *ultimate* matters there, in which everything spiritual may cease, and in which creation may subsist . . . and for the end that all things may return thence to the Prime from which they are, which is effected through man.

—<sup>5</sup>. That intermediates coexist in *ultimates*, is evident from the axiom, that there is nothing in the effect which is not in the cause: and thus from the continuity of causes and effects from the prime down to the *ultimate*.

1210<sup>6</sup>. But as there is nothing which has not its *ultimate*, where it ceases and subsists, so also the Spiritual; this *ultimate* of it is in the Earth, in its lands and waters; and from this *ultimate* the Spiritual produces plants of all kinds . . .

1212<sup>3</sup>. For the Spiritual *a quo*, in mediates is alive; but in *ultimates* is not alive: in *ultimates* the Spiritual retains no more of what is alive than suffices to produce a likeness of what is alive: almost as in the human body, in the *ultimates* of which—which are produced from the Spiritual—there are cartilages, bones, teeth, and nails; in which what is alive, which is from the soul, is terminated.

1219<sup>5</sup>. The idea of state (which the Angels have), and the derivative idea of the appearance of space and time, is not given except in the *ultimates* of creation there, and from them. The *ultimates* of creation there are the earths upon which the Angels dwell: there appear spaces and times; and not in the spiritual things themselves from which the *ultimates* have been created; and not even in the affections themselves of the Angels, unless the thought from them reaches through to *ultimates*.

Ath. 49. Because all Divine operation reaches through the whole of order, from primes to *ultimates*, and there

operates; for in **ultimates** all things are together: on which account it has been shown that in **ultimates** there is strength, not from themselves, but from those things which are in the **ultimates** from the **primes**. Hence it is that there is strength in the sense of the letter of the Word. It is from this reason that the Lord has so often said that the Father in Him is He who does the works; and also, elsewhere, that He Himself does the works.

—<sup>e</sup>. The **ultimate** (at the time of the Flood) was the Divine in the remnant of the human race . . .

**De Verbo** 5<sup>e</sup>. For the Divine influx of the Lord through the Word is from **primes** through **ultimates**.

10<sup>2</sup>. Hence it is that the **ultimate** of the Word corresponds to the **ultimates** of man: the **ultimate** of the Word is the sense of the letter, and the **ultimate** of man is the hair of the head and of the beard.

**D. Love** iv. For the Divine which proceeds from the Lord is Divine from **primes** down to **ultimates**; the **ultimates** are those things which are also called **bony**, which are the flesh and bone: that these also were made Divine by the Lord, He taught His disciples,—(that He has flesh and bone, which a Spirit has not (Luke xxiv. 39); and still He entered through closed doors; and became invisible; which manifestly testifies that also the **ultimates** of men in Him had been made Divine; and that thence there is a correspondence with the **ultimates** of man.

xix<sup>e</sup>. Thus the will of man is living endeavour in man, and acts in **ultimates** by the media of the fibres and nerves . . .

—<sup>2</sup>. For there cannot be any endeavour with man, or will, unless it is also in **ultimates**; and as it is in **ultimates**, it is in interior act; but this act is not perceived by anyone . . . because it comes forth in his spirit.

**D. Wis.** viii<sup>3</sup>. The reason (an angelic) mind cannot be formed except in man, is that all Divine influx is from **primes** into **ultimates**; and, through the connection with **ultimates**, into **mediates**; and thus does the Lord connect all things of creation, wherefore also He is called 'the First and the Last.' This also was the reason why He came into the world, and put on a human body, and also glorified Himself therein, in order that from **primes** and at the same time from **ultimates** He might rule the universal Heaven and the universal world. It is the same with every Divine operation: and that it is so is from the fact, that all things coexist in **ultimates**; for all things which are in successive order are there in simultaneous order; and therefore all things which are in the latter order are in continual connection with all things which are in the former order; from which it is evident that the Divine in the **ultimate** is in its fullness . . . Hence it is evident that all creation has been effected in **ultimates**; and that all Divine operation passes through to **ultimates**, and there creates and operates.

— That an angelic mind is formed in man, is evident from . . . [the fact] that it is from a law of Divine order, that all things should return from **ultimates** to the prime from which they are . . . —<sup>5</sup>, Ex.

xii. That by His Divine love and by His Divine wisdom the Lord animates all things in Heaven and all things in the world down to their **ultimates**; some that they may live, and some that they may be and come forth. Gen. art.

2<sup>2</sup>. The Sun of the Spiritual World regards **ultimates** from **primes**; and the sun of the natural world regards **ultimates** from the **mediate**.

5<sup>3</sup>. A natural origin has been added in order that they may be at the same time material and fixed, for the sake of the end of the procreation of the human race, which is not possible except in **ultimates**, where there is what is full.

— The Sun of Heaven, in which is the Lord, is the common centre of the universe; and all things of it are circumferences and circumferences even to the **ultimate** one; and He rules these circumferences from Himself alone as one continuous thing; but the middle ones from the **ultimate** ones . . .

**Can.** God vii. 3. These progressions of ends go from **primes** to **ultimates**; and return from **ultimates** to **primes**; and they go and return by periods, which are called the circles of things.

9. Thus there is a linked connection of all things in the universe, from **primes** to **ultimates**, and from **ultimates** to **primes**.

**Redemp.** viii. 10. All the operation of God takes place from **primes** through **ultimates**, thus from His Divine through His Human. Hence it is that God is the First and the Last.

11. That in the **ultimates** of God all Divine things are simultaneously together; thus in our Lord Jesus Christ are all things of His Father.

### Last. *Perdurare.*

See DURATION.

**Can.** God iv. 12. (The objects in the Spiritual World) last so long as [those there] are in that affection . . .

### Last. *Postremus, Postremitas.*

A. 6337. 'I will tell you what shall happen in the last of the days' (Gen. xlix. 1) = the quality of the state of the Church . . . in the last-*ultimum*-of the state; namely, in that in which truths and goods in general, when they are in their order, are together-*simul*.

E. 365<sup>15</sup>. 'For the last to the man is peace' (Ps. xxxvii. 37) . . . 'The last' = the end when there is peace.

### Last Judgment. *Ultimum Judicium.*

See under JUDGE.

A. 900. 'Three' and 'seven' are most sacred, because they are both predicated of the **Last Judgment**, which will come on the third or the seventh day. It is the **Last Judgment** with everyone when the Lord comes, both in general and in particular; namely, there was a **Last Judgment** when the Lord came into the world; there will be a **Last Judgment** when He will come in glory; there is a **Last Judgment** when He comes to every man whatever in particular; and there is a **Last Judgment** for everyone when he dies. This **Last Judgment**

ment is the third and the seventh day, which is holy to those who have lived well, but not holy to those who have lived evilly . . .

[A.] 931<sup>2</sup>. As to those who believe that the end of the earth will be the same as the **Last Judgment** treated of in the Word . . . in this they are mistaken. For there is a **Last Judgment** of every Church when it has been devastated, or when there is no longer any faith in it. The **Last Judgment** of the Most Ancient Church was when it perished, as in its last posterity immediately before the Flood. It was the **Last Judgment** of the Jewish Church when the Lord came into the world. There will also be a **Last Judgment** when the Lord will come in glory; not that the earth and the world will then perish, but that the Church perishes. But then a New Church is always resuscitated by the Lord . . .

—<sup>3</sup>. Moreover there is a **Last Judgment** with every man when he dies; for then, according to the things which he has done in the body, he is judged either to death or to life. That nothing else is meant by 'the consummation of the age,' 'the end of days,' or 'the **Last Judgment**,' and consequently not the destruction of the world, is clearly evident from the Lord's words in Luke: 'In that night there shall be two in one bed, the one shall be taken, and the other left. Two shall be in the field, the one shall be taken, and the other left' (xvii. 34-36); where the last time is called 'night,' because there is no faith, that is, charity; and it is said that they 'shall be left,' by which is clearly indicated that the world will not then perish.

1850. According to the internal sense, by the '**Last Judgment**' is meant the last time of the Church; by 'the heaven and earth which will perish' is meant the Church as to internal and external worship, which becomes no Church when there is no charity.

—<sup>2</sup>. It was the **Last Judgment** of the Most Ancient Church when all charity and faith ceased, which took place immediately before the Flood: the Flood itself . . . was the **Last Judgment** of that Church; then perished heaven and earth, that is, the Church; and a new heaven and a new earth were created, that is, a new Church, which was called the Ancient Church. This Church also had its last time, namely, when all charity became cold, and all faith was darkened, which was about the time of Eber. This time was the **Last Judgment** of that Church, which was the heaven and earth which perished.

—<sup>3</sup>. The new heaven and the new earth was the Hebrew Church. This also had its last time, or **Last Judgment**, when it became idolatrous; and therefore a new Church was raised up, and this with the descendants of Jacob, which was called the Jewish Church, which was no other Church than a Church representative of charity and faith . . . Of this so-called Church it was the last time, or **Last Judgment**, when the Lord came into the world; for then the representatives ceased; namely, the sacrifices and like rites, in order to the cessation of which they were cast out of the Land of Canaan.

—<sup>4</sup>. After this, a new heaven and a new earth were created, namely, a new Church, which is to be called the Primitive Church . . . and which at first was in charity and faith. Concerning the destruction of this Church,

prediction is made by the Lord in the Evangelists, and by John in the Revelation, which destruction is what is called 'the **Last Judgment**;' not that now heaven and earth will perish, but that a New Church will be raised up in a certain region—*terrarum orbe*, this one remaining in its external worship, as the Jews do in theirs, in whose worship it is sufficiently known that there is nothing of charity and faith, that is, nothing of the Church.

—<sup>5</sup>. These things in general concerning the **Last Judgment**. In particular, it is the **Last Judgment** of everyone immediately when he dies; for he then passes into the other life, in which, when he comes into the life which he had in the body, he is judged either to death or to life. There is also a **Last Judgment** in singular. With the man who is being judged to death, each and all things condemn him; for there is nothing, however minute, in his thought and will, which is not like his **Last Judgment**, and which does not draw him to death. With the man who is being judged to life, in like manner, each and all things of thought and will with him have an image of his **Last Judgment**, and bear him to life . . . These are the things which are signified by 'the **Last Judgment**.'

2117. On the **Last Judgment**. Gen. art.

— . What the **Last Judgment** is, few at this day know; they suppose that it will come with the destruction of the world . . . and that then for the first time the dead will rise again, and will be presented before the **Judgment**; and then the evil will be cast into Hell, and the good will ascend into Heaven. These conjectures are from the propheticals of the Word, where mention is made of a new heaven and a new earth, and also of the New Jerusalem . . .

2118. By 'the **Last Judgment**' is meant the last time of the Church; and also the last of everyone's life. As concerns the last time of the Church, it was the **Last Judgment** of the Most Ancient Church . . . when their posterity perished, the destruction of whom is described by the Flood. It was the **Last Judgment** of the Ancient Church . . . when almost all who were of that Church became idolaters, and were dispersed. It was the **Last Judgment** of the Representative Church . . . when the ten tribes were carried away into captivity and were dispersed among the nations; and then the Jews, after the Lord's Advent, were driven out of the Land of Canaan, and were dispersed into the universal world. It is the **Last Judgment** of this Church, which is called Christian, which is meant in . . . the Revelation by 'the new heaven and the new earth.' 4333.

2119. That the last of the life of every man, when he dies, is the **Last Judgment** to him, is not hidden from some, but still few believe it. Yet it is a constant truth that every man after death rises again into the other life, and is presented before the **Judgment**. This **Judgment** is thus circumstanced. As soon as his corporeal things become cold, which takes place after a few days, he is resuscitated by the Lord by means of celestial Angels, who at first are with him. But when he is such that he cannot be with these, he is received by Spiritual Angels, and successively afterwards by good Spirits; for . . . as his desires follow him, he who has led an evil life cannot stay long with Angels and good

Spirits, but successively separates himself from them, and this until he comes to Spirits of like life to that which he had in the world. It then appears to him as if he were in the life of his body; in itself also it is a continuation of the life. From this life his Judgment begins. They who have led an evil life, in process of time descend into Hell; they who have led a good life, are by degrees elevated by the Lord into Heaven. Such is the Last Judgment of each one. 4527<sup>2</sup>. 4663. 4807.

2120. The things the Lord spoke concerning the last times . . . = the state of the Church, and its quality at the time of its Last Judgment. Ex.

2121. That the Last Judgment is at hand, cannot be so evident on earth and within the Church, as it is in the other life . . . The World of Spirits is at this day full of evil Genii and evil Spirits . . . and so also is the interior sphere of that World, where those are who have been interiorly evil, as to the intentions and ends. This in like manner is at this day so filled up, that I have marvelled that there could ever be so great a multitude; for they are not all cast down into the Hells in a moment, because it is according to the laws of order that every such person should return into his own life which he had in the body, and thence by degrees be carried down into Hell . . . Hence those Worlds of Spirits are filled up with . . . such . . . and by these the Souls who come from the world are frightfully infested; and besides, the Spirits who are with man . . . are excited more than before to inject malignant things into man, so much so that the Angels . . . can scarcely avert them, but are compelled to inflow into man more remotely. From this it may be manifestly evident in the other life that the last time is at hand. 2122. 2123. 2126.

2127. In the other life there sometimes appears a kind of Last Judgment before the evil, when their Societies are being dissociated; and before the good, when they are being intrmitted into Heaven. 2128, Des. 2129, Des. 2130, Des.

2441. 'The sun went forth upon the earth' (Gen. xix. 23) = the last time, which is called the Last Judgment. Ex.

3353. Hence it is evident that the Last Judgment is nothing else than the end of the Church with one nation, and its beginning with another; which end and which beginning come forth when there is no longer any acknowledgment of the Lord, or, what is the same, when there is no faith. There is no acknowledgment or no faith when there is no charity . . . That then is the end of the Church, and its translation to others, is perfectly evident from all those things which the Lord Himself has taught and predicted in the Evangelists concerning that last day, or concerning the consummation of the age. Ill. and Ex.

3934<sup>8</sup>. As in the works of the external man there thus comes forth the life of the internal man, the Lord, when treating of the Last Judgment, in Matt. xxv. 32-46, enumerates nothing else than works.

4057. See CONSUMMATION, here. 4059. 4231<sup>2</sup>.

4230. When the end of the old Church and the

beginning of the new one are at hand, then it is the Last Judgment . . .

6895. 'To visit' = the Advent of the Lord, which precedes the last time of the Church, which time is called in the Word 'the Last Judgment.'

8211<sup>4</sup>. As 'morning' = the state of the enlightenment and salvation of the good, and the state of thick darkness and destruction of the evil, therefore also 'morning' = the time of the Last Judgment, when those who are in good are to be saved, and those who are in evil will perish; consequently it = the end of a former Church, and the beginning of a new Church, which are signified in the Word by 'the Last Judgment.' Refs. and Ill.

10622. The rejection of the evil into Hell, and the salvation of the good then, is that which is called 'the Last Judgment.'

10758<sup>8</sup>. When they are not thinking about the Last Judgment, they believe that they will live as men immediately after death; but as soon as thought about the Last Judgment inflows, this idea is changed into a material idea concerning their earthly body . . . D 5196.

H. 312. Believes that no man comes into Heaven or into Hell before the time of the Last Judgment . . . J. 15.

J. Title. On the Last Judgment, and on Babylon Destroyed: thus that all things which have been foretold in the Apocalypse, are at this day fulfilled. From things heard and seen.

1. That the destruction of the world is not meant by the day of the Last Judgment. Gen.art.

— They who have not known the spiritual sense of the Word, have understood nothing else than that at the day of the Last Judgment all things which appear in the world before the eyes will be destroyed; for it is said that the heaven with the earth will then perish, and that God will create a new heaven and a new earth . . . But it is so said in the sense of the letter of the Word, because the sense of the letter of the Word is natural, and is in the ultimate of Divine order, where each and all things contain a spiritual sense in them . . . But let them now know that the heaven which is visible before the eyes will not perish, nor the habitable earth, but that both will remain; and that by 'a new heaven and a new earth' is meant a New Church, both in the Heavens and on earth . . .

6. They who have adopted (the above-mentioned) faith concerning the Last Judgment . . . believe . . . that the generations and procreations of the human race will afterwards cease . . . But as the destruction of the world is not meant by the day of the Last Judgment . . . it follows that the human race will remain, and that the procreations will not cease. Fully ex.

28. That the Last Judgment will be where all are together, thus in the Spiritual World, and not on earth. Gen.art.

— It is believed concerning the Last Judgment, that the Lord will then appear in the clouds of heaven with the Angels in glory, and that He will raise up all who have lived since the beginning of the creation . . .

and will clothe the souls with their bodies, and . . . will judge those who have acted well to . . . Heaven, and those who have acted evilly, to . . . Hell. This faith is in the Churches from the sense of the letter of the Word, and could not be taken away so long as it was unknown that there is a spiritual sense in each thing which is said in the Word . . .

[J. 28]². (Thus) by these words is meant that the Lord, when it is the end of the Church, will open the spiritual sense of the Word, and thus the Divine truth, such as it is in itself; and thus that this is the sign that the **Last Judgment** is at hand.

29. That the **Last Judgment** will come forth in the Spiritual World, and not in the natural world or on earth, is evident from the two articles which preceed, and also from those which follow . . . In the articles which follow, it will be shown that the **Last Judgment** has been already accomplished.

33. That the **Last Judgment** comes forth when it is the end of the Church; and that it is the end of the Church when there is no faith because there is no charity. Gen.art.

— . There are many reasons why the **Last Judgment** comes forth when it is the end of the Church. The primary one is that then there begins to perish the equilibrium between Heaven and Hell, and together with the equilibrium the very freedom of man; and when the freedom of man perishes, he can no longer be saved . . .

34°. As at the end of the Church evil increases over good, all are then judged by the Lord, and the evil are separated from the good, and all things are reduced into order, and a New Heaven is established, and also a New Church on earth, and thus the equilibrium is restored. This, then, is what is called the **Last Judgment**.

45. That the **Last Judgment** has been accomplished. Gen.art.

— . It has been shown above that the **Last Judgment** does not come forth on earth, but in the Spiritual World, where all are together from the beginning of the creation; and this being the case it cannot come to the Knowledge of any man when the **Last Judgment** has been accomplished; for everyone is expecting it on earth . . . Therefore . . . it has been given me to see with my eyes that the **Last Judgment** has now been accomplished, and that the evil have been cast into the Hells, and the good elevated into Heaven, and thus that all things have been reduced into order, and thence the spiritual equilibrium has been restored . . .

—². In what way the **Last Judgment** has been accomplished, it has been given me to see from beginning to end, and also in what way Babylon has been destroyed, and also in what way those who are meant by 'the dragon' have been cast into the abyss; and also in what way a New Heaven has been formed, and a New Church established in the Heavens, which is meant by 'the New Jerusalem.' . . . This **Last Judgment** commenced at the beginning of the preceding year, 1757, and was fully accomplished by the end of that year.

46. But it is to be known that the **Last Judgment** has been effected upon those who had lived from the Lord's time to this day; but not upon those who had

lived before. For in this Earth there had been a **Last Judgment** twice before; one, which is described in the Word by the Flood; and the other by the Lord Himself when He was in the world; and which is also meant by the Lord's words: 'Now is the **Judgment** of this world, now is the prince of this world cast out of doors' (John xii.3). Further ill.

—³. The reason there has been in this Earth a **Last Judgment** twice before, is that every **Judgment** comes forth at the end of the Church . . . and in this Earth there have been two Churches, the first before the Flood, and the second after the Flood . . . The **Last Judgment** of the (former Church) is described by the Flood . . . Ex.

—³. The second Church, which was after the Flood . . . extended through much of the Asiatic world, and was continued with the descendants of Jacob. Its end was when the Lord came into the world; and by Him a **Last Judgment** was then effected upon all from the first establishment of that Church, and at the same time upon those left from the first Church . . .

—°. The third Church on this Earth is the Christian one; upon this, and at the same time upon all who from the Lord's time had been in the first Heaven, there has been effected a **Last Judgment**, which is now treated of.

47. In what way this **Last Judgment** has been effected cannot be described in special in this little Work, because the things are many, but they will be described in the Explication upon the Apocalypse. For the **Judgment** has been accomplished not only upon all who have been of the Christian Church, but also upon all who are called Mohammedans, and also upon all the gentiles in this world; and it has been effected in this order: first, upon those who had been of the Papal religion; then upon the Mohammedans; afterwards upon the gentiles; and lastly upon the Reformed. Concerning the **Judgment** upon those who had been of the Papal religion, see the following article concerning Babylon destroyed; concerning the **Judgment** upon the Reformed, see the article on the former Heaven which has passed away; but concerning the **Judgment** upon the Mohammedans, and upon the gentiles, some things shall be said in this article.

48. The arrangement of all the nations and peoples upon whom the **Judgment** has been effected in the Spiritual World was seen to be as follows. In the middle those appeared collected who are called the Reformed; and there also distinct, according to their countries. The Germans were there towards the north; the Swedes were there towards the west; the Danes in the east; the Dutch towards the east and south; the English in the middle. All round this Middle, where all the Reformed were, there appeared collected those who were of the Papal religion, the greatest part in the western quarter, some in the southern. Beyond these were the Mohammedans, also distinct according to their countries, all then appeared in the south-west. Beyond these were congregated the gentiles in a vast number, who thus constituted the compass itself. Outside of these there appeared as it were a sea, which was the boundary.

49. (These words)=that the Lord will separate those who are in truths and at the same time in good, from

those who are in truths and not in good ; (for these are signified by 'the sheep and the goats'). Upon no others has the **Judgment** been effected ; for the evil who were in no truths were already in the Hells ; for thither are cast all the evil after death, thus before the **Judgment**, who at heart deny the Divine, and reject from faith the truths of the Church. Of those who had been in truths and not in good had been the former Heaven which passed away ; and of those who are in truths and at the same time in good has been formed a New Heaven.

50. As to the **Judgment** upon the Mohammedans and gentiles, it was effected as follows. The Mohammedans were brought from their places, where they had been congregated . . . by a way round the Christians ; from the west, through the north, to the east, even to the confines of the south ; and on the way the evil were separated from the good : the evil were cast into marshes and lakes ; many were also dispersed into a certain desert which was beyond ; but the good were led through the east to a land of great space near the south, and dwelling-places were there given them . . .

51. The **Judgment** upon the gentiles was effected in almost a like manner, but . . . they were brought only part of the way, into the west, where the evil were separated from the good ; and the evil were there cast into two great gulfs . . . but the good were brought above the Middle where the Christians were, towards the land in the eastern quarter where the Mohammedans were, and were allotted dwelling-places behind them ; and further, to a great extension, into the southern quarter . . .

—5. The **Judgment** upon so great a multitude was effected in a few days ; for everyone, when let into his own love and his own faith, is at once designated, and is carried to his like.

59. Why (the Babylonians) were tolerated to the day of the **Last Judgment**. Gen.art.

—4. Hence it is that there were tolerated all who had been such from the time of the commencing Christian Church up to the day of **Judgment** . . .

—5. But it is to be known that only those were preserved who suffered themselves to be kept in bonds by laws both civil and spiritual, since these could be in Society together. But those were not preserved who could not be kept in bonds by these laws : these were cast into Hell long before the day of the **Last Judgment** ; for the Societies are continually purified and defended from such.

—6. In like manner . . . those who are interiorly good . . . are by turns sent, before the **Judgment**, to the places of instruction . . . and are taken up thence into Heaven . . .

61. After visitation, destruction took place ; for visitation always precedes. Visitation is the exploration of their quality, and also the separation of the good from the evil ; and the good are taken away thence, and the evil are left behind. These things having been done, prodigious earthquakes took place, from which they observed that the **Last Judgment** was at hand, and trembling seized on them all. Then those who dwelt in the Southern Quarter, especially those in the great city there, were seen running hither and thither ;

some that they might betake themselves to flight ; some that they might hide themselves in the crypts ; some in the cellars and pits where their treasures were ; and some carried out thence whatever came to hand. But after the earthquakes, there burst forth an ebullition from below, which overturned all things in the city and in the circumjacent tract. After the ebullition, there came a vehement wind from the east, which laid bare, shook, and overthrew all things to their foundations ; and then all who were there were led forth out of every place, and out of every retreat, and they were cast into a sea, the waters of which were black. Those who were cast into it amounted to many myriads. Afterwards, from that whole tract there went up a smoke, like that after a conflagration ; and finally a dense dust, which was carried off by the east wind to the sea, and strewn over it ; for their treasures had been turned into dust, and all those things which they had called holy, because possessed by them. . . Lastly, there was seen as it were a blackness flying over that whole tract, which, when looked at, appeared like a dragon ; a sign that the whole of that great city and the whole of that tract had become a desert.

—5. But those who were in the Council . . . were not cast into the black sea, but into a gulf which opened itself lengthwise, and deep down, beneath and around them. Thus was the **Last Judgment** accomplished upon the Babylonians in the southern quarter.

—6. But the **Last Judgment** upon those who were in front in the Western Quarter, and upon those who were in the Northern Quarter, where also there was a great city, was thus effected. After prodigious earthquakes, which convulsed all things down to the bottom . . . an east wind went forth from the south, through the west, into the north, and laid bare all that region ; first that region which was in front in the western quarter, where those who had lived in the dark ages dwelt underground ; and afterwards the great city, which was extended from that quarter all through the north to the east ; and, when these had been laid bare, all things appeared. But as there were no such great treasures there, there was not seen any boiling up, and fire and brimstone consuming the treasures, but only an overturn and destruction, and then an exhalation of all things into smoke ; for the east wind advanced, in going and returning, and overthrew and destroyed, and also took away. The monks, together with the common people, were led forth to the number of many myriads, and were partly cast into the black sea, on that side of it which looks to the west ; partly into the great southern gulf, mentioned above ; partly into the western gulf ; and partly into the Hells of the gentiles . . . A smoke was also seen ascending thence, and advancing as far as the sea, and flying over it, and spreading a black crust over it ; for that part of the sea into which they had been cast, was encrusted with the dust and smoke into which their dwelling-places and riches were reduced ; and therefore that sea no longer appeared to the sight, but in its place as it were a mere blackness, beneath which is their Hell.

—8. The **Last Judgment** upon those who dwelt upon the mountains in the Eastern Quarter . . . was thus accomplished. Those mountains were seen to



subside into the deep, and all those who were upon them were swallowed up. And he whom they had placed upon one of the mountains there, and whom they proclaimed to be God, was seen to become black, and then fiery, and together with them was cast down headlong into Hell. For the monks of the various orders who were upon those mountains, had said that he was God, and that they were Christ; and, wherever they went, they carried with them the execrable persuasion that they were Christ.

[J. 61]<sup>P</sup>. Lastly, there was effected the **Judgment** upon those who dwelt more remotely in the Western Quarter, and upon mountains there, who are meant by 'the woman sitting on the scarlet beast, which had seven heads which were seven mountains.' Their mountains were also seen; some of them opened in the middle, where a huge gulf was made which was drawn round into a spiral, and those who were upon them were cast into it. Some of the mountains were torn up from their foundations, and were completely inverted, so that what had been the highest there became the lowest. Those who were thence in the plains were inundated as with a flood, and covered over; but those who were with them from the other Quarters were cast into the gulfs.

— But the things here told are only a few of all which I have seen; more will be given in the Explication upon the Apocalypse. These things were effected and completed in the beginning of the year 1757.

—<sup>30</sup>. As to the gulfs into which they were all cast, except those who were cast into the black sea, they are many. Four have been disclosed to me. Ennm. The gulfs and the sea are their Hells . . .

64. As the **Last Judgment** has now been accomplished, and by it all things have been reduced by the Lord into order, and all who were interiorly good have been taken up into Heaven, and all who were interiorly evil have been cast down into Hell, it is henceforth no longer allowed as it had been before that they should consociate below Heaven and above Hell; nor that (the Babylonians) should have anything in common with others; but as soon as they come thither . . . they are completely separated, and, after some time passed in the World of Spirits, they are carried into their places . . .

66. See FORMER HEAVEN, here. 67. 69. 70. 71.

67<sup>2</sup>. Hence it is that a **Last Judgment** has been effected twice before upon the inhabitants of this Earth, and now for a third time.

69. The First Heaven was composed of all those upon whom the **Last Judgment** has been effected; for it has not been effected upon those who were in Hell, nor upon those who were in Heaven, nor upon those who were in the World of Spirits . . . and not upon any man still living; but solely upon those who had made for themselves a resemblance of Heaven . . .

72. How the First Heaven passed away, has been described before, where it treated of the **Last Judgment** upon the Mohammedans, and upon the gentiles, and upon the Papists . . . It remains for something to be said about the **Last Judgment** upon the Reformed . . . for, as above said, the **Judgment** has not been effected upon any others than those of whom was the First

Heaven. After these latter had been visited, and had been let into their interiors, they were distributed and divided into classes according to their evils and the derivative falsities, and according to their falsities and the derivative evils; and they were cast into Hells corresponding to their loves. Their Hells were on every side around the Middle; for the Reformed were in the Middle . . . Those who were not cast into Hells, were cast out into deserts; but some were sent down into the plains in the southern and northern quarters, in order that they might form Societies, and be instructed and prepared for Heaven. These are they who were preserved. But the way in which all these things were accomplished, cannot be here described in special, for the **Judgment** upon these lasted longer, and was effected successively, by turns; and as there were then seen and heard many things worthy of mention, I will present them in their order in the Explication upon the Apocalypse.

73. On the state of the world and of the Church after (the **Last Judgment**). Gen.art.

— It will be quite like what it has been heretofore; for that great change which has been effected in the Spiritual World does not induce any change on the natural world as to the external form; and therefore henceforth there will equally be civil things as before; there will be peaces, treaties, and wars, as before; and all other things which belong to societies in general and in special. . . But as concerns the state of the Church, this it is which hereafter will not be the same; it will indeed be similar as to the external appearance, but it will be dissimilar as to the internal appearance. As to the external appearance there will be divided Churches as before; their doctrines will be taught as before; in like manner religious things with the gentiles; but henceforth the man of the Church will be in a freer state of thinking about the things of faith, thus about the spiritual things which are of Heaven; because spiritual freedom has been restored; for all things have now been reduced into order in the Heavens and in the Hells; and thence inflows all thought concerning Divine things, and against Divine things . . . But this change of state is not observed by a man in himself, because he does not reflect upon it, nor does he know anything about spiritual freedom, nor about influx . . .

74. I have spoken various things with the Angels concerning the state of the Church hereafter; who have said that things to come they know not, because to know things to come is of the Lord alone; but that they do know that that slavery and captivity in which the man of the Church has been heretofore has been taken away; and that now from restored freedom he is better able to perceive interior truths, if he wants to perceive them; and thus to become interior, if he wants so to become: but that they have small hope of the men of the Christian Church; but much hope of some nation remote from the Christian world, and removed from the infesters thence; which nation is such that it can receive spiritual light, and become a celestial spiritual man; and they have said that at this day interior Divine truths are being revealed among that nation, and are also being received in spiritual faith, that is, in life and in heart, and that they adore the Lord.

C. J. 1. That the **Last Judgment** has been accomplished. Gen.art.

2. The reason the **Last Judgment** continues to be treated of, is especially that it may be known what was the state of the world and of the Church before the **Last Judgment**, and what the state of the world and of the Church has become after it; and also in what way the **Last Judgment** has been accomplished upon the Reformed.

3. (The general opinion concerning the day of the **Last Judgment** in the Christian world stated.)

—e. (It may thus be seen) that the **Last Judgment** will not be in the natural world, but in the Spiritual World. 5<sup>e</sup>.

5<sup>e</sup>. And that when the **Last Judgment** takes place, it must be revealed for the sake of faith in the Word.

8. On the state of the world and of the Church before the **Last Judgment**, and after it. Gen.art.

10. As these had lived in externals as Christians, they were conjoined with the Angels of the Ultimate Heaven . . . On account of this conjunction they could not but be tolerated; for to separate them before the **Last Judgment** would have been to inflict injury on those who were in the Ultimate Heaven. Sig.

11. That before the **Last Judgment** was effected upon them, much of the communication between Heaven and the world, thus between the Lord and the Church, was intercepted. Gen.art.

12. That hence it is that after the **Last Judgment** had been accomplished, and not before, revelations were made for the New Church.

—<sup>3</sup>. That the state of the world and of the Church before the **Last Judgment** was like evening and night, but after it like morning and day. Gen.art.

14. On the **Last Judgment** upon the Reformed. Gen.art.

16. Upon whom from the Reformed the **Last Judgment** was effected. Gen.art.

— The **Last Judgment** was effected upon no others from the Reformed than upon those who in the world had professed God, had read the Word, had heard preachings, had attended the sacrament of the Supper, and had not neglected the solemn rites of the worship of the Church; and yet had accounted as allowable, adulteries, various kinds of theft, lies, revenges, hatreds, and the like. These, although they had professed God, made sins against Him of no account. They had read the Word, and still had made of no account the precepts of life therein; they had heard preachings, and had attended nothing to them; they had gone to the sacrament of the Supper, and still had not abandoned the evils of their former life; and they had not neglected the solemn rites of worship, and still had not at all amended their life. Thus they had lived in externals as if from religion, and yet in internals they had had no religion. These are they who are meant by 'the dragon' in the Apocalypse . . . The same are meant also by 'the he-goats' in Matt.xxv.

17. Upon all these from the Reformed was the **Last Judgment** effected; but not upon those who had not believed in God, who had despised the Word, and had

at heart rejected the holy things of the Church; for all these, when they came from the natural world into the Spiritual World, had been cast into Hell.

19. While they remained (in their imaginary Heavens) the interiors of their minds were closed up, and the exteriors were opened; so that their evils, by which they made one with the Hells, did not appear. But when the **Last Judgment** was at hand, their interiors were uncovered, and then they appeared before all in their real quality; and as they then acted as one with the Hells, they could no longer simulate a Christian life, but from delight rushed into evils and disgraceful acts of every kind, and were turned into devils, and also appeared as they do; some black, some fiery, and some livid like corpses . . .

22. From these things it may be evident upon which of the Reformed it was that the **Judgment** was effected; that it was not upon those who were in the Middle; but upon those who were around it . . .

23. On the signs and visitations before the **Last Judgment**. Gen.art.

— There was seen above those who had made themselves seeming Heavens, as it were a cloud, which appeared from the presence of the Lord in the angelic Heavens which were above them, especially from His presence in the Ultimate Heaven, lest, on account of the conjunction, any of them should at the same time be taken away, and should perish. The higher Heavens were also brought down nearer to them, by means of which the interiors of those upon whom the **Judgment** was about to come were uncovered; on the uncovering of which they no longer appeared like moral Christians, as before, but like demons. They were uproarious and quarreling together about God, the Lord, the Word, faith, and the Church; and as the concupiscences to evils were also then let out into freedom, they rejected all these things with contempt and ridicule, and rushed into disgraceful acts of every kind. Thus was the state of these heaven-dwellers changed. Then at the same time vanished all their splendid things, which they had made for themselves by arts unknown in the world: their palaces were turned into vile cottages; their gardens into pools; their temples into ruins; and the very hills upon which they dwelt, into rough sharp stones, and into other like things which corresponded to their flagitious minds and cupidities. . . These were the signs of the coming **Judgment**.

24. As the uncovering of their interiors increased, so the order among those who dwelt there was changed and inverted; those who had most prevailed in reasonings against the holy things of the Church, burst into the middle, and assumed the dominion; and the rest, who had less prevailed in reasonings, withdrew to the sides, and acknowledged those who were in the middle as their Angel guardians. Thus did they bind themselves together into external forms-facies-of Hell.

25. Round about these changes of their state, there took place various concussions of the dwellings and lands with them, which were followed by earthquakes, great according to their turning away; and here and there also the earth yawned open towards the Hells which were beneath them, and thus there was opened

communication with those Hells; exhalations were then seen rising up as of smokes mingled with sparks of fire. These also were signs which preceded; and which are also meant by the Lord's words concerning the consummation of the age and of the **Last Judgment** then . . . 'Nation shall be stirred up against nation: there shall be great earthquakes in divers places: signs also from Heaven, terrible and great. And there shall be distress of nations, the sea and the salt water roaring.'

[C.J.] 26. Visitations also were made by the Angels . . . The Angels exhorted them to desist, and denounced destruction upon them if they did not. At the same time they sought out whether there were any good ones intermingled among them, whom they separated. But the crowd, excited by their leaders, reviled the Angels, and rushed upon them in order to drag them into some public place, and treat them in an abominable manner. It was done there as in Sodom. Most of them were from faith separated from charity; and there were also some who had professed charity, and still had lived flagitiously.

27. How the universal Judgment was effected. Gen. art.

— After the visitations and signs premonitory of the coming Judgment could not turn aside their minds from criminal acts, nor from seditious machinations against those who acknowledged the Lord as the God of Heaven and earth, who held the Word to be holy, and led a life of charity, the **Last Judgment** came upon them. It was thus effected.

28. The Lord was seen in a bright cloud with the Angels, and there was heard from it as it were the sound of a trumpet, which was a sign representative of the protection of the Angels of Heaven by the Lord, and of the gathering of the good from every side. For the Lord does not bring destruction upon anyone, but only protects His own, and draws them away from communication with the evil; and when they have been drawn away, the evil come into their own concupiscences, and from them rush into nefarious things of every kind. Then all who were about to perish were seen together like a great dragon, with its tail extended in a curve, and elevated towards Heaven, bending itself about on high in various directions, as though it would destroy Heaven and drag it down; but the endeavour was vain, for the tail was cast down, and the dragon which also then appeared elevated, sank down. (This representation Ex.)

29. I then saw some of the rocks upon which they had been, subsiding to the lowest depths; some translated afar; some opened in the middle, and those who were upon them cast down through the openings; and some inundated as with a flood. And I saw many Spirits collected into companies, as into bundles, according to the genera and species of evil, and cast hither and thither into gulfs, marshes, lakes, and deserts, which were so many Hells. The rest, who were not upon the rocks, but scattered here and there, fled away affrighted to the Papists, Mohammedans, and gentiles, and professed their religions, which they could do without any disturbance of mind, because with these there had been no religion; but still, lest they should seduce these

also, they were driven away, and thrust down to their companions in the Hells. This was their destruction as described universally: the particulars which I have seen are more than can be here described.

30. On the salvation of the sheep. After the **Last Judgment** had been accomplished, there was joy in Heaven, and also light in the World of Spirits, such as there had not been before . . . because those infernal Societies had been interposed like clouds . . . A like light also arose to men in the world, from which they had new enlightenment.

31. I then saw angelic Spirits, in great numbers, rising up from the lower parts, and elevated into Heaven; who were the sheep, there reserved, and guarded by the Lord for ages back . . .

53. In the days of the **Last Judgment**, I saw many thousands (of the Dutch) cast out of the cities in the Spiritual World, and out of the villages, and the surrounding lands. (Their character des.) I saw them cast into a fiery gulf stretching beneath the eastern tract, and into a dark cavern stretching beneath the southern tract. This casting out was seen on the 9th of January, 1757. There remained those with whom there was religion . . .

57. After the **Last Judgment**, the state (of the Papists there) was thus changed, in that they were not allowed to congregate in companies, as before . . .

59. When the great northern city of the Papists was destroyed, on the day of the **Last Judgment**, I saw (that Pope) carried out of it on a couch, and taken to a place of safety.

L. 3<sup>d</sup>. That the Lord came into the world in order to effect a **Last Judgment**, and thereby subjugate the then dominant Hells, which was effected through combats, or through temptations admitted into his Human from the mother . . .

5. By 'the day cruel' 'terrible,' etc., is meant the Advent of the Lord to Judgment.

14<sup>th</sup>. As a **Last Judgment** was effected by the Lord when He was in the world, through combats with the Hells, and through their subjugation, it therefore treats in many places of the Judgment which He should effect. Ill.

61<sup>st</sup>. The reason this (doctrine of the Lord) has not been seen before from the Word, is that if it had been seen before, it would still not have been received; for the **Last Judgment** had not as yet been accomplished, and before it the power of Hell prevailed over the power of Heaven; and man is in the midst between Heaven and Hell; and therefore if it had been seen before . . . Hell would have snatched it out of their hearts, and would besides have profaned it. This state of the power of Hell has been completely broken by the **Last Judgment**, which has now been accomplished. After it, thus now, every man who wants to be enlightened and to be wise, can be. 65. P. 263<sup>d</sup>.

62. Thus after the **Last Judgment** had been effected, it is said . . .

F. 64. The **Last Judgment** was effected upon no others than those who were moral in externals, but in internals were not spiritual, or but little spiritual. Those who

had been evil in externals as well as in internals had been cast into Hell long before the **Last Judgment**; and those who had been spiritual in externals and at the same time in internals had been elevated into Heaven long before the **Last Judgment**. For the **Judgment** was not effected upon those who were in Heaven, nor upon those who were in Hell, but upon those who were in the middle between Heaven and Hell, and who had made for themselves seeming Heavens there.

—<sup>2</sup>. At that time those (of the Reformed) who had been in faith separated from charity, not only in doctrine, but also in life, were cast into Hell; and those who had been in the same faith as to doctrine only, but still had been in charity as to life, were elevated into Heaven: from which it was evident that no others are meant by the Lord by the he-goats and the sheep, in Matt. xxv., where He is speaking of the **Last Judgment**.

P. 264<sup>4</sup>. That neither were genuine truths . . . revealed by the Lord until after the **Last Judgment** had been accomplished . . . Ex. It had been foretold by the Lord in the Apocalypse that after the **Last Judgment** had been accomplished, genuine truths were to be disclosed, a new Church to be established, and the spiritual sense of the Word disclosed. That the **Last Judgment** has been accomplished, has been shown in the Work on the **Last Judgment** . . .

274<sup>6</sup>. I have not yet heard anyone say that (specific deceased persons) have as yet no lot, but will have at the time of the **Judgment**.

R. Pref.<sup>2</sup>. It is to be known that since the **Last Judgment**, which was accomplished in the year 1757, in the Spiritual World . . . there has been formed a New Heaven from Christians . . . 791<sup>2</sup>.

2. In the Apocalypse it treats from beginning to end of the last state of the Church in the Heavens and on earth, and of the **Last Judgment** then . . . E. 5.

186. That they will be protected and preserved in the day of the **Last Judgment**. Sig.

187. Because by the words which immediately precede is meant the **Last Judgment**; and the **Last Judgment** is also called 'the Advent of the Lord,' as in Matt. xxiv. 3. . . 'The consummation of the age' = the last time of the Church, when is the **Last Judgment**.

—<sup>4</sup>. For after the **Last Judgment** the Church is instaurated by the Lord. That Church in the present case is the New Jerusalem . . .

225, Pref. It treats (in Rev. iv.) of the ordination and preparation of all things in Heaven for the **Judgment**, which would be from the Word and according to it . . .

225. Manifestation concerning the ordination of the Heavens by the Lord for the **Last Judgment**, which would be according to His Divine truths in the Word. Sig.

227. Revelations concerning things to come before the **Last Judgment**, and concerning it, and after it. Sig.

229. The **Judgment** in a representative form. Sig.

—<sup>6</sup>. It is said that 'a throne' = the **Judgment** in a representative form, because those things which John saw were visions which represented . . .

233. 'Around the throne were four and twenty thrones, and upon the thrones I saw four and twenty elders sitting' = the ordination of all things in Heaven for the **Last Judgment**. Ex.

— . That when the **Last Judgment** should come . . . it would be effected that the Word shall judge everyone, the Lord regulating, so that all things shall be done according to justice. Sec 239.

256, Pref. That the Lord in the Divine Human will effect the **Judgment** from the Word and according to it, because He Himself is the Word; and that this is acknowledged by all in the three Heavens. (Tr. in Rev. v.)

256. Because it treats of the exploration of all in the Heavens and on earth upon whom the **Last Judgment** will be, and of their separation.

273. '(The Lamb) came and took the book out of the right hand of Him who sat upon the throne' = that the Lord as to His Divine Human is the Word, and that this is from His Divine in Him, and that on this account He will effect the **Judgment** from His Divine Human.

—<sup>2</sup>. That the Lord will effect the **Judgment** from His Divine Human, because He is the Word, is evident from these passages. Ill.

274. 'And when He had taken the book' = when the Lord commenced to effect the **Judgment**, and thereby to reduce into order all things in the Heavens and upon earth.

295, Pref. It treats (in Rev. vi.) of the exploration of those upon whom the **Last Judgment** will come; and exploration was made as to the quality of the understanding of the Word as it had been with them, and thence what had been the quality of the state of their life . . . Concerning the state of those who on account of the evil had been guarded by the Lord in the Lower Earth, that at the time of the **Last Judgment** they were to be delivered. Concerning the state of those who were in evils and the derivative falsities, what it would be on the day of the **Last Judgment**.

295. 'I saw when the Lamb had opened the first of the seals' = the exploration by the Lord of all upon whom the **Last Judgment** will come, as to the understanding of the Word, and as to the consequent state of their life. 302. 309. 317.

324. 'When He had opened the fifth seal' = the exploration by the Lord of the state life of those who will of be saved at the day of the **Last Judgment**, and who meanwhile are reserved.

325<sup>2</sup>. For all are guarded by the Lord, lest they should be injured by the evil, who have led any life of charity; and, after the **Last Judgment**, when the evil have been removed, they are taken out of the places where they are guarded, and are elevated into Heaven. Since the **Last Judgment**, I have often seen them sent out of the Lower Earth, and translated into Heaven.

—<sup>4</sup>. This is the reason why they are guarded by the Lord; and, when the evil have been cast out into Hell, which is after the **Last Judgment**, they are brought forth from the places where they are guarded.

327. (Their grief) that the **Last Judgment** is deferred. Sig.

329. That the **Last Judgment** would still be deferred

a little until there should have been collected from every side those who in like manner had been hated, reviled, and rejected by the evil on account of the acknowledgment of the Divine Human of the Lord, and a life according to the truths of His Word. Sig.

[R.] 330. 'I saw when He had opened the sixth seal' = the exploration by the Lord of the state of life of those who were interiorly evil, upon whom the Judgment will come.

— Two arcana are to be revealed: *First*. That the Last Judgment has not been effected upon any others than those who in the external form had appeared like Christians, and with the mouth had professed the things which are of the Church; but in the internal form, or at heart, had been against them; and because they were such, therefore as to the exteriors they had been conjoined with the Ultimate Heaven, and as to the interiors with Hell. *Second*. That so long as they were conjoined with the Ultimate Heaven, so long the interiors of their will and love were closed, in consequence of which they did not appear evil before others. But when they had been separated from the Ultimate Heaven, then their interiors were disclosed, which were in complete opposition to their exteriors, from which they had simulated and counterfeited that they were Angels of light, and that the places where they dwelt were Heavens. These Heavens so-called were those which passed away at the time of the Last Judgment.

340. 'For the great day of His anger is come, and who is able to stand?' = that they have become such of themselves through separation from the good and faithful, on account of the Last Judgment, which otherwise they could not endure. By 'the great day of the anger of the Lamb' is signified the day of the Last Judgment; and by 'who is able to stand?' is signified not to be able to endure it for the torment; for when the Last Judgment is at hand, the Lord approaches with Heaven; and of those who are below, in the World of Spirits, no others can endure the advent of the Lord than those who are interiorly good . . .

—<sup>2</sup>. That 'the day of the Lord's anger' = the Last Judgment. Ill.

342. 'I saw four Angels standing on the four corners of the earth' = the universal Heaven now in the endeavour to effect the Last Judgment upon those who were in the World of Spirits.

— There now follow many things concerning the state of the Spiritual World immediately before the Last Judgment, which no one can know except through revelation from the Lord; and as it has been given me to see how the Last Judgment has been accomplished, and also the changes which preceded, and the ordinations which have followed it, I can thence trace back the things which are signified by all the things in this chapter and in those which follow.

—<sup>2</sup>. For the Last Judgment was effected upon those who were in the World of Spirits, and not upon anyone in Heaven, nor upon anyone in Hell. 866<sup>a</sup>.

—<sup>3</sup>. For the Lord, when the Judgment was at hand, caused the Heavens to approach over the World of Spirits; and by means of the approach of the Heavens there was effected such a change of the state of the interiors which are of the mind with those who were

beneath, that they saw nothing but terrors before their eyes.

343. It is to be known that the Last Judgment comes forth when the evil are so greatly multiplied below the Heavens in the World of Spirits that the Angels in the Heavens cannot subsist in the state of their love and of their wisdom; for there is then no support and foundation for them; and as this comes forth from the multiplication of the evil below, therefore, in order that He may preserve their state, the Lord inflows with His Divine more and more strongly; and this is done until they cannot be preserved by any influx unless the evil below are separated from the good; and this is effected by the subsidence and approach of the Heavens, and a consequently stronger influx, until the evil cannot endure it; and then the evil flee away, and cast themselves into Hell. Sig.

478. That after the Last Judgment upon those who have devastated the Church, the Lord's Kingdom will come. Sig.

525. 'The time of judging has come' = . . . the Last Judgment upon those with whom there is not any spiritual life.

554. That by the Last Judgment those have been removed who had set themselves in opposition against the doctrine of the New Jerusalem. Sig.

626<sup>e</sup>. For the Advent of the Lord involves two things: the Last Judgment, and after it the New Church. The Last Judgment is treated of in Rev. xix. xx. . .

655<sup>e</sup>. Like things to these happened in many places at the day of the Last Judgment. Fully des. and sig.

676<sup>e</sup>. For the Last Judgment is not effected upon them until they have been devastated. Des.

709. That thus it has been manifested by the Lord that all things of the Church have been devastated, and that now the Last Judgment is at hand. Sig.

761<sup>r</sup>. When evils and falsities are multiplied beyond the degrees of opposition . . . the Heavens are infested; and unless the Lord then protects the Heavens, which is done by a stronger influx from Himself, violence is inflicted on the Heavens, and when this arrives at its height, He then effects the Last Judgment, and so they are delivered. Sig.

765. That on this account, at the time of the Last Judgment, the penalties of the evils which they have done will return upon them, which are . . . Sig.

804<sup>2</sup>. This also is the reason why it was not until after the Last Judgment that there was revealed the spiritual sense of the Word, and that the Lord alone is the God of Heaven and earth; for by the Last Judgment the Babylonians have been removed, and also the Reformed who had confessed faith alone; the falsities of whom had been like dusky clouds interposed between the Lord and men upon earth; and had also been like colds, which took away spiritual heat, which is the love of good and truth.

865. 'I saw a throne white and great, and One sitting upon it, from whose face fled the Heaven and the earth' (Rev. xx. 11) = the universal Judgment effected by the

Lord upon all the former Heavens . . . which Heavens together with their earth were completely dissipated . . .

— . Something is to be premised concerning the universal Judgment which is here treated of. From the time when the Lord was in the world, when He Himself in Person effected a **Last Judgment**, it had been permitted that those who were in civil and moral good, although in no spiritual good . . . should stay in the World of Spirits longer than the rest . . . and at last it was conceded to them to make for themselves constant dwelling-places there, and also by the abuse of correspondences, and by phantasies, to form for themselves seeming Heavens; which, moreover, they had formed in great abundance. But when they had been multiplied in such abundance as to intercept spiritual light and spiritual heat between the higher Heavens and men on earth, then the Lord effected the **Last Judgment**, and dissipated those imaginary Heavens; which was effected in this way,—the externals by which they simulated Christians were taken away; and the internals, in which they were devils, were opened; and then they were seen such as they were in themselves; and those who were seen to be devils were cast into Hell, everyone according to the evils of his life. This was done in the year 1757.

876. Pref. It treats (in Rev.xxi.) concerning the state of Heaven and of the Church after the **Last Judgment**: that after this, through the New Heaven a New Church will come forth on earth which will worship the Lord alone.

877. 'Because the former Heaven and the former earth had passed away'=Heavens not from the Lord . . . all of which were dissipated at the day of the **Last Judgment**.

878. 'And the sea was no longer'=that the External of the Heaven collected from Christians from the first establishment of the Church, after there had been taken out thence and saved those who were written in the Lord's book of life, was in like manner dissipated. . . But the Internal of the Heaven from Christians was not fully formed by the Lord until some time before the **Last Judgment**, and also after it; as may be evident from Rev.xiv. and xv., where it treats of it; and from Rev. xx. 4,5. The reason it was not formed before. Ex.

884<sup>2</sup>. As there are fellowships there as in the natural world, it could not be otherwise before the **Last Judgment** than that those who in externals were civil and moral, but in internals evil, should be together and should converse with those who in like manner were civil and moral in externals, but in internals good; and as in the evil there is a continual cupidity of seducing, therefore the good who were with them in fellowship were infested in various ways. But those who were grieved by the infestations from them, and who came into fear of damnation, and of evils and falsities from Hell, and of grievous temptation, were taken out of their fellowship by the Lord, and were sent into a certain Earth beneath that one, where also there are societies, and were there guarded; and this until all the evil had been separated from the good, which was effected by means of the **Last Judgment**; and then

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those who had been guarded in the Lower Earth were elevated by the Lord into Heaven.

948. The state of all in general before the **Last Judgment**: that from those who were in evils goods were taken away, and from those who were in falsities truths were taken away; and, on the other hand, that from those who were in goods evils were taken away, and from those who were in truths falsities were taken away. Sig.

—<sup>2</sup>. For before this had been done, the **Last Judgment** could not be effected; because so long as the evil retained goods and truths, they were conjoined as to externals with the Angels of the Ultimate Heaven; and yet they were to be separated; and this is what is foretold by the Lord in Matt.xiii.24-30; and 38-40.

T. 95. The acts of redemption, by which the Lord made Himself justice, were that He accomplished the **Last Judgment**, which was effected in the Spiritual World, and then separated the evil from the good, and the goats from the sheep, and expelled from Heaven those who made one with the beasts of the dragon, and of the worthy built a New Heaven, and of the unworthy a Hell, and successively reduced all things into order in both.

115. The Lord is also at this day effecting a redemption, which He commenced in the year 1757, together with the **Last Judgment**, which was then effected.

123<sup>2</sup>. The ordination of the Heavens and of the Hells has continued from the day of the **Last Judgment** until the present time, and still continues . . .

124<sup>3</sup>. The nature of the Lord's power, which He has from Divine good, when He accomplished the **Last Judgment** in the year 1757 . . .

772<sup>2</sup>. That the **Last Judgment** was effected in the Spiritual World, in the year 1757 . . . I testify, because I saw it with my eyes, in full wakefulness.

796<sup>3</sup>. This was (Luther's) state of life up to the **Last Judgment**, which was effected in the Spiritual World, in the year 1757; but a year after that, he was translated from his first house to another, and at the same time into a different state.

Ad. 222. The **Last Judgment** represented by the overthrow of Sodom, etc. Its successive events enum.

D. 220. On a represented image of the **Last Judgment**. 243. See also 218.

1316. A tumult in the World of Spirits which I thought might be the **Last Judgment**. 2122, Ex.

2339. On the **Last Judgment**. (The common opinion stated.)

3618. Certain Spirits had put on the persuasion that they would have a sweet sleep . . . even to the **Last Judgment**.

4371. Concerning the **Last Judgment**: that man is now perverted. 1749, Aug. 23rd.

4391. (How what the Lord said concerning the **Last Judgment** is to be understood.)

4568. It is the day of the **Last Judgment** for everyone immediately when he dies . . .

4925-4928. On Heaven, and on the **Last Judgment**. There appeared many upon mountains and rocks, who

were evil . . . But it was often seen that in various ways the evil there were separated from the good, and were cast down from the mountains and rocks. (4926) There was one rock upon which there was a rather large city, where were those who are in faith alone . . . These revelled in the lust of exercising command, and therefore they stood at the sides of the rock, and infested those who were beneath. . . As all exhortation was in vain, that rock began to subside; and at last it subsided into the deep, with that city and its inhabitants. It was said that the same thing takes place elsewhere, where they do not live the life of faith; the better ones there, however, had departed previously. . . Such are they who are meant by 'the he-goats' . . . When the rock subsides, there is then only a city there which contains an assemblage of evil Spirits, who, when they were men, had been in faith separated from charity; [for] before this happens, the good are removed thence. . . Thus there afterwards appears a chasm there. There remain houses which are of wood; which, in such a city [contain those who] live at the circumference; for these are in the good of charity and of faith. (4927) They subside very deeply, according to the quantity and quality of their evil. This I saw done with two cities upon the rocks. When the whole of the rocks subside, and become valleys, it is good, and signifies those who are suffering themselves to be regenerated. (4928) From these rocks, being lofty, they look far away, to a great distance; and all who are between the rocks, in the valleys, which are cultivated, and where are Spirits who are being informed and led to good, are harassed in many ways by those on the rocks . . . and wherever they flee, they pursue them with their eyes, and harass them . . . Therefore many of their cities there subsided, but those who were in the good of charity and of faith were saved. This is meant in Matt.xxv., by the sheep on the right, and the he-goats on the left.

[D.] 4930-4932. Continuation concerning Heaven and the Last Judgment. There are cities there, great and many, and men betake themselves thither because they . . . are able to live in some good, from fear for their life, of the law, of honour, and of gain. So long as they are in such things, they live morally; but when they are taken out of them, they then live according to their interiors . . . Such cities appear upon rocks and upon mountains; upon the rocks are those who are in principles from the doctrine of the Church; upon the mountains are those who are in loves . . . Into such cities, there at first betake themselves such as are in faith, and have led a moral life in the world; but by degrees the wicked betake themselves thither, by means of simulated affections of truth and good, and by means of various arts; and then the inhabitants of that city begin to be infested—for in the other life thoughts and affections are communicated—and, when this occurs, visitation takes place; Angels are sent thither . . . and when they observe that the state of faith or the state of love has been perverted by those wicked ones, then the good are separated from the evil, like the sheep from the he-goats; and the good go out, and the evil remain; and then that city subsides down into the deep, and thus the evil are let down into Hell. I saw this done with some of them. (4931) How great the wickedness

is of those who come thither, can scarcely be described . . . It is chiefly carried on by means of the abuse of correspondences . . . In some cases they present themselves naked, and thus appear above, as innocents; and under the guise of innocence perpetrate criminal things. Some learn the spiritual language, whereby they conjoin themselves with some of the Angels, and thus perpetrate criminal things; but they have not a spiritual language such as those have who are in Heaven, but an artificial one; and they do not speak by it in spiritual ideas, but in natural ideas, which is utterly forbidden. Some devise for themselves another language, and thus consociate themselves so that others do not perceive what they are saying to each other. Others act differently, in thousands and thousands of ways. In a word, the wickedness there is unspeakable. (4932) Four good Spirits were sent into the cities in order to choose for themselves an abode; but wherever they came, they found evil and infamous Spirits. In two, when they had entered a house and chamber, some came in from the city, and asked them to go out to scortate, to which they wanted to impel them, and almost to offer violence . . . thus it was done almost as in Sodom. The reason scortations and adulteries so prevail in these cities, is that in the world such things had been regarded as of no moment; and also because they place everything of the Church in doctrine; not caring whether it is false or true; and falsifications of doctrine are scortations; and adulterations of good are adulteries.

4944, 4945. On Heaven and the Last Judgment. Again have I seen great cities destroyed; one subsided; the other was translated. The one which subsided (did so) quickly, very deep down; it subsided in the middle, and the sides sloped down and followed; and, when they were in the deep, the sides were drawn together above, and thus it was covered over above; but before this, the better ones were called out, and had gone out. (4945) The other city did not subside, but was translated to another place, which was done to a considerable distance, the translation advancing in a circuit, and it appeared as if a cloud were being translated; and, when it arrived at the end, it also subsided so, [but] elsewhere. Before it was translated, all who were therein were driven into a certain species of stupor; for there was a general change of state.

4953-4988. Concerning the Catholic religion, and Babel. The leading clergy and prelates who are of this religion, who had persuaded themselves . . . that they have the keys of . . . Heaven, and that thus they have the Power to remit sins . . . appeared at the right, on both sides of where the Lord appears as a Sun; into which place they had been carried up by the opinion that they are the nearest to the Lord; and thus [have] from Him the Power to dominate over those things which are below. . . (4955) . . . There appears a sphere as it were of the Lord around them; and they want to be adored almost as the Lord. They were indignant when I merely looked at them; and, being angry, they deliberated together; and were then driven away from the mountain through a posterior way; and, as they were evil, they were cast into Hell. So was it done several times. (4956) Meanwhile, they excited many



crews among those who are below, whom they want to rule; especially among those who are at the back; whom they inspire with the erroneous faith that the things which they say are from the Lord . . . These are the worst ones; for by their persuasion they allure to themselves simple good Spirits . . . and they can scarcely be driven away; but still they are being very grievously punished, and at last are being relegated to the Hells. (4957) They also have a great city upon a mountain at the right, where they have a Consistory; yet they say that the Pope is not there, because they are in the other life, and that there the Lord is the Pope. (4958) I saw that many of them were descending through the posterior way, and were conducting themselves holily in externals . . . and that they were exciting the white monks with the books, who were praying for them . . . and the Jesuits also were then conspiring with them. . . (4960) There appear around that mountain, from one end to the other, men or Spirits who look downwards, and thereby rule all things which are around. They who are thus posted in a series, who amount to hundreds, are called look-outs; and every one of them has his own function. (4961) He who stood first in that series, is from those who take away understanding from men by inducing ignorance of all things which are in the Word . . . (4962) These also send forth Spirits to those who are below . . . who sit behind them, and as it were infuse themselves into their heads . . . and rule their thoughts, and thus their will . . . There have been many such with me . . . (4963) He who appears in the second place is a look-out from those who disjoin the Lord from the Church, putting themselves in His place; and who thus, which is the same thing, are separating good and truth. Such, by means of others, send below to the hacks of those who are seated there, and cause marriage to be separated . . . (4964) The functions of the rest follow in order, as they stand there. The great city is upon a mountain, is of wide extent, and [contains] a vast multitude; and in the middle of it there is a rather lofty height, which is called the Mount of Assembly, on the side more remote from the Lord as a Sun; it is on the side of the north. The height of this Mountain is the same as that of the Sun . . . precisely according to that which is mentioned in the Prophet concerning Lucifer, who is Babel [Is. xiv. 13, 14]. (4965) Below the Mount of Assembly, and also above it, there also appear watch-towers, in which are those who look everywhere around; and also rule; like those who are around at the sides. (4966) There was seen a certain one above a certain tower, who was holding a drawn sword, which flashed; and then those below who saw it began to lie down quite blind, and as it were dead, with terror . . . (4967) Above the Mount of Assembly there appeared a tower; and those who stood in it were seen to wave as it were a sleeve, thus a white linen cloth, which had this effect: that it excited below execrable adulteries . . . (4968) It was seen that those who were in the first place were descending from the Mount of Assembly. It was a vast multitude; but it was said that this was but a little [of them]. Afterwards there were also descending those who were in the second place; concerning whom above. (4969) There appears a communication between this right-hand mountain, and a

mountain to the left of the Sun; which communication appears in front of the Sun; so that they were almost obscuring the Sun; thus those who were taking away love. In that communicatory place there appeared a vast multitude. There also appeared a tower on the opposite [side], at the back, which corresponded to those who are on the Mount of Assembly; and they in like manner were waving a sleeve there, when they wanted to excite execrable adulteries. . . (4973) The whole mountain was surrounded with benches in a . . . fivefold order . . . and they were all filled with Spirits . . . who had eyes all round about, and ruled all things. My eye was drawn round the mountain . . . and it was shown that the tracts, as far as the eye could reach, were under their domination, everywhere round about. . . (4975) Because this was the case, that mountain, with the mountains round about, where there was a like religion, subsided from its height down to the plane of the horizon, where they afterwards wandered; nor could they any longer . . . exercise dominion over the lands round about . . . (4977) When the mountains had subsided, the Mount of Assembly, where there was a great abundance of Spirits, was translated around to the left, to a considerable distance; and there it subsided; and those who were there were for the most part cast into Hell . . . (4978) Before this subsidence took place, they began to appear, not at the right and left of the Sun . . . but remote therefrom . . . because the Lord had removed Himself from them; and they had then said to each other that their destruction was at hand; because if they were not near the Lord they could not exercise dominion in His place . . . (4979) There afterwards appeared, at the left side of the Sun . . . a certain tower, where many were labouring; and they wanted to build that tower, and elevate it into Heaven . . . It also was built up to an immense height . . . There were below some of those who had previously been upon the mountain, who were then holding a council, and who were deliberating about a doctrine which was to be the rule for the peoples. It was this doctrine which was represented by the tower . . . (4980) Meanwhile, the communication between me and them was closed, so that I did not know what they were doing; but after that doctrine had been hatched . . . the communication was opened, and it was read. It was to this purport: 1. That they were to worship and adore the Pontiff as the vicar of Christ. 2. That they had the keys of Peter . . . 3. That they were to worship Mary as the goddess of Heaven. 4. Also the saints beneath her . . . 5. That the Pope has supreme Power over emperors and kings. 6. That emperors and kings have no business with the things of the Church. 7. That those who did not acknowledge these things were condemned . . . (4982) When these had been read, they received for answer that those doctrinals had been hatched from the deepest Hell; and then there appeared ascending thence a diabolical crew, very black and direful, who approached, and with their teeth tore away from them the written doctrinals, and bore them away with them into the deepest Hell. (4983) Those who were around were amazed; but they acquiesced when they were told that nothing had been thought therein concerning the salvation of the human race by means of the truths and goods of faith; but in



everything there was as the end a diabolical command over the Heavens and over the earths, thus also over the Lord. . . (4987) . . . Direful are the arts in which (the Babylonians) are skilled for bringing men into damnation; they could avert the Lord's influx from those who in faith acknowledge the Lord . . . turning the mind and its thought to themselves . . . (4988) Some of those who had been on the mountain deliberated together that they would receive the Heavenly Doctrine, which is treated of before the chapters of Exodus; and they entered upon execrable plans as to how they should adulterate it . . . so that it might be completely extinguished. But their execrable plans were disclosed, and they were punished by being made utterly insane and stupid . . . There were many such . . . They were persons of three kinds: 1. Those who think of nothing else than exercising command, and using holy things as means of exercising command, who also are Babel. 2. Those who have persuaded themselves that there is no God; but that man has all things in himself; so that everyone is the builder of his own fortune; and that religion is for the sake of the common people, in order that they may be kept in a bond. 3. There were such as had completely conjoined themselves with the Hells.

[D.] 5004-5006. Continuation concerning Babel. When the mountains, together with the cities there, fell down, there still remained mountains further away there; and those who were there, from phantasy, made in front of them as it were the Sun, where the Lord is; but it did not shine. . . Those who were on the mountains there sometimes removed themselves from the other side of that phantastic Sun, and came forth; and, as before, plotted their criminal things in the lower places there; and then they removed themselves back again behind that Sun, and were not seen . . . It was then disclosed that it was a man who was in the love of dominion above the others there (it was the Archbishop Jacobus Benzeliuſ), who had professed the Catholic religion because it was granted him to have dominion. He was then taken out thence, and was cast . . . into damned dust, because he had dared to commit such a crime . . . He [also] had given the commands to do those criminal things [in the lower places] . . . (5006) At last he rose up, and said from that lower place to which he had gone that he was the Lord, now on earth; and afterwards, that he was God. The Catholic crowd all round adored him . . . and, wherever he went, they fell down on their knees, especially those who were on the surrounding mountains . . . and at last the Jesuits also descended, and encompassed him in crowds, with acclamations . . . But at last he was recognized. The Sirens and others had encompassed him with a deceptive lumen, causing a still greater persuasion.

5034-5058. Concerning the Swedish cities; and concerning the Last Judgment; and concerning the Swedish nation. The Swedish nation also dwell in cities . . . in order that they may be thus kept in some interior fear . . . The Swedish cities, as is also the case elsewhere, are many; yet one is near another, so that they can come from one into another within a minute. They are distinguished by something of distance, or something of a wall; and the cities are consociated according to the

diversities of genius . . . of the people. . . For the most part, one nation is consociated into one such consociated city . . . (5035) As regards the Swedish cities, there is Stockholm the capital; towards the east was Fahlun; towards the north, Borås; and so on; yet all in one city. Those who dwell in the provinces remote from the cities, have their houses there, but still they dwell in the cities (on account of the robbers). But the cities above-mentioned are inhabited by the evil. (5036) But the good are consociated in another city, which is like Gothenburg . . . (5037) As regards the Swedish nation in general, it is among the wicked nations: goods are adulterated with them, and also truths. (Continued under SWEDEN.) (5038) . . . There appeared one above, with a knife and scissors . . . When those who were in that great city looked at them, then the evil rejoiced, and loved them, and called them clever, skilful, and sagacious; by which was signified that those who adulterate goods and truths . . . are loved . . . But those who were better did not rejoice . . . (5039) When that knife and scissors were shown . . . then the better ones were separated from the evil by Angels . . . and the better ones went out of the city; and then that great city, so consociated, subsided; its middle subsided deeply, and [then] the rest of the great city subsided almost as when water descends vortically through an orifice. When they had subsided, the houses were at first overthrown; but they then began to build the city anew there; but then in a different order, concerning which elsewhere. The order is, that the worst are in the middle; and those not so evil are in the circumferences . . . (5041) The better ones also are consociating themselves into cities, outside of the great one . . . (5042) Further, a part of the great city subsided still more deeply; and the Fahlun part more deeply; for the reason that the evil are more interior than the rest; but in modern times they have become worse than they were formerly, which has been effected by their governor, Anders Swab. (His methods des.) Hence these people, inasmuch as sincerity had been hereditarily in them from ancient times, from which they had also been interiorly wise; and inasmuch as they have destroyed these things in themselves, they are now among the worst nations in Sweden; and therefore these subsided more deeply than others. (5043) In a word, the Swedish nation is worse than the others in Europe, except the Italian and the Russian nations; for they think interiorly. (Continued under SWEDEN.) (5045) But as it is now the last time of the Church, and thus the Last Judgment, Hells are being prepared for such, into which they are being immediately sent down when they come into the other life; so that they are not being allowed to wander about so, and destroy; for unless this [is done] no one from that nation can be saved. (5046) In this nation above others there is the love of exercising dominion . . . and, as they have interior thoughts, in the other life they, above others, devise wicked arts . . . Such from them were collected by worse ones being sent in among them . . . I saw a great crowd, thus collected, cast into a Hell which was at a distance in front, in the plane of the left foot. A chasm was opened there, and through that they were thrust down. When it was opened, it appeared as if a diabolical crew

there flew forth on high; the appearance was like a column of such on high; and a gulf appeared like water descending vortically through a chasm; and they who were thrust down thither, as it were sank down through that chasm; but still there were ways by which that crowd was descending. They were afterwards heard in that chasm; and it was perceived that there was a wide space there, and that many myriads could be cast in there. (5052) I also saw that there were thrust down by the Angels into Hell, from a certain mountain, more than hundreds of thousands, because they had been found to be evil: the good had been brought out previously . . . (5053) I saw a mountain afar off, which was cleft in the middle along its breadth; and those who were there were subsiding deeply, in a vast multitude; and when this had been done, a multitude emerged upwards, and ascended both ways to the sides, to more lofty places there; who were those who had been in the pit, and had been prepared for Heaven. (5054) In most of the mountains, there is a mountain above a mountain; and those on the higher mountain are in interiors; and the lower ones there are ruled by them. As, for example, when those who are on the higher mountain are speaking evilly concerning the doctrine of the Church; then those who are beneath persecute the good, especially virgins and the wives of others. . . Therefore it is provided by the Lord that those who are on the higher mountain should be in good and the derivative truths; for the life of the lower ones depends on them. (5055) I saw a higher mountain, or those who were there; and that they were raising up ensigns in the midst, in order to excite those who were on the surrounding mountains to do evil to those who had been sent by the Lord; and when they were exhorted to take away the ensign, they would not, because they were excited by a diabolical crew outside of them, and perhaps among them . . . and it was found that the head of that mountain, together with the city there, was being shaken hither and thither, and that there was an earthquake . . . (5056) The middle of the higher mountain is also higher . . . When visitation comes, which takes place when the Lord sends Angels thither to explore the quality of those who are there . . . then those who are on the mountain, and in the city there, are separated. If the mountain consists of the good, the good are in the middle, and the worse ones are at the sides. But if the mountain consists of the evil, the evil then come into the middle; and, when this happens, those who are in the middle subside. This was done with the mountain here treated of, which was at the west, towards the north. It is important that those who are on the higher mountain should be in good, in life and in doctrine; for upon this depends the doctrine and life of the lower ones; and also upon this depend the Hells which are beneath them. (5057) Many cities upon the mountains subsided in the middle; and in the subsidence there appeared as it were a vortical gyration such as there is in volumes of water which are falling through a chasm. It was said that it is a sign that they cannot be saved. . . The Societies in the other life constitute cities; and . . . in the cities where the good are, the best are in the middle . . . and sometimes an opening is made there to the Hells which are beneath

them. (5058) . . . Every such Society, every city, consequently every mountain, has a correspondence with some part of the human body . . .

5060-5074. Continuation concerning the cities and Societies in the other life; and concerning the Last Judgment: concerning the Mohammedans. In passing over, I spoke with those who were upon two mountains, where there were Mohammedans . . . In their first mountain, they said that they live well . . . (5061) They spoke with me from the other mountain . . . As they are of a different genius, Christians cannot come to them . . . They are guarded below . . . Those from their own nation who come to them, ascend by a secret way. I spoke with them about a plurality of wives . . . They entered well into reasons. (5062) The Janizaries who were there . . . said that they were still Christians at heart; but part of them were intermediate. (5064) When (these) were infested by the others, their city subsided—but only with a silent and direct descent—almost to the level of the surrounding earth; and thus they were taken out from the infestation, because they were not seen. Round about, there was as it were a mountain wall, which enabled them to ascend and descend at pleasure. . . (5066) Those who most infest the good in the other life, are those who have placed the whole of religion and of salvation in faith alone; and who have confirmed themselves in it; and have not lived according to the Lord's precepts . . . Of these there is a vast number . . . Such occupy mountains and rocks, and continually infest those who are below, and make one with the diabolical crew. Such, also, are being cast down from their mountains and rocks, and are being scattered around. (5067) There are, also, many who have cared nothing for the doctrine of the Church, but solely for the Word in the letter, which they bend to whatever opinion they want to bend it, and to favour any evils whatever . . . (5068) The evil are collected, and are separated from the good in various ways. This is chiefly done by means of evil Spirits, who excite them on every side; and then those who place delight in consenting, and in doing as they want, are those who are evil; and those who do not place delight in such things, are among the good. The quantity and quality of what is good are also perceived by the Angels in the Heavens, from the Lord; and it also appears in the lower sphere by the directions of the face and body. Those who turn their eye directly to the evil Spirit, consent fully; those who turn it to the left or to the right, consent more or less; those who turn themselves away, consent the least. Those also who incline the body, and oppose the shoulders, however they are excited, are good. The quality of the good or evil also appears from the folding of the body. Those who hide themselves in vaults, in chambers, in dark places, all appear, and are presented before them. (5069) I saw, also, that when they had been thus separated to the number of many thousands, a certain Spirit came with a banner, and crossed over the mountains and rocks, waving the banner as he passed through; and that then they all appeared as if enfolded in the banner; which, however, was an appearance; for they had become delirious, and could no longer find their houses. Their houses appeared to have been de-

stroyed . . . no otherwise than as is said concerning the inhabitants of Sodom : that they were struck with blindness . . . and this was done for an hour . . . But still they did not even then desist : they remained steadfast as before . . . There followed another Spirit with a banner, who also waved it a second time ; and also a third ; and still they did not desist ; and therefore those who were such were then cast down from the rocks and mountains. (5069) There is a gulf at the left, in a long tract, into which are sent those who cannot be otherwise mastered on account of their contumacy and obstinacy. Those who have been sent into that gulf remain there. Round about, at the sides there, there are persons from various nations ; everyone of which nations is separated from the others ; and those who [had been] in cities there, dwell in cities. There is also Stockholm there ; and other cities as well. There also appear those who are [still] in the world. (5070) There are five kinds of Spirits who ascend upon the rocks, and upon the mountains ; and who are being cast down from them. 1. There is the kind who believe that faith alone saves, and care nothing for the life of faith . . . These are such as act as one with infernal Spirits, and who persecute the good . . . which has been shown by their wishing to dissolve marriages, and to commit whoredom. To (do these two things) is their delight. The reason is that marriages relate to the marriages of good and truth . . . They burn like he-goats with the lust of scortating ; for scortation falls into those who are such. 2. There are those who are in charity as to the confession of the mouth ; but not as to reception in the heart ; for they do not live a life of charity. These are persecutors of faith ; and these also dissolve marriages, and scortate. 3. There are those who are in a holy external, and in no internal . . . 4. All these, in general, are in the sense of the letter of the Word, and not in any doctrine from the Word. They know something from the Word, and apply it to whatever they want [to apply it to] : they explain it in favour of all the cupidities in which they are ; and thus make themselves guiltless. Most of them do not care for the doctrine of the Church . . . There are some who care, as the leading clergy ; but still they do not care for the life. Such are most at this day, who yet are called Christians. 5. There are those who are in a life of piety, and in no life of charity . . . They also study the Word, and the doctrine of the Church ; but only for self ; they also say that everyone ought to sweep his own door . . . they do not want to communicate their meditations to others, either orally, or by writings. In a word, they live for themselves, and not for others. They cause anxiety with others, and aversion as to those things which are of the Church ; because they despise others in comparison with themselves ; and also place merit in those things. They greatly lament when they are being rejected . . . (5073) There is a great gulf at the left side. Into it are being cast those whose interiors had been completely closed, because they had imbued nothing except earthly, corporeal, and worldly things, from the loves of self and of the world. They cannot be led from Heaven ; but only from Hell ; [and] to prevent them from infesting the World of Spirits, they are being cast in there. There walk a vast multitude ;

very stupid ; and they are held in check there by a fixed government ; and are shut off as far as possible from influx from the Hells . . . but when externals have been taken away from them, they rush blindly into all crimes. I saw, also, another dispersion of those who are upon the mountains ; they were dispersed in a moment ; and then everyone of them was cast into his own place in the Hells. Thus was the mountain emptied of the evil ; some upright ones remaining.

[D.] 5077-5082. Continuation concerning the Last Judgment. It has been observed that sometimes the worst Spirits betake themselves upon the rocks, and upon the mountains ; and I have wondered why it happened so ; when yet such ought to be shut up in Hell. But the reason is, that in the world they had engaged in the holy things of the Church . . . and had thence formed the opinion that they could come into Heaven. They who are in this idea are admitted upon the rocks and upon the mountains ; for they believe that Heaven is there . . . Therefore do so many among the worst betake themselves thither, and dwell there, until the city is full of such ; when visitation takes place ; and then such a city falls down into Hell ; where they are actually dwelling . . . (5078) When the mountains and rocks have been obsessed by evil Spirits, there also then sometimes comes a wind from the east, which is called in the Word 'the east wind ;' and it dries up all things there ; namely, the gardens, fields, greenswards, and all other things in the fields and plains, and also makes the buildings unsightly ; and their garments are also changed : for that wind comes from the quarter where the Lord is, thus from the Celestial Heaven ; and therefore all evil things are destroyed by it . . . (5079) All who come into the other life have with them the religion which they had in the world . . . Those who are of the Catholic religion who had been their prelates and learned, as the cardinals, bishops, deacons, Jesuits, and many monks, have with them in the other life that in like manner they want to dominate there over the universal world ; and they also excite various crews there, climb the mountains, and send round about guards, and such as infest all others whomsoever they see, if they are not from their religion, and do not adore them. . . The simple obey ; and they command ; for they seek nothing else than that they should have command over the Heavens and over the earths ; and that they may be worshipped as gods. (5080) There are three kinds which it has now been granted to observe. One kind is in the east, in the same quarter where the Lord is as the Sun, upon a mountain there ; and they associate a certain devil . . . whom they place in front of themselves, and say that he is the Lord ; and also, by means of phantasies, they cause a lumen to appear thence, so that he is adored. They who are at the sides, both ways, and behind, ask for and obtain answers from him ; and thus effect evils round about, injuring all who are round about who do not acknowledge them. At the left side are the evil who had said that they have Christ with them ; and they want to be of such great authority that they do not want to be looked at by anyone ; but that they should cast down their eyes, from veneration ; but these were cast down and destroyed. At the other side, are those who had

been more learned. There were also some behind, who inflict evils at the command of that devil. I saw Jesuits; I saw others, who entered thither, and made themselves Christ; and also that they were cast down. (5081) There are others far back, in the same quarter: these are such as say that they are Christ; and, wherever they go, they bear with them a sphere of persuasion that they are Christ. They seduce many simple and upright ones; for, from the sphere of their persuasion, they cannot perceive otherwise. These are among the worst; and they do evils in secret: they send such as are behind, and machinate evils in secret. Those there also were sent down into Hell; but still others come in their place . . . (5082) On the other hand, there are others from the same religion . . . who adore the Father, and do not make much of the Son: these are at the front a little to the north, on a lofty mountain; and they see, on a very high mountain, a certain man with a hoary beard, whom they call God the Father; from him they receive commands, even to injure men who are not of the Catholic religion. One from them came to me in a dream by night, at the command of his comrades there, with a mind to injure me in a direful manner, in which they are skilled; but there then went out through my eyes as it were fire from the Lord, by which he, smitten with it, was prostrated backwards; and when I had awaked I spoke with those by whom he had been sent; who said that they were on a high mountain, and that they had received this command from God the Father, who is on that highest mountain; and that he had reiterated that command for them to completely destroy me. When I said to them that it is a devil who appears there, whom they call God the Father, this they denied. It was also shown that it was yawning under that mountain, and that he was cast into Hell: but others succeeded; who also were cast down. They said that they know that they are men who are there; but that God the Father is in them, and speaks through them. He appears to be sitting there on a silver throne; and, when inquiry was made, it was that mountain which is called 'the Mount of Assembly at the sides of the north,' where Lucifer is; according to the things in Is. xiv.; thus that he is Lucifer. That mountain also is at the sides of the north. They were devils, who, from the itch and lust of commanding, rise up, and make themselves God the Father. I read before them the words of Isaiah: the simple of them made acknowledgment; but not the learned of them; as the Jesuits and others, who at heart are atheists. These deliberated this [conclusion], which they also said: that they were doing so in order to persuade the simple that God the Father is there; and that they were admitting such into that mountain, which is 'the Mount of Assembly.' (5082a) A long time after, a like one was placed [there], and was proclaimed as God the Father; and, when exhorted, they would not desist from the acknowledgment [of him]: therefore an infernal and diabolical [fire] burst out from him, and as it were consumed the criminal ones who had placed such a monster there.

5103-5107. See LUTHER, here.

5184-5186. There was a plain a little more elevated

than a valley. There was a multitude of Spirits there, who were always endeavouring to work evils by cunning. They introduced themselves with others, behind; and also thus obsessed them; they spoke through them, wanting thus to introduce themselves [so as] to lead their thoughts and deeds . . . When a multitude had been congregated thither, and their wickedness had thus been consummated, then came their destruction, or Judgment. That whole plain was turned over, and those who were upon it were overwhelmed with that earth; and then there was opened a plain which was under it; and there [there was] a multitude of other Spirits, who had been in vastation there; who were upright; these succeeded in the place of the former: whence it was evident, that the last devastation, also, or the Last Judgment, is effected by a total overturn. (5185) I saw some other vastations. When these were visited it was found that they could not do otherwise than do harm to the neighbour; and this in various ways. Many mountains and rocks were filled up with such Spirits; and also there where I believed Heaven to be; for so it appeared from the snowy cloud, as it were, upon the summits. But when they had been explored, almost all were cast out thence; so that I believed that thus those mountains were quite destitute of inhabitants; but still, when those had been cast out, others succeeded in their place, to the full number; and I was told, from Heaven, that those who had succeeded in their place had been thrust down from thence by the evil; for the evil ascend on high by means of phantasies; but those who had been there previously, and are good, had then been hidden away there by the Lord, so that they had not been seen by the evil; some of them around them; some under them; and some among them; who, however, were very rarely seen, because they were purer Spirits . . . Hence, then, it is, that the inhabitants of the mountains are upright and good Spirits, and Angels; and that these appear as soon as the evil have been cast down from thence. I saw droves, even to thousands, cast down. Those who have been cast down are borne into valleys; and afterwards to marshes; and some to lakes; and are cast down there; for when they are being cast down their evil is consummated. (5186) From these things it may be evident what is meant by those [good] who are of the first resurrection, and those [evil] who are of the second . . . (See 5203, below.)

5202-5203. Continuation concerning the Last Judgment; and concerning the destruction of Heaven and earth . . . After many particular vastations had been effected, of which above; and those cohorts, which were many, had been cast down from the mountains and rocks; and had been cast into pools, marshes, lakes, and gulfs; whence they can never ascend; there at last came certain ones who set themselves before others, and excited souls against the Lord, and against the Divine truth which is from Him, from whom the whole mass began as it were to be fermented; and it was observed that that crew and tumult spread itself around on all sides, into from ten to twenty mountains and rocks; to those who were above them, and to those who were below; to the roots, and also to the summits, where it was believed that the Heavens were . . . and then some

put themselves forward; and the rest adhered to and helped them, solely to destroy those who were in Divine truths from the Lord . . . When, therefore, this was observed, that the contagion was increasing everywhere, then there was a general Advent of the Lord. There appeared as it were a cloudy sphere, which was carried round upon the mountains and rocks, and took away all their inhabitants; not, as before, casting them down; but carrying them away, so that it did not appear whence [it came]; for that Divine sphere passed through into their interiors, which are of the will, or heart; and snatched them away; and they were in a moment translated to lower places, and to the Hells, to which they corresponded; and this to myriads. This was done within the time of an hour. That Divine sphere was carried round and round in a gyre, returning several times; and it thus took away all those who had rebelled. Those not taken away were not seen, because they were hidden; who were those who had not rebelled. The mountains themselves, and the heads of the mountains, receded and subsided; some down to the plain; the cities were thrown down, and there was seen everywhere a solitude. This was the destruction of Heaven and earth, which, in the genuine sense, is meant in the Word by 'the Last Judgment;' in place of which there is expected a New Heaven and a new earth. (5203) Those who were upon the mountains and rocks, were those who are mentioned in the Apocalypse as being of the second resurrection; for the second resurrection is the resurrection of those who are in the Church in the latter times, and who are evil. From the first resurrection [are those] who [had been] in former times; and also [those] who [had been] in worse times, and [had been] good.

[D.] 5207-5222. On the destruction of Babel, and the casting into the lake of sulphur. It has been seen several times before, how the case was with those who were from the Catholic religion, who had been leading clergy . . . namely, certain in the east, where the Lord is as the Sun . . . But those who were there from that religion had made with themselves, by phantasy, a likeness of the Sun . . . They had placed there a certain devil, whom they called Christ; and those around went to him, and returned; and he said to them that he had given them all his Power, and that they may do what they want . . . as yet there were no Jesuits there. Thus had they persuaded the common people, and were keeping them in their former persuasion, lest they should ever come to the Knowledges of truth and good. That phantastic Sun was adored exactly as Christ. This lasted for some time; but when light from Heaven was let in thither . . . that sun was obscured, and became thick darkness; and the devil who was within there appeared in a large tub, which fell down; and again, by phantasies, it was repaired by them, and another devil entered—a certain person known to me in the world, who is now a devil—and so on, several times. But these were destroyed; and were cast into the Hells; and this continually; for many always returned . . . (The narrative as given above, at 5080-5082, is here partially repeated in different words.) (5210) But [concerning] Babylonia itself, and its destruction, I saw the following things. I was introduced, in waking

vision, into a certain house like the palace on the Capitoline hill in Rome, where was the seat of a senator there; and I was introduced to him; and I spoke with him. He, with some others, were in the endeavour to form for themselves a doctrine according to which they should live: they accepted some things; but still approved the Catholic monstrosities. . . (5211) But round about were a multitude of such as are called prelates, and also cardinals; and when they perceived that I had spoken with him, and that he seemed to accept some things concerning the Lord, they worked up a rebellion against those who were there. There was a vast multitude which was conspiring; they were extended at my right side, where the southern quarter is. The house was besieged, and they began to break in the windows, and to invade it; saying that he had accepted some things from another religion; and, while the conspiracy was going on, I awoke, and I saw at the entrance as it were his dead body, which they wanted to drag out, but in vain. (5212) Afterwards, the conspiracy, which was a great multitude from such upon the hills to a great extension, was disclosed. When I saw this, I came there in sleep; and then that conspiracy betook itself to me, besieging me around on every side, and also in a long series to the last boundary, wanting thus to completely destroy me; but I then awoke, and was withdrawn from there—*illuc*—; and then their destruction began. Almost all were destroyed; and were cast into the fourth dark gulf . . . Many thousands were thus destroyed and cast in; and this until the disturbance was quieted. (5213) My sight was then opened as far as one of their boundaries, where sat the chiefs—*optimates*—who were defending and directing all; there were as many as fifty. They had devised nefarious arts, in order to keep the common people in obedience, and that they might worship them as deities, and that they might not think at all about God, still less about Christ. A multitude came to them, and asked to be intromitted into Heaven; they gave them whatever they could . . . and from their nefarious art they had filled many places with men of various kinds, to whom they sent those who asked to be introduced into Heaven. (These places des.) But these also were cast into the gulfs; partly into the first one; partly into the fourth. (5214) Behind these were seen the cardinals, as many as fifty . . . and I heard them speaking with the former, as to how they deal with the common people; namely, that all those who do not adore them they cast into a certain pit, which is in place of the Inquisition . . . and also, from nefarious art, they labour to deprive them of life itself . . . by tearing out their hearts . . . They leave no Power at all to the Lord. These, because they were such, were cast into the lake of sulphur . . . (5215) . . . No one ever appears who had been a Pope in the world; and, if he does appear, he is carried away in a moment, and is cast into a place which corresponds to his life . . . (5216) Their situation was [that] those who were more remote were ruling the anterior ones; hence the cardinals were further away. These inflowed into the lowest parts of the left foot, because they are more sensuous than all others. The inmost evil ones from that religion inflowed into the testicles, and inflicted a certain pain in their interiors; a sign that

they are utterly against the interior things of Heaven. (5217) Those who were carried away into the lakes, were carried away in a moment; for, when the Divine is admitted, they are then in a moment where their loves are . . . (5218) They were told how great a crime they are committing. They completely withhold men from Divine truths, by which is their way to salvation . . . They persuade them to believe what they [say] . . . They withdraw them from the Lord, to worship men in the world, and . . . saints. All these things [are] for the end that they may dominate over souls, from the love of self; and they also labour, by various arts, to possess the earth; for which nefarious ends they use holy means, which are of the Church, which is a profane thing; and therefore they are Babel, and Babylonia, and the beast spoken of in the Apocalypse. (5219. The Societies into which were sent those who asked for Heaven, des.) (5220) The greatest part of those who had claimed for themselves the Divine Power of saving men . . . are cast into the fourth gulf, or chasm, which is towards the north . . . for such are in all blindness, and also in wickedness. I saw a great number cast thither. Their life there is infernal—in hatreds, in revenges, in fiercenesses, in continual scoldings, in intestine enmity. (5221) There are [some] sitting at the right, that is, towards the south, round a table, and deliberating concerning worship, as to how God is to be worshipped if He gives them His Power of dominating on earth in His stead; and how if He does not give it. (Their further deliberations stated.) (5222. See FERMMENT, here.)

5228. Where I before wrote about the devastation, or Last Judgment, and about the casting out from the rocks and mountains, [it was about] those who were from the Christian religion in faith alone, who had thought nothing about the life, but only about doctrine . . .

5229-5239. Continuation concerning the destruction of Babel. In that chamber which is at the right, where . . . they were sitting at a table . . . that referred to the Papal Consistory; for they are not allowed to have a Consistory [such] as there is in the world. But more remotely towards the south were those who had been cardinals, who were ruling those who were in the chamber. The Popes were still further away; but did not dare to show themselves; for whenever they showed themselves, and wanted to command, they were cast down with punishment; and, in fact, into a certain gulf. Those who were in that chamber had their eyes round about, as far as the remote mountains. Communication was given them through the whole tract where is that religion; and they were continually giving them commands as to what they should do . . . These performed them obsequiously, as if it were from the Papal Consistory. Those in that chamber were being changed from day to day, and others succeeded in their place; this was being done by the cardinals behind . . . (5230) The things which now follow are of more importance. For half a day . . . there was as it were a quiet with me; but still I perceived that round about there was a great tumult. There were then being collected all who had been in greater dignity—*digniores*—than the rest, who [had been] in monasteries and in churches—monks,

abbots, priests, prelates—from all sides, to myriads. . . When all had been collected, and separated from others, it then appeared that they were machinating against the Lord; and that they were thinking that He has no Power; and the greatest part of them, that there is no Lord . . . and that they profess Him solely for the reason that they may command. In a word, the greatest part were pure atheists; and yet they had been such as had been set over others, and had vaunted the Lord as most holy. Then they began to persecute those whom the Lord was protecting . . . for Angels had been sent from Heaven, [and] against these they were directing their persecutions. It was then said in a loud voice, which was heard everywhere round about, that they were persecuting the Lord . . . and that they make nothing of Him . . . besides other like things. It was then seen that many departed from them; namely, all those whom they had excited in order that they might stand on their side, and fight against the Lord. These receded, saying that they had not believed them to be such; but that they acknowledge the Lord. There afterwards remained all those who had either depreciated or denied the Lord, and had arrogated all Power to themselves under the Lord's name—there were more than a myriad, all eminent in the world. (5231) Then on my right side . . . a rather large mountain there was split open . . . so that there was made a long chasm; the length was southern, the sides of the chasm being to the east and west; and (it) yawned on the western side to a level directly towards the deep; and the depth was greater the nearer it [approached] the south, so that at last no bottom appeared; and it was dark there; the eastern side was a precipice. That vast opening was seen, and it was horrible. (5232) It was then seen that those who were nearest descended first by that declivity; and that they were driven by force to descend, and that they could not resist. There appeared a very high peak beside that chasm, on which were those who had been in the greatest love of self . . . these were carried down the declivity. At last others also began to be brought there, from the surrounding mountains; and then it appeared that the peaks of the mountains became continuous, and cohered; and then there was carried along it a vast multitude from every mountain round about; from the western, the northern, and the eastern quarters; all went round towards the west, and were brought to that declivity, and were cast down: this lasted some time . . . In a word, from every mountain, such ones—of whom afterwards—were being carried; and were being cast down into that deepest chasm—the more deeply, the more they had been in the love of self, and at the same time in the denial of the Lord . . . Some also wanted to humble themselves, who appeared to let themselves down deeply at the west; but as it was from hypocrisy, they were forced to ascend, and were in like manner cast down. There were myriads (of them). (5233) It is to be known that those who were on the mountains at the south were those who were in the greatest lumen of nature, whereby they confirmed themselves against the Divine . . . At the north were those who had been in an obscure lumen of nature, and yet had thought the like. Those at the east were those who had been in the greatest delight of commanding,

and also in natural lumen thence; and they had done the like. Those at the west had been in such [a principle] obscurely. . . They were borne away thence in order, according to their state—first, the southern ones; then the northern ones; then the eastern ones; and lastly the western ones. But those who were in the east were borne through the northern to the western [side]; and thus into that infernal chasm . . . (5234) Afterwards, that southern remote mountain was opened, nearly where that chasm terminated there; and that which was above was rolled down; and then appeared the abode of the cardinals, which was long; and conclaves [appeared] there in a long series, one behind another; they had been long there. In front of those conclaves there was the chamber. Behind the series of those conclaves, such conclaves were also continued still more remotely; it was perceived that the Popes were there, but they did not dare to show themselves. . . Finally, many were withdrawn from thence, and were also cast into that long chasm of the mountains. A like abode appeared at the north, in exactly the same line, but afar, where were like conclaves, and like persons, namely cardinals, but who were not in such erudition, and derivative natural lumen . . . still they corresponded. These also had wanted to make for themselves a chamber there, thus to act a Consistory; but this was forbidden. (5235) At last very many were seen to flow together from various mountains, and to be brought from elsewhere. There was a huge gulf at the west, at the right there, where there appeared a vast luminous fieriness; thither were brought those who were in the last [of the order of the Judgment]; and it was said that they were those who had sought out from the Word confirmations in favour of the papal Power, and in favour of such things as that religion was establishing, thus who were more learned from the Word than others, and yet at heart denied the Divine. This fiery place had not been seen before. (5236) Those from the crowd of that nation who had lived in mutual charity, and had done what is good according to their religion, rejoiced that this had been done; saying that they had been previously kept away by such from thinking about the Lord. . . (5237) That great chasm was immensely enlarged below, so that it was a vast subterranean Hell, in which they were . . . kept in order. . . The disposition into order in Hell was seen in the southern gulf, whither Angels were sent, through whom the Lord disposed into order all who were there. . . (5238) That infernal chasm into which were cast those who had been in a more eminent place is kept closed beneath, but open above; and into it are cast all who had been such from the beginning of the Christian religion, wherever they are found; and into it are cast all such who are coming from the world into the other life; for that Hell is now for the first time opened, or prepared for them; hence it is always kept open above. I have seen them cast down afterwards also. (5239) Some said that they believed the Last Judgment takes place in the world; but this is contrary to the Word where it treats of the Last Judgment (Matt.xxiv.); and it could not be, because the human race is the foundation from which is Heaven; and moreover the Word is there, which is as the basis; and because the foundations are not to be destroyed.

These things happened in the last days of the year 1756.

[D.] 5240-5248. Concerning the form of Heaven, and the situation of the peoples and nations there; and concerning the Mohammedans and the Gentiles there. The Christians are in the middle; still their extension is to all the quarters, according to their states as to the light of truth and love of good. Around this middle are the Mohammedans; these make the next circumference or circuit; and this also to all the quarters round about; the like lands, mountains, rocks, and valleys are there. Outside this circuit are the Gentiles, ordained relatively to the quarters, according to their lumen of truth and love of good. Outside these, there appeared as it were a sea, which was the boundary. It is to be observed, that all these, taken together, were not extended into a plane, but into a globe, like the Earth; and therefore, when I was brought to the Gentiles, after I had passed through the Mohammedans, I was descending by a slope. (5241) I was brought to the Mohammedans towards the east. . . They said that many. . . from the Catholic religion come to them, with a mind to convert them; but that they perceive it to be done for the sake of gain and for the sake of dominion. (The Angels explain the Divine Trinity to them.) (5242) The Mohammedans comprehended this, and said that they want to think about it. . . (5243) As concerns Mohammed, he is not among the Mohammedans, but among the Christians. . . I also heard him speaking there, and saying that he now acknowledges the Lord as the only God. . . (5244) Afterwards, I was brought . . . to the Gentiles who are towards the east; to whom I was borne downwards, following the declivity of the globe. . . They said that they are sorrowful, because the Divine does not appear to them; and that they nevertheless think of the Divine, and worship and speak about Him; and that if there is a Divine, at least one should be sent who would teach them; but that this has long been expected in vain—thus supposing that He has deserted them altogether—and therefore they can see nothing else than that they must perish. But the Angels spoke to them from Heaven, saying that the Divine could not be manifested to them, because they had not wanted to believe that God Man had been born into the world; and that until they believe this not anything can be revealed; for this is the first itself, and the fundamental itself, of all revelations. They said that they do indeed believe that God is a Man; but that they cannot believe that God has been born a Man in the world, because they cannot comprehend this. (The Angels explain to them how it was.) On hearing these things, they said that they had known no otherwise than that He had been like another man, born of a man father. . . but that now they know that the Lord had not been such a man in the world. . .

5249-5257. Continuation concerning the destruction of Babel. After these things had been accomplished, there came continual infestations from the northern quarter verging to the western; there were the monks of the various orders, and others who had congregated thither from the first origin of Babel; and I marvelled how there could have been such a multitude upon one



mountain. I was conducted thither, and it was then discovered that there were cities there, one under another; and a great cavern thence towards the lower parts; and that there also was a vast multitude there; and that those who were below had been in a more eminent state, because thus they were in greater safety than those who were above; and that those who were above had thence their more important commands. They dwelt thus. (The relative situation of these four cities, one beneath another; and of the communicating cavern, shown by a drawing.) Those who were there had been there from ancient times, and they are distinct from the moderns of a like nature... (5250) It was said that there were many myriads there; more than hundreds [of myriads]; and that there are monasteries there; and that these had subjected to themselves all there... (5251) Hence it was evident whence so vast a multitude could have place in one mountain, at which I had previously wondered... (5252) Besides, a vast multitude can hide itself in one city by this: that a great part does not appear; for those who are of another genius, or who turn themselves to other quarters there, thus to other falsities and evils, or to other loves, at once become invisible; and only those are visible who are in a like faith and love with them. Hence it is that sometimes inhabitants appear who had not done so before; and that to those who come thither they appear few or many. The houses also disappear with them; and appear when they are seen... (5253) Before I was brought to that mountain, I saw an opening made along the length of that mountain on the anterior side, and many cast thither; as into the opening made in the southern mountain, of which before. (5254) I saw that there was a visitation there lasting some hours, and then a silence... and then those were marked who were there in the monasteries, who had wanted to be lords of Heaven and earth, and to command all souls, and subject them to themselves by means of holy things; these were marked, and were presently cast out thence into the northern gulf; and partly into the southern one; according to the obscurity, or clearness, of their natural lumen. All who were there had been subject to the monks; there were innumerable monasteries there—a most idle crew—who had subjugated others by means of holy things; and many by magic, by phantasies, and the rest by violence; and this more than in the world. When I afterwards directed my eye there, the monasteries then appeared empty. (5255) Those who were sitting in the windings of the cavern, who also were many, and were guarding it; and who carried the commands through, and kept up the communication, and thus kept the common people in compliance, were afterwards cast down; they were commingled with the Gentiles who had worshipped idols, and had thought nothing about God; they were also cast into the lakes and marshes towards the west, of which below. (5256) Afterwards, the rest of the crowd were taken out thence; and, according to their evils and goods, were dispersed; some hither, and some thither. Lastly, those who were in the lowest place and dominated over all... among whom were cardinals—a great part of whom were cast into the gulfs; some into the southern chasm, into which the mountain had been

divided, of which above. (5257) At last that place was destroyed from the bottom, so that no mountainous place appeared there; but as it were all smoke; and this into the deep, so that there was no longer any abode there.

5258-5262. On the Mohammedans, and their Last Judgment. I saw that they were brought from the west in a great multitude by a way towards the north, to the east, apparently in a circular way, and on the way those who were evil, who were being separated from the rest, were cast outside that sphere, where there is a space of great extent; there was a desert there, and marshes, lakes, and forests; and into these were cast those who had led an evil life. This space was at the back of that mountain spoken of above, where there were such a multitude of monasteries... At the side of that space, towards the north, there was a huge extended gulf, into which many were cast, concerning whom below. (5259) The rest went on in a circuit further towards the east, and there spread themselves over a wide and extended space more at the back; those were brought thither who had acknowledged God the Father, and the Son as a Prophet; and with the Father also in the Sun. Here, therefore, were the better ones. That wide and extended space was divided into mountains and valleys, upon which they were ordained; and there it is well with them. (5260) Those who are still better, who are such as have enjoyed greater lumen than the rest, were brought to the front, where there is a communication with the Christian Heaven. It is an interstitial space, where, having been instructed, they receive the Lord; and they are carried through towards the south; and have their Heaven there behind the Christians there... (5260a) There are two Mohammeds, who have their place among the Christians; at the left, below. As these began to rebel against the Lord, by claiming Power to themselves, the one who was nearest was cast down from his place into the lowest deep, and there was bound with chains... and this with his courtiers; I saw the earth open itself beneath them, and they were swallowed up. (5261) Afterwards, the other, who in like manner was claiming for himself the Lord's Power, was cast into one of the gulfs. (5262) When this had been done, a mighty tumult arose among the Mohammedans who were at the east behind the Christians; but they were brought away from thence, and part of them were cast into that desert, and the adjoining chasm; the rest were led round, and were either dispersed on the way, or brought to the places where their seat was; some to their Heavens at the east and at the south; many were also brought in a straight way across the plain where the Christians and the Mohammeds had been, towards the west.

5263-5267. On the Gentiles, and their Last Judgment. The Gentiles constitute a circuit still more remote, but the most of them are at the east... These also were brought thence towards the east; not by a circuit, but above the northern plane of the Christians; and, what I wondered at, on high; so that a way was given them above the Christians, and they did not communicate with them. They were allotted a place around the Mohammedans at the east, and also at the south. (5264) Where the Mohammedan Heaven is, there appear



chasms on both sides descending into the deep, into which their evil ones were cast, who had worshipped idols, and had thought nothing about God, and at the same time had lived an evil life. (5265) There is also a similar chasm at the north side of the Mohammedan desert, into which were cast their worst ones, and also those of the Catholic religion who had worshipped the idols of the saints, and had thought nothing about the Lord; these were commingled with the Gentiles, and cast in thither. (5266) Those from the Catholic religion who had adored idols, and had not thought about the Lord, were taken out from the northern quarter under the mountains there, and were commingled with the Gentiles, and, together with them, were brought to their places; in like manner as the Gentiles, because their lot is similar. (5267) I afterwards saw the whole northern valley, as far as the mountains there, upturned from the bottom; and all there were dispersed, and were partly commingled with the Gentiles, and others; and then there appeared there also as it were a smokiness.

[D.] 5269-5279. Concerning the destruction of Babel, and concerning the great city there between the north and the west. Between the north and west, behind the Babylonish city spoken of above (5249-5257), there was a mountain which was continued into a country of mountains and plains further away, and also on both sides, towards the north even to the southern quarter, and on the other side to the eastern one, so that on the other side of that mountain, and at the sides, there was a tract great and wide. (5270) Upon that mountain there was a little city, in the midst of which was a Pope; his palace was exactly like the papal palace on the Monte Cavallo, in Rome. But there was a great city within the mountain, than which there is no larger anywhere; it also extended from the northern quarter as far as the east—which it entered, but only a little—and, on the other side, through the western quarter as far as the southern: it was also very broad. There was there a vast multitude of men from various religions, but still the city was of the Catholic religion... but beneath that under-city there was not another city. (5271) This city was very full of monasteries of men—there were many thousands of them—so that it was completely monastic, except to some extent in the middle towards the west, and on the side towards the east; the rest of the city was nothing but monasteries. All the people there were subject to those who were there, as servants are to their lords; and moreover if anyone had anything from the Divine Blessing, they entered thither, and consumed it, until there was nothing left. They had heaped together and hidden away in their monasteries whatever they could, thus living at their inclination, without use for the public; caring for external things and for scarcely anything else; they taught nothing, but only showed a holy external, which was utterly hypocritical, and also profane. I found in that city some I knew. (5272) I was brought thither when the visitation had begun; and then they first carried out an idol of Mary, which was most holy to them, of gold, dressed as usual; and then the Pope was led out into another place towards the north; whither, I do not know; it was perceived that in life in the world he had been blind—perhaps he was

saved. (5273) The visitation then entered into that great under-city; there was a great opening in front, and a way thence to both sides, and also in front; but it was first elevated there, and afterwards there was a descent, for the reason that this entrance should not open on that side where the former city was. (5273a) It is first to be known that the dominion of that Pope was over the whole of that wide and large tract spoken of above... where villages and houses were closely [packed], so that his Power was most extended. (5274) When the visitation had entered... then all who were in the monasteries were brought out, even until they were all evacuated; a Divine force impelled them, so that no one could withstand it; but all were brought forth through that exit. Those who were brought out first, were borne to a place in front—of which before—which had been a valley beneath which were many Hells, which were cast out... in a word, all the northern quarter, as far as the mountain[lands]. At that time there was a great marsh there, into which were cast those who were brought out first; of whom there was a vast number. Those who were brought out afterwards, were carried to that southern mountain chasm—into which the mountain had yawned, as said above—and were there driven into the deep. In the last place, there were brought out some who appeared altogether hard-skinned—*callosi*—; who are such as have nothing of good left, and are in the love of self above others. These were cast [into] a darksome cavern beneath that mountain, at the side of that marshy valley. Thus were all the monasteries evacuated, and they were afterwards destroyed, so that the city was completely devoid of monasteries. (5275) Afterwards, inquiry was made in the city as to where the wicked were; and they were all cast out, in a great multitude; and were cast into the same marsh towards the east; and some into the Hells of the Gentiles. Thus was that city purified; and the people who stayed there, and who live well... were left there. (5276) Afterwards, the visitation arrived upon the mountainous region at the back of the city... and all the wicked were brought out thence, and were cast into the Hells, and also into the gulfs. (5278) It was told the rest in that city that they should receive their governors, judges, and moderators, and also their priests; whom I also saw sent thither. The situation of that city was... (The relative situations of the mountain above, where the little city was; of the entrance into the great city below; of the northern extension thereof; of its insinuation into the east; of its western extension round to the south; of the part of it where there were no monasteries, because they were of another religion; and of the great tract where were the villages and thickly-peopled plains—shown by a drawing.)

5277. I was afterwards brought to the eastern gulf; and I saw that all things there were being ordained and disposed: to every evil were being given its own places; and those were being set over who were to have the care [of them]; and that the crowd which was not so wicked had been taken out and carried elsewhere.

5280-5304. Concerning Babel, or the great Babylonia between the west and the south. There was still a

great city extending itself from the west towards the south—towards the south as far as to the chasm there, into which the mountain yawned . . . and towards the boundary from that western side in the corner, where terminated that great subterranean city, of which I have just treated. (5281) As the situation of this city was (such), all those had congregated there who had excelled others in the lumen of nature; and who in the world had been esteemed above others for their cleverness, and for the art of machinating—there especially was the abode of the Jesuits. (5282) Their dominion is round about there for a considerable distance; it is a continuous mountain[land]. But it is to be observed that that city does not appear above the mountain, but they enter through a great cavern, and descend from the midst of the mountain, and then [enter] into that great city. (5283) In like manner those who dwell in that great tract around—neither do these appear above the mountain[land]; but beneath it; and they descend through the cavern to their villages and homes. (5284) The reason is that everywhere there wander about robbers and magicians, and a crowd which can destroy them by magical arts and by phantasies; and therefore they had lowered themselves down beneath the mountain[land]; where also there is light as above; for the mountain[land] does not obstruct the light. (5285) They who dwell in that great city, and they who dwell without it, beneath the mountain[land] in that great tract, are mostly rich men . . . There are innumerable monasteries there; the whole city consists of them, and of the rich among them. (5286) The Jesuits and monks there . . . scrape together riches, and hide them in the deep where they have cells, full of gold, silver, and diamonds and precious stones . . . There are chambers within chambers, dark . . . (5288) They knew how the cities had fared, of which above, and therefore they . . . hid their more precious things in crypts that were still darker . . . (5289) I spoke with them concerning their life in the world—that they care nothing for Heaven, and do not believe in it, but only seduce the rich people in order to have their riches, and to dominate; and therefore, by various arts, they insinuate themselves into all the palaces—*aulas*—; and that they keep the common people in the darkest ignorance, and thus block up the way to Heaven . . . It was said there, that they continually perform masses, as in the world; and always in a foreign language which is not understood by the people; and that they place all worship in such things . . . (5290) When they perceived that the Last Judgment was at hand, they hid away in the crypts their more precious things, as the diamonds and precious stones; and they carried out the gold; there were many idols of gold. (5291) The relative situation of the surrounding mountain land, where the rich dwell underneath; of the mountain beneath which is the great city; of the cavern by which they descend; of the great city; of its quarters; of the cavern leading into the cellars where their riches are; and the spiral passages by means of which they make the chambers there dark, where the most precious things are—which chambers are finally wound into each other, or reciprocally,—(shown by a drawing.) They descend into that city through the cavern, and they ascend by means of

circular stairs . . . and also by sloping [flights of] steps, broad ones; because a multitude is continually going out and entering. (5292) I saw them carrying out their gold, wanting to hide it with others who dwell beneath the mountain[land]. Some received it; some sent it back again, saying that they have no business with such things. All the rich are admitted, from whatever region they may be—they dwell round about beneath the mountain[land] there; and also some rich Jews, for they think about nothing else than riches and command—some, about command for the sake of riches; some, about riches for the sake of command; some, about both. (5293) They had also made a communication for themselves, from the midst there, with the Hells under the earth of the southern part, and used then to defend themselves by magic, and by various nefarious arts; and to destroy others and also to compel others, who would not submit themselves, and who would not give them their riches. In the Hells there, the more a devil was skilled in nefarious arts, the more acceptable he is. (5294) They placed in their interior cells dust from the ground, which they sacredly believed to be truth, and then immediately the ground there began to boil up under the treasures, and thus to be turned up . . . and then there was an earthquake, and many from the neighbouring Hells were injected, whence a panic terror seized them, and all who were in the monasteries rushed out of them, and betook themselves, through the caverns, upon the mountain plain, where there then appeared a vast multitude of Jesuits and monks, who in the world had been more ingenious in studies, arts, intrigues, and machinations. Those who were in the palaces there, who stood at the windows, remained quiet until the monasteries had been evacuated; but when they also were thrown down by the earthquake, they rushed out. (5295) Some also who had been wholly devoted to riches, in heart let themselves down to their treasures, and firmly resolved to die there . . . but at last they were cast out, each one carrying golden idols with him, but they were compelled to cast them away. (5296) Then the mountain above began to be carried away, and the whole city was presented to view, with magnificent monasteries, their temples, and the rest of the palaces, which were then seen; and an ebullition burst forth from the place below where their treasures were; then an east wind . . . came, and took away the whole city, and annihilated it into smoke, and cast it into the western sea . . . (5297) Afterwards, the Hells also which were intermediate between the centre and that city were cast out from the bottom, and they who were there were cast forth into the Hells of the Gentiles, which are in the west . . . (5298) This lasted for some time; and first there was seen as it were a flood which spread over the whole there, and at last it was seen to be divided off by a kind of precipice between the Hells and the tract dominated by that city. (5299) At last the tract dominated by that city, where the rich dwelt beneath the mountain[land], was also cast out; and those who were there burst out; some hither, some thither. (5300) When this had been completed, the whole of that Jesuitical and monkish crowd was led down to the western sea, to the side which looks towards the south: they stood in a long row on the shore, and

were cast into that sea . . . (5301) Thus perished that great [city] which is Babylonia, with all its riches, which they had scraped together for ages, believing that these would save them, and that no Judgment would ever come . . . (5303) Finally, something black was seen flying over the place where that city had been; it was a monster of a dragon . . . (5302) In order that an idea may be had of the situation, which has been a little confused, on account of the turning to a quarter opposite to those who are above me (the relative situations of the greatest city, treated of in 5269-5279; of the rich city of Babylonia, now treated of; of the sea; of the tract subject to the rich city; of the tract subject to the greatest city; of the Hells of the northern part, which were made a marsh; and of the Hells of the southern part, the inhabitants of which were cast into the Hells of the Gentiles—[are here] shown by a drawing). (5304) The sphere which exhaled from those who were in that rich city was such that it took away from others all the perception and sensation of good and of delight . . . The reason was that they were in the sphere of the delight of the love of the world and of self . . .

[D.] 5305-5307. Continuation concerning the great city between the west and the north, treated of in 5269-5279. In the western tract subject to that city or Pope, were very many monasteries, most of them under the mountain land—*terra*. The monks there went out to seek for Souls, and to subjugate them; which was done in the night-time. When it was found that they had such an intention, they were all cast, partly into the northern marsh, partly into a dark cavern, and partly into a certain gulf. This happened with every one in a moment, as with all the rest in that city. (5306) Afterwards, an earthquake arose in that tract, and the rest were terrified by it and rushed out. There was a vast number, who were all cast into their Hells. The reason was also told them—that they most carefully keep the people in darkness . . . and thus prevent them from being taught by the Lord through Angels; and thus they completely take away from them all the means of salvation . . .

5315-5321. Continuation concerning Babel. In the western tract there is a vast number of monasteries for men; but not upon that tract, except a few for the purpose of observation . . . They are beneath the earth, and there are many dwelling-places there, and as it were small cities full of monasteries. The number of the monasteries exceeds the number in the world, from ten to twenty times; for a monastery which for example had 50, now also has just as many. The rest who had lived in previous centuries make for themselves similar monasteries round about there, but beneath the mountain land. The whole western tract is full of such. (5316) The western tract which is subject to the greatest city is full of similar monasteries; namely, of such as had not been so wealthy. But those which were wealthy dwelt in the part from the west to the south, thus in the tract subject to the rich city. (5317) The former multitude has collected since the time of the Reformation; and the latter are those who dwell beneath the mountain land. Those, however, who lived in the dark ages, dwell below, where there is a vast tract for them and their common people. The dwelling-places there

range in a circuit of wide extent in all directions, so that that tract is full of them; but beneath those who lived after the times of the Reformation. Those who are from the dark ages dwell beneath them, as has been said, widely extended; for when the latter came, they let themselves down there. Except in the middle, these cannot ascend to those who are above; but this rarely happens, because it is closed up there. (Illustrated by a drawing.) They seek for ways to emerge, but find none. Sometimes some of them appear; some appear like gods, because they want thus to be worshipped; and some like robbers. They are in the greatest darkness, and do not know anything of doctrine. (5318) Almost similarly, beneath the western tract, dwell the rich who lived in the dark ages, and those who lived after them; the latter above, and the former beneath; but the rich only. If they appear above, as sometimes happens by means of thoughts, they are then in various ways cast back by those who dwell above . . . for those above are afraid lest they, rather than themselves, should carry off the gains from the common people. (5319) They have lumen there, but it is dim—it is a fatuous lumen. They are allowed to go and dwell round about, and also to let themselves down still deeper, but not to rise up. When they walk, they always turn their backs to the Lord as a Sun . . . They are wholly idolatrous. They worship idols sacredly, and not the Lord, because they say that they have got all His Power. (5320) They also possess hidden treasures, and set their hearts on them . . . From their phantastic faith . . . the treasures remain there . . . They always say that they are destitute. (5321) With those in the western tract, in the confines between the rich and those not so rich, the interior [parts] were opened on the side of the rich, and the dwelling-places there appeared, both higher and lower . . . Their destruction was at hand; and therefore, being terrified, they rose up . . . and carried forth their gold, silver, diamonds, and precious things . . . They ascended by steps in a circuit or spiral, and the steps appeared full of men.

5322-5336. Concerning the total destruction of Babylonia. Babylonia was the name of those two tracts which were subject to the two cities which were in the two corners. (See the drawing referred to in no. 5303.) These two tracts were properly called Babylonia, because riches abounded there, and those who were there set their hearts on them alone. The other two tracts, namely, from the middle of the western to the far end of the northern, which were subject to the greatest city, were also Babylonia, but not so properly as the two former ones, because in these two tracts there were not such great riches. (5323) After the confine between the southern and western [quarters] had been destroyed . . . a total vastation began to enter that great tract which was Babylonia; in which, as said above, there dwelt a great multitude, one stratum above the other; namely, those who [had lived] before the time of the Reformation, beneath; and those [who had lived] after it, above. (5324) At first [it was effected] by an east wind, which was sent first through the southern tract, and advanced to the western, as far as the boundary which is in the middle of the western tract; and it carried away the mountain land above . . . until there first appeared the

under mountain land laid bare ; and then there appeared the nature of that subterranean land ; namely, that it was full of palaces and monasteries. Around the chasm above-mentioned, there appeared nothing except a kind of obscurity ; afterwards, in that southern tract, the rich who were devoid of monasteries, in great numbers ; so that it was as if that whole tract had been built underneath ; and then the tract as far as the western confine ; and thence to the middle boundary in the west, where there were magnificent monasteries in immense numbers. (5325) Then, too, all the accumulations between the palaces and the monasteries were carried away by east and west winds, which went in order, one after another ; and thus that first stratum was laid bare down to the foundations ; and even to their treasures, which were beneath the monasteries. (5326) When this had been done, the rich, who occupied the front tract, were cast down thence into the Hells of the Gentiles . . . and the monks and priors, and all the prelates, when they saw all things laid bare, burst out from their monasteries, and were carried along to the western sea, at its northern part. (5327) Those rich who were in front had done nothing else than eat and drink, and amuse themselves . . . not even thinking about any God. They had a worship, but it was . . . a mere matter of habit . . . All their furniture was of gold and silver, and precious stones. These were they who were cast into the Hells of the Gentiles. . . (5328) After this had been done, then all the palaces and monasteries were turned into smoke, which smoke advanced to the western sea ; and also all the hidden riches, which went away into smoke, and were cast into the sea. After this had been done, a stronger east wind arose, and carried away the other mountain roof in both tracts, and this advanced to the other two tracts, as far as the corner between the north and the east, where it stopped. That wind was seen to pass through the whole, going and returning, and continuing, until all those things had been laid bare down to the bottom ; thus those two strata ; and when these had been laid bare, there appeared everywhere nothing but monasteries, with some of the common people around them for service—there lived the monks like gods, and the common people adored them as their gods. (5330) So great was the thick darkness in the second stratum, that they vaunted themselves as gods, and said that the Lord has no power, and that they had all . . . (5331) All these, the number of whom was vast, were conducted to the northern shore of the western sea, and were cast into the sea ; and all the monasteries crumbled into dust, and [everything that was in them] went away into smoke, and was carried down into that sea. (5332) I afterwards saw a kind of atmosphere fall down from Heaven, which completely devastated all those tracts, so that they became a desert. (5333) There afterwards came merchants, of whom a great number were wont to come chiefly to the southern quarter ; and they sought for the rich who had been there, but did not find anything ; so they went away sad. Some flocked thither to draw out the gold and silver from the bottom, but they sought for it in vain. (5334) Afterwards, there exhaled from that place a smoke as of sulphur, advancing to the western sea. (5335) It was also observed that some who had dwelt rather near the

city of the rich, in the southern tract, had as it were a millstone around the left arm, the arm being inserted into the middle of it ; which was a representative that they had confirmed their wicked dogmas from the Word . . . (5336) Thus has Babylonia been completely devastated and destroyed on three sides, the southern, the western, and the northern. This commenced at the end of the year 1756, and in the beginning of the year 1757. Yesterday and to-day these three tracts [were destroyed]. To-day is the sixth day of January, 1757.

5337–5346. Concerning Babylonia at the eastern quarter. There were also very many of the same religion in the east, where mountains are seen ; and there also there were monasteries, and the common people in subjection ; but those were there who had been pious, and upright . . . They had been taken out from those treated of above, and had been translated towards the east, into the mountains there, where they had their own religion. . . (5338) Those who dwelt in the corner between the south and the east, in monasteries, were cast out of them, and passed through the southern plain about the middle as far as the west ; and those who were near them, more to the east, crossed the northern plain about the middle as far as the western tract, which had been devastated ; and thence advanced to the corner between the west and the north, following an angular or interstitial line, as far as those who were in almshouses, and still further very remotely ; and thence they betook themselves towards the western quarter, at the other side of the destroyed tract, and there were allotted their residence. . . (5339) There was still what is hypocritical with them . . . the reason being that they had indeed been in external holiness, and also in interior holiness above others, but yet with a mind to command others . . . and as they were in thick darkness as to Divine things, only worshipping the saints more devoutly than others, therefore they were removed so far away ; and there was then given them the other western tract to dwell in. (5340) After these had been driven away, then there were driven away those who are in the eastern quarter in the middle ; and on both sides of the middle ; and they were led around a little towards the corner or the interstitial line between the east and the north, and were very far removed ; and then they were dispersed into the northern plain, beyond that tract which had been destroyed . . . There was a vast multitude ; and they occupied much of the space around that tract nearly as far as to the angular line between the north and the west . . . They were those who had made themselves a sun by phantasy . . . who have been treated of before. Such as were there were in thick darkness, and believed themselves to be led by the Lord, but that the Lord does nothing except through them . . . (5341) Lastly, the visitation arrived at the corner between the north and the east ; and, on both sides there, through a long tract in the country there, there were monasteries for virgins and [other] women, of whom there was a vast number, in triplicate strata, below and above. All the women in the monasteries were brought out, and those of them who had led an evil life, especially by adulteries and whoredoms, and those who had become profane by an evil life contrary to their religion—these were brought forth in front, into the boundary of the corner ; and on

both sides there, at the north and east, for some space, there was made a great and deep chasm, and all such were cast into it. (5342) The rest of the women, who had led a life according to their religiosity, and at the same time had been in some work, and had not been idle, were brought out towards the east . . . so that they might settle there, and form a Society without monasteries; but only a few remained there; they returned, desiring the monasteries. Those women who had lived in idleness, studying nothing else than external piety, were distributed among the followers of their own religion, in order that they might act as servants there, and learn to work . . . (5343) The rest, also women, who were diligent in serving others there, in various ways; for food; for garments . . . and who did this from affection and religion—these were brought outside the tract of the Church, in order that they might form a Society there; in a place safe from infestations by the men; in order that they might there learn the truths of faith; for such ones learn, but not those who have been idle. That Society has been formed in the confines between the south and the west, far away . . . (5344) There afterwards came many travellers—merchants from various nations, and monks who had been travelling and absent then; and when they saw all things there laid waste and deserted, they lamented exceedingly: this lasted for days. (5345) Those who are in the sea, and those who are in the gulfs, dare not raise their heads out of them; for as soon as they do so they are frightfully tortured; for there prevails around a completely different sphere, which is opposite. (5346) Those who were in the west had been in the greatest love of self, and had had command as their end; in the east those who had been in the delight of the love of exercising command; in the north those who had been in dim lumen concerning everything; and in the south, those who had excelled in cleverness.

[D.] 5347–5356. Concerning the Last Judgment of those who are called Protestants . . . Those from the Lutheran religion, the Calvinistic, and from others in the Christian world, except the Papists, were in the middle; but below, upon a hill, and a little round about it, were those who were from a genuine faith, and who were at the same time in the good of life; while above them, on an extensive mountain, and on the mountain land round about, were those who had been external men . . . who had known the Word . . . and had frequented places of worship, but had cared nothing whatever for the life . . . These were on that mountain, in the middle, and on the mountain land around, where there were various cities, and a vast multitude. All these were brought down below the mountain land as far as the boundary of the Catholic religion, and were there brought down into a steep or sloping chasm—dark, wide, and large. Those who were on the southern part of that mountain and mountain land, were brought down into that wide and dark chasm which is at the northern boundary; and in like manner those who were at the eastern quarter there; all in their order; those who were in the eastern quarter into that chasm at the southern nearer towards the east; those who were in the southern, in order towards the west there; but those who were in the western quarter of the mountain,

were brought down into a large, steep, and dark chasm which yawned at the boundary of the western tract; and were there cast deeply down. (5348) There were first brought down the southern ones; afterwards the western ones; and finally the eastern ones there. This took place at the same time as when the eastern Papists were brought down beyond the northern tract . . . (5349) Those who were brought down into those chasms at the boundaries were those who had led an evil life . . . (5350) When this had been done, their dwelling-places were laid waste and dispersed. Most were from those outside the cities. (5351) Afterwards, a vast number of those who are called Protestants, and who vaunted faith alone, and yet had no life of faith; both the learned and the unlearned . . . were brought forth in a vast multitude; first, towards the west towards the sea there, and were led to its southern side; and were brought back thence towards the south, on the other side of the vastated Babylonish tract; and as far as the east there; and also still farther, beyond the middle of it. Some having been separated thence were dispersed towards the north, and were seen no more. The rest of them were brought back towards the south; and were carried hither and thither; now this way, now backwards; and were there explored as to whether they had any faith . . . and everywhere it was found that they had no faith, because no life . . . This lasted for the space of an hour . . . (5352) When they were in the southern quarter, there went out, near the gulf there, a multitude who had been hidden there from former times, and who in like manner had said that they believe and thus are saved, and had thought nothing at all about the life: this multitude was commingled with the former. (5353) Again, from that mountain land, and from the cities, there was led forth a multitude who had lived morally; but not from any conscience . . . but solely from fear of the law, of the loss of reputation, of gain, and of honour . . . And as they had not any life of faith, and thus no communication with Heaven, they also were cast out towards the southern and towards the western quarter, and were led somewhat round about, and it was ascertained that they had no religion . . . (5354) Lastly were brought out those who had been skilled in the doctrinal things of the Church; and who had also led a moral life; but not from doctrine; for it was solely on account of the laws . . . and on account of reputation, gain, and honour . . . These, also, were examined as to whether they had anything of conscience, and it was found that they had nothing . . . These also were cast out of the mountain land. (5355) All these—who have been described in three classes—were driven far away, even so that they did not appear; at last [they were] like a cloud, and this was divided and dispersed; and it was said from Heaven that they had all been cast into uninhabited and desert places; and had been completely separated, that they might no longer associate together; and that they are wandering about in that desert like those who have no religion. Those who were of the first class were cast out into separate desert and uninhabited places outside the tract where the Church is, because they have no religion, because no life. Those of the second and third classes were dispersed in desert places more interiorly. Some

[were sent] among the Gentiles of no religion, who lead a ferine life. Their dispersion has been made to all the quarters; to the west, to the south, to the east, and also to the north; whence they can never return, because there all the Knowledge of religion has been taken away from them . . . This is done in desert places, and therefore they lead a miserable life.

5359-5362. Afterwards, there continued the cleansing of the middle space from all the cities—and also from the nearest villages, everywhere—of all those who had lived in the Church devoid of the Church . . . All such were cast out, partly into the northern chasm, partly into the western one, and also into a chasm at the south, besides into the desert places everywhere. (5360) It was observed that in one city, almost a fourth of the number . . . who were of a different genius . . . did not appear, except only when they turned themselves into some likeness of affection . . . To these, a dwelling-place was given beneath the city, and this in various places. I saw in the London there the ground heaped up in the shape of a small hill, and an entrance beneath it. Beneath the hill there . . . there was a vast number of the evil, amounting to many thousands, all of whom were afterwards cast into the Hells; because from them there goes up an exhalation into the inhabitants of the city, which infests them . . . Sometimes, also, some of them go out thence, and appear; but they return. This occurs under the cities, in many places. Thus, also, are the cities always cleansed by the Lord. (5361) Moreover, in the regions outside the cities—and sometimes within the cities—there are very many who, although evil, are not cast down; and who, although good, are not immediately elevated into Heaven: they are those who have come from the world within the last 10 to 20 years, who are of service to men, and through whom as Subjects communication is effected with the Hells and with the Heavens: these are they who are in the World of Spirits; for from the Hells cannot be drawn out those who are there after they have been fully vastated—sometimes some may who have not been fully vastated—for those who have been vastated are kept in Hell, and cannot be drawn out thence, because the moment they put out their heads they are direfully tortured. (See also 5363.) They who are from the world, and are serving as Subjects, are meanwhile being vastated . . . the evil as to all hypocritical truths and goods . . . the good as to actual evils and falsities, and so they are elevated into Heaven. Thus do all things follow on in succession. . . (5362) After that **Last Judgment**, the Hells were completely changed. Des. (See also 5502.)

5366. I afterwards heard how the case was with the **Last Judgment** upon the Dutch. Des. It was done on the ninth day of January 1757. Those remained who had had something of conscience.

5372. Those (who are meant by 'the dragon') were collected into one, and sent into an abyss. Their abyss is in the southern quarter . . . They are kept there bound. Hence it is that it is said of the dragon that he was sent into the abyss, and is kept bound there a thousand years.

5373-5375. I also saw a crowd of vast number cast

down out of Heaven . . . into the earth at the west towards the north there, and they were dispersed in a desert land; for that crowd cared nothing for doctrine, but remained solely in the sense of the letter of the Word . . . These were those treated of in the Apocalypse, who were cast down from Heaven into the earth by the tail of the dragon (Rev. xii. 4), because they have no Knowledge . . . Hence they wander about everywhere . . . (5374) I saw those who had been such, cast down in many thousands from a Heaven that was in the highest—they were then at the north side there—the casting down appeared whenever an execrable adultery was perceived below. They came into Heaven from piety of life, and because they had thought about God. (5375) I afterwards saw multitudes carried down from the Heavens, to the eastern quarter, in order that they might wander there.

5377-5404. Concerning the destruction of the Old Heaven, or concerning the changes there. There is a still higher expanse above the middle where the Christians are, which has not appeared to me before, neither does it appear to those who are below; it is high above the head round about. Some have said that they do not see it; but still they have seen some ascending as into a cloud, but they vanished at some height. Thither had ascended all from the Christian world who had thought about God, and had led a life of piety, thus whose interiors had been a little opened; but by nothing except a life of piety, and by thought about God. (5378) I heard and saw them carried down from the Heaven there, even to many myriads; first towards the north; then towards the west; and finally towards the south. In a word, there was heard a vast multitude; and it was said that they were those who had lived piously, and had thought about God, but still not about the Lord, except as about a man like themselves . . . in a word, had always directed their thoughts to God the Father, that He might save them for the sake of the Son . . . thus that they had not worshipped the Lord . . . Neither had they been able to think about God under any human form . . . Such pious ones could not be with the Angels in Heaven, and therefore they were carried down . . . (5379) The Angels had also complained that they were interrupted in their thoughts about the Lord, on account of the multitude of such round about . . . for in the other life the thoughts which are of affections are communicated. (5380) They were all carried down to those quarters; into the level earth there; or where there are plains; and where an obscurity appeared successively greater and greater according to the distance; and afar off, forests; and this according to their life, because they could not have love and faith in God except so obscurely . . . (5389) I then also saw that there were brought forth, from the western quarter, and elevated into Heaven, to their place, a multitude, who were those who had been concealed and reserved there from the first time of Christianity, in various places there, and had been guarded by the Lord, lest they should be seduced by the evil, especially by the Papists who were in front there. A multitude of Christians had been hidden there, and had been guarded by the Lord; who are those treated of in Rev. xx.; and of whom it is said that they have been

slain; that they have been carried out of the sepulchres, and are of the first resurrection (ver. 4, 5, 6, 12). (5392) Afterwards, I saw brought out of Heaven, men and women who had led a life of piety, and in fact an idle one, who had continually meditated about God, and had been in prayers; but had not known anything else from doctrine except that God remits their sins; not knowing what sins are . . . and who when they had seen with others worldly things, and civil cares, had said that these things ought to be abandoned, and God worshipped; and had therefore condemned others, and had despised them in comparison with themselves, placing all things of salvation in such a life of piety, and not in a life according to the Lord's precepts. They said in Heaven concerning these, that they dwelt at one side there; and that if they meet them, or look thither, they induce a sadness which interrupts their joys, and also dulls the truths of their intelligence and wisdom, and makes them as if they were nothing to the purpose; but that still they had tolerated them, although they wanted them away. (5394) All these were carried down into the northern plain, to prevent them from straitening and driving into sadness those who are in Heaven. They were carried down into the northern quarter because they are in ignorance of such things as lead to Heaven; and it was said that they are allowed to dwell together; but that on no account must they lead an idle life . . . and walk about in a melancholy fashion . . . (5395) The German Protestants appear more towards the north; the Swedes at the north and west, in the middle; the Danes at the west; the Dutch towards the east and south; the English in the middle among them. All appear according to their genius as to religion. (5396) When the Germans, Swedes, and Danes were visited, those were first cast out . . . who had thought about civil and worldly things, and little about the things of religion, except that it exists . . . They said that they did not know the difference between living civilly and morally well, and living well Christianly . . . But these were merely external men; who, if their externals are removed . . . rush into every crime . . . because they are not interiorly ruled by the Lord . . . (5396a) From the Protestants, so called, there appeared a multitude upon a rather high mountain, and also around the mountain, who had been of such a genius in the world that they believed themselves to be Christians and worshippers of God above others . . . because they said they had performed repentance . . . whenever they had frequented the Holy Supper, and had also sometimes prayed on their knees that their sins might be remitted, and had called this repentance; when yet they had neither explored themselves, nor had known what sin is, nor had cared to know . . . and therefore when they had returned from the Holy Supper and from their prayers, they had led a life not at all different from before. They had supposed that not to act contrary to the civil laws, from fear of the penalties, or contrary to the moral laws, from fear of the loss of reputation, gain, and honour, was to live Christianly. (5396b) The evils of thought and will they had not supposed to be sins . . . When external things are taken away, no bonds of conscience . . . bridle or withhold them from rushing into evils and falsities of every kind

without any mercy . . . As they had the intention to injure the upright whom the Lord has guarded . . . they were told that they do not fear any God; which they denied; and said that they had indeed known that the Lord guards them, but still they do not regard the Lord otherwise than as a man . . . (5396c) . . . As these were such, that mountain subsided down to the plain; and those who were worse than the rest were detained in a certain height there, and were cast into a Hell near the north . . . (5398) At the western quarter there was a multitude whose speech sounded sincere . . . They were those who had so appeared in the world . . . but inwardly had been devoid of conscience. They consult together as to how they may subjugate the simple . . . They assail others at the back . . . and thus inspire such things as they are thinking . . . These also were cast into a Hell in front there beneath the western tract . . . (5399) Those were explored who had not any charity towards the neighbour; not those who are unmerciful . . . because these are at once seen to be infernal; but those who do not appear so in words and in the external form . . . But when they saw the states (of the Lord's Kingdom) being changed, they at once were with those who were destroying it, and assisted them. They were scattered round about; and when such ones were observed, they were cast into chasms and into deserts on every side . . . (5400) Afterwards, all those were cast out who cared nothing for the truths of the Church . . . of whom there was a vast number; for none of them have thought about religion, but only about external worship from habit from infancy, and for the sake of their reputation, lest they should be called impious . . . All these, also, were such that they wanted to exercise command, and to lead others . . . which was found out by this,—that wherever they saw anyone outside their own tract, they immediately infested him, by subjugating him, and leading him as their slave, and not even suffering him to think from himself; thus did they want to obsess others. All who have hated the truths of faith are such. The Gentiles care for their religious things, and love to know interior things, and to live according to them; but among Christians very few, except merely the priests and elders, of whom . . . the greater part learn them for the sake of the reputation of learning . . . but not to live according to them . . . (5401) At the boundary in the west there appeared women who infested whomsoever they saw . . . I was brought thither, and behold there was a vast number of women who in the world had been harlots, numbering many hundreds of thousands. All these were cast thence into a marshy lake which was remotely at their back in the west, and into Hells there; and their houses were destroyed: they were such as had remained so through their whole life. (5402) Afterwards, other women were seen, who had practised harlotry unknown to others, and who also had been such to the end of their life in the world; these were seen at no space from the former ones, to many thousands and myriads; these in like manner were brought down to the lake at the western part there, and were cast into a dark cavern which yawned there. (5403) There is also a marshy lake in the southern tract, into which are cast those who have been harlots clandestinely; there are there



very many of noble rank. Thither are cast those who have been external men . . . Such are numerous . . . Those who are such, and harlots, are cast into the southern lake; the rest also who are such are at the south.

[D.] 5405-5412. Concerning the residual Catholic nation; and a continuation concerning Babel. There was a vast multitude of that nation, who were not in the monasteries, who dwelt at the east, occupying that whole quarter, even to the eastern quarter above the southern, and which extended itself towards the Gentiles there, upon the mountains there, and in the plains, beneath and above. All this multitude was translated from the east by a straight way even into the west, into the other part of the Babylonish tract there; where seats were given them upon hills and plains of much extent. (5406) Much part of that nation was such as had lived in good, although not in truths; they had practised good according to their religiosity . . . These were instructed in the seat to which they were carried . . . (5408) There remain from that nation, as from all others, a sufficient number for the service of the men of that nation; for every nation is served by its own ones; sometimes by others . . . I saw there the city of Rome, at the right between the south and the west, but within the tract of Babylonia, and I saw all the streets there, but not the Monte Cavallo, nor the Church of Peter. The monasteries also remain there; but how long has not been said. (5409) Upon a lofty mountain almost above me there appeared the sign of the cross . . . and it was given to see . . . that some have begun to commence Babel there again . . . They said that they accepted the true doctrine concerning the Lord, concerning love and faith in Him, and concerning charity towards the neighbour; but that to them was entrusted the care that all things should be rightly observed . . . (but) such ones were like the former, in that they aimed at dominion by means of holy things; and moreover they were conjoining themselves with magicians . . . All these, who amounted to a thousand, were cast into the western sea near its northern shore. (5410) There was still seen a monasterial tract in the west, beyond the Babylonish tract towards the corner of the north there . . . Thither transferred themselves those who had no place in the Babylonish tract there; and as they differed in genius from these, that tract was beyond the destroyed Babylonish tract there . . . This tract also was crammed with monasteries. (5411) Afterwards, I saw a vast number brought down from the mountains which were beyond the destroyed western Babylonish tract towards the south, and also from the mountains of the south there, and this by a western way to that monasterial tract of which I have just spoken; and when that vast multitude came thither, there appeared as an inundation there, below, where the monasteries were; and then all who were there went forth out of the monasteries, and the greatest part of them fled away . . . At last that vast multitude was explored as to who among them were in the affection of truth from good . . . That exploration was seen as a sudden bringing down of them from that tract, through the north, and the east, towards the south, and thence towards the middle; and this several times by turns: so appears exploration by changes of state. Those of them who

remained in the middle, upon the hills there, and upon the plain, were those who were in the affection of truth for the sake of truth, and who thus [could] be imbued with the truths of faith. The rest were sent to the monasterial tract there, in order that they might remain there, and be taught, where it was granted them to dwell, without monasteries. It was also granted to those from the monasteries who were in the affection of truth for the sake of truth. (5412) They were carried down into the middle because the Protestants were there . . . in order to be instructed there . . . Treasures of gold and silver and of precious stones were left under the earth in that new tract among the monasteries; and these were given to the new inhabitants there, because they were in the affection of truth from good.

5413-5420. Concerning the mountain where the Jesuits are; and concerning miracles by means of the Heavenly Doctrine. There was a certain one near me who infested others with diabolical art; and as such arts come forth by influx from like ones, inquiry was made as to where they were; and it was found that they were upon a certain mountain in the western quarter towards the northern corner; and therefore some were sent thither from Heaven, who made a visitation, and it was found that there were Jesuits there to some thousands, who had congregated there and were dwelling together in a city . . . without monasteries; and that they were acting by sight round about, and were thus exercising dominion over many at a distance . . . (5414) It was found that they had collected and had posted round about that city, magicians more skilful than others, whom they used for guarding themselves: they had given them houses all round: thus was that city encircled. (5415) In the midst of the city was their treasury, which was exceedingly great . . . having been collected during a long time . . . it was under the earth, and in the midst of it was a miraculous lamp, always burning . . . (5416) When these things had been found, then, by the Divine power of the Lord, there were first carried away the execrable guards . . . who were round about; and these were dispersed in every direction and immersed in marshes, being thus cast into Hells. When this was seen by the Jesuits, they apperceived that their destruction was at hand; and therefore they flew to their arts, which appeared like miracles. They caused to appear in the air a resplendent, shining banner, by which they stirred up those in the neighbourhood to their defence . . . Afterwards there appeared a man in the air, in like manner resplendent, and flying, who appeared first like an Angel, and then like a monk. Afterwards, many other things in a series, all in the air; which appeared on every side. One such shining appearance went into a mountain where there were some from that religion who were devout . . . These immediately ran down from the mountain, and stood in a certain place, and prayed for them devoutly and piously. This was done in order that the simple good might also be allured to their defence; for such things inflow and are communicated. . . . (5417) Presently the ever-burning lamp . . . was seized upon, and was lifted up and shown, and was then carried round on every side so that they should see it; inquiry being made whence came such an art, which was



magical, in that it burned continually; and it was found that it was in a certain mountain where there were monks who had invented that art . . . (5418) After these things had been found, and visitation had been made as to the quality of each and all who were there . . . then the treasure was rolled about, and was completely commingled with the dust of the earth there, and thus went away into dust; and then the city with all therein subsided into the deep, thus into Hell . . . and there rose up a smoke thence, which was dispersed around. (5419) Afterwards, visitation was made among the monks. Those who by their art could produce that continual burning, were on a mountain also in the western quarter, not so remote from the middle . . . They at first said that they had done it by means of prayers . . . but . . . they had made the light by art, in that they had cast the Heavenly Doctrine into a crucible, and thus into the fire; and when the crucible was sent down it was taken out of the fire, and placed in that lamp: and it was found that they had also made the bright flying signs in like manner by means of that Doctrine, by casting it forth on high, and thinking at the same time of such things as appeared. As these had made use of such an art, which is a magical one most shocking, because done with Divine truths, they also [subsided]; the earth opened beneath their feet, and they were swallowed up, having been cast into Hell. (5420) Afterwards, inquiry was made in various places, and it was found that by means of that Doctrine they had made bright appearances in the air, in chambers . . . The reason the Doctrine shone, was from the Divine truths therein . . .

[D.] 5421. On the Jews. The Jews dwelt within the Middle to the left, in the plane beneath the sole of the foot; and there they had their many synagogues, and assembled there, and had their worship . . . But they have all been dispersed; the synagogues have been destroyed; and now they wander round about without any worship anywhere. They appear solitary. Beneath that plane there are also Jews, who as yet have not been dispersed. That they should be dispersed was foretold by the Lord in Matt. xxiv. The reason they were within the Middle, was that they had the Word; for such are within it.

5422-5429. Continuation concerning the dragon. Those were dragons who had been in no doctrine, but solely in the sense of the letter of the Word, which they had applied to whatever they wished . . . and who thus had committed adultery with the Word . . . Such are also sensuous men . . . They vacillate among all heresies; they can be Jews, Socinians, Papists . . . (5423) Those who were such had been congregated at the left, beneath the heel of the feet; and others in the southern [quarter] towards the west; and also in the eastern towards the southern; and were for the most part presbyters. When seen representatively, they appeared like black dragons with a long tail. (5424) In the Heavens on every side there had been collected those who had indeed lived well morally, and had also frequented churches and the Holy Supper, and had then been in devotion, but yet had not cared at all to know the doctrinal things of the Church . . . in a word, who had not been in any affection of truth for the sake of truth, but merely for the sake of external sanctity . . . (Such) are

indeed admitted, but live separated . . . round about there; and when they turn themselves to the Angels, they take away the happiness which they have from wisdom, and dull their minds, and make the light dim . . . Such have been admitted into Heaven in vast multitudes for many ages; although in Heaven they had not Heaven . . . (5425) All such communicated with those below who had been dragons, of whom before; for all who are in Heaven communicate with those who are below; thus they have connection, and make one. . . Hence it was, that when the lower ones were removed, those who were above were also dragged away. (5426) The [lower] dragons, from influx from the higher ones, conspired against the Heavenly Doctrine, which they wanted to utterly destroy. That sedition was detected, and then the dragons, who were many, were cast towards the very remote south-eastern corner, until they scarcely appeared. Consequently, it was then seen that a vast multitude of such who were in Heaven fell down from the Heavens on every side for the whole distance; and the fallen multitude appeared like a starry mass, as it were a Milky Way; which is described by the dragon dragging down the third part of the stars . . . (5427) Their casting down was first seen towards the eastern quarter . . . then towards the northern, and at the same time also a little towards the western; and the latter was into the level of the earth there. In their place there ascended those who had been in the affection of truth for the sake of truth; and had been reserved by the Lord to this time . . . (5428) When the dragons looked towards those who were in the Heavenly Doctrine, they fell into direful torments . . . Michael, in the Apocalypse, is those who are in the Heavenly Doctrine . . .

5452-5456. Concerning the Russian nation. The Russian nation dwells at the south-eastern corner, completely in the corner, beneath the earth there. They are in greater obscurity than the rest. I was conveyed thither, and I first saw an unclean place, where there were many who deliberated about the things of their own kingdom, and in fact about liberty such as there is elsewhere; but they did not appear . . . I afterwards heard them saying that they were afraid of the Czar, and that the Czar is everywhere. (5453) I was afterwards brought to others from that nation who were better; these laboured continually . . . I afterwards heard that they do not care for religion . . . in a word, they are completely empty . . . (5455) Inwardly they are more wicked than all others, and operate very strongly by phantasies . . . (5456) Those from them who were better, were, to a great multitude, conveyed thence towards the north, beyond the desert Babylonish tract there; and were sent into a plain, at a great distance towards the north, which tract is terminated there in forests, where are those who are as it were wild animals. They enter into vaults in various places there, and scarcely appear upon the plain. Their tract there is in the northern part, towards the eastern corner there.

5457-5460. Concerning the profane from various religions, especially from the Roman Catholic one. There were collected into one the profane of both sexes, and first those who were from the Catholic religion; and all those who had believed the holy things of their own religion, and had profaned them. Examps. (5458)

All such, collected into one, were cast into a very deep and darksome pit which was opened in the midst of the Middle, and were hidden there . . . (5459) Afterwards, in the middle of the western part, almost within the Babylonish tract there, the earth was seen to be drawn down from the earth there for some quadrangular space . . . and then there appeared there as it were liquefied flesh, dissolved by putrefaction; and thither were all those cast who had lived well exteriorly, had frequented preachings and the Holy Supper . . . and yet had inwardly worked after murders and adulteries, and had stored up hatred against the neighbour, and revenges and ferocities without mercy; and had never performed any other repentance except that they had prayed that their sins might be remitted; and still had not thought about those hatreds, revenges, and ferocities; but had persevered in them . . . Such, because they had believed, and still had so lived, have been cast into that profane lake . . . and this to a vast multitude. Afterwards that lake was covered over with dust brought thither from its southern shore . . .

5461-5469. Babylon afterwards . . . (5465) I was looking to the east, in a certain desert place which terminated in a forest, where they were wandering. These reduced some into their proprium . . . in order that they might be over them; for they were without rulers; and therefore the one infested the other direfully . . . I was conveyed thither, and it was found that such were there as had no fear of God, nor respect for man . . . The majority of them were from the common people, who yet had inwardly thought cunningly and wickedly in the world. They were then visited; and when it was found that they were such, those were taken away from them who had led them thither by their phantastic and magical art, and there was opened, in the middle tract, a great cavern, which stretched into the deep; and thither were cast all who were there; and all those in the forests were also sought out, and were also cast thither. There were, moreover, many who appeared at the end of the forest upon a higher place, who had been those who had known something about God; these, who still were like the rest, were also cast into the same cavern. . . Those who were in that tract knew how to hide themselves in certain subterranean vaults, and also those who were in the forests; but they were drawn out of them. (5466) There were, moreover, still more cunning ones who could more skilfully drive Spirits into their propriums, and lead them. These dwelt under the earth in a long row, quite in the extension of the corner between the west and the south. (The extension of the corner explained by a diagram.) They dwelt along this extension; on the western side, men; on the southern side, women who had been harlots; towards the Middle those who had known something about the Divine . . . Where the women dwelt there appeared as it were a sulphureous brightness . . . but where the men dwelt it was darksome. I was brought to a certain place there, and it was seen that they were dwelling in their chambers like harlots . . . (5467) After visitation had been made [to ascertain] of what quality they were, and it had been found that (they were such), then followed the Judgment, in that all such were cast into Hell,

from which they would never go out any more. The women were cast into a place burning with sulphur and fire . . . this lake was situated crosswise at the end of the corner . . . it was a great number who were cast thither. But the men who dwelt along that corner [line] were cast to the western side into such an abyss which opened in front of that lake, which abyss was darksome, and stretched deeply beneath the sulphureous lake. In front of this again, there opened a like abyss, which also stretched beneath the other; and into this were cast those who had known about the Divine, and who had frequented churches . . . (5468. Illustrated by a diagram.) (5469) But as evil Spirits who care nothing for the Divine can do nothing by any art or phantasy, unless they have in society with them Spirits who know the Divine, thus who know some truths of faith, inquiry was made where such were as were bearing them aid, and they were found above on a certain mountain above the Middle towards the west. There was there a vast number of such, of both sexes, who had been in like wickedness, and had stolen men by various arts, phantastical and magical, (men are said to be stolen when they are led into their proprium, and are thus led away wherever the stealers please, 5466); and had led them into a cavern in the western tract, not far from the Middle, where also a brightness appeared, and there treated them cruelly in various ways. When this had been found out, then all those women, to a great number, who were in the cavern, was cast into the sulphureous lake, and the men into the front abyss; all the women had been adulteresses in the world, and the men adulterers, and in various ways they had allured to adulteries. These, however much they have frequented churches and have approached the Holy Supper, still are such that they care neither for God nor men; and in the other life they give themselves to such arts, in which they place the delight of their life. These who were in the mountain were from various nations, some from the Swedish. (5469a) After some time, a great part of them were transferred from those Hells into other Hells very remotely in the west. The women have been seen by others, who were horrified, so monstrous, cadaverous, and unclean were they. They have been seen by the last pope; and it was said that he had not seen anything more horrible; and some also among them who had been nuns, in a house, of whom nothing such had been suspected: he spoke to them.

5470-5480. Concerning the four corners; and concerning those who are there; and concerning their Last Judgment; then concerning the dragonists; and concerning the abysses into which they have been cast. (5471) All things in the other life must be considered in relation to such a site (as is shown in the diagram here given). There is the Middle, where those are who are truly Christian; and in its midst is the New Jerusalem, four-square. The corners are to be considered according to the extensions into the quadrangle . . . These lines are called the extensions of the corner. (5472) Those who were situated near the extension of the corner . . . between the west and the south . . . have been written of just above. (5473) As to those who were near the extension of the corner between the west and the south . . . there were there those who had cared

nothing for the doctrine of the Church, but had applied the sense of the letter of the Word to whatever they wanted . . . thus who had not lived well, and had thus committed adultery with the Word. At the south side, according to its extension, were such women; and on the side towards the east were such men . . . Visitation came to them, and after it the men were cast into a long chasm stretching towards Hell there . . . Into that long chasm on the south side . . . were cast such women. The leaders who had been such, and had lived evilly, were cast into that chasm more remote from the others . . . and there appeared there below as it were a coal fire, and the smoke thence was like the dust of powdered black coal. In the cavern of the women there appeared below a hideous coaly brightness. After these had been cast thither, a vast number of like ones were then cast down into the same chasms, and thither they were cast from various mountains in the east, and also from mountains in the south, and likewise some from the middle: all according to the degree of the adulteration. There was a vast number. (5474) Afterwards, there was shown a plain which was lower than the earth, in which were various dim subterranean places at the sides, very broad . . . crosswise to the corner . . . Thither were brought all those, of whatever rank, both priests and others, who had had no doctrine, thus no fixed faith . . . from the fact that they had studied the Word solely as to the sense of its letter . . . These, who were there, had not lived so very evilly, but morally well in externals; and some not so well; and, having been distinguished, they obtain a situation there according to their life. Thither had they been successively collected from the first ages, and now many are brought thither. It is a rather large and roomy space. Those who are there are not so badly off; but the states of their life are varied and uncertain. They do not dwell in stated houses, but now in these, now in others . . . thus sometimes in darksome caverns, because they had had not a fixed but a wandering faith. (5475) It is to be known that these two chasms . . . and also that great plain . . . are the things which in the Apocalypse are called 'the abyss' into which the dragon was cast; thus there are the abysses of the dragon (Rev.xx.3). In that great plain are those who have spiritually committed whoredom with the Word; in the two front [chasms] are those who have committed adultery with it. (5476) Near the corner between the east and the north, according to its extension . . . dwelt those who had counterfeited before men that they were sincere, pious, and possessed of every virtue, and also that they were endowed with faith; and who had thus in various ways seduced men . . . There were on the northern side such women, who operated strongly by phantasies; and on the eastern side were the men; all in chambers there; under the earth in a long series. Those (of both sexes) who were worse than the rest, were shut up more interiorly. (5477) They were visited, and were found to be such, on both sides; and then they were all cast down thence, and in fact into a certain mountain at the end of the corner, in the midst of which a cavern opened, stretching into the deep: thither were cast such women to a great number; and into a darksome cavern beyond the mountain, in a certain level at the

east side of that mountain, a little further away . . . were cast such men. (5478) Finally, [infernals] were also cast thither from the Hells beneath the Middle, even to a multitude . . . the men were cast into the chasm, and the women into the cavern in the midst of the mountain. (5479) At the corner between the west and the north, near its extension . . . dwelt those who in the world had known nothing, and were thence in blindness as to spiritual and moral things, of an utterly dull, heavy nature—and some as it were idiots—because in the world they had wanted to know nothing about the doctrine of the Church, nor about the Word . . . There, also, are two chasms; the front one for the men, and the hinder one for the women; and thither are sent, by turns, those who are as it were idiots; many of whom are such as have been called wise or clever in the world; but who have nevertheless denied the Divine, have cherished hatreds and revenges in their hearts, have been adulterers, and the like, whatever they have been in moral life. They who are such, lest they should injure others by the gift of natural cleverness, are sent thither, and there become silly . . . In that chasm the light was altogether coaly. (5480) Afterwards, it was seen that out of the Lower Earth in the western tract towards the southern, there were rising up a great number who were there, and who were carried into the mountains which are in the east, into the place of those who had been cast down thence, treated of above. For, when the evil are being cast into Hell, then the good succeed in their place, most of whom had been concealed and reserved by the Lord in the Lower Earth; and had thus been taken away from the contagion of the evil, and had been there initiated into spiritual life. It was said that they were such as in their childhood had learned the doctrinal things of the Church for the sake of the reputation of their learning; but afterwards, having been led by the Lord, they had by those things imbued the Christian life, and in proportion to this had put off the pride of learning. (The positions of all these places are shown on the diagram.)

[D.] 5486–5491. Concerning the Sirens, and their Last Judgment. (5487) The Siren women dwelt together upon a mountain in the southern quarter towards the western, where they . . . infested all round about, even those who were very remote from them . . . on which account they were visited, and were found to be such, and therefore they were conveyed by force from that mountain remotely towards the western line, and very remotely above it, until they scarcely appeared, to the western part beyond the line there, to the last boundary of Christendom . . . and there they were cast into a lake (the position of which is shown on the diagram, and also that of the Sirenic mountain). (5488) After those women who had been on the mountain had been cast thither, they were brought out from their Hell, which was in the southern quarter near the Middle, where there was a vast multitude of them; they had been sent and conveyed thither for many years; the number and the multitude was vast, and was seen to fill up the whole intermediate space, large as it was; they amounted to some myriads. An exit opened for them in the southern tract, and they were conveyed to the same place and all cast in thither. (5489) After-

wards, those who had concealed themselves in the mountain were sought for. The search was made by men of like wickedness. They were seen to enter a cavern which was in the middle of the mountain; they went down this, and it was seen that they excavated a space there around the mountain at its other side for a considerable space, which led around, and at last [went] from cavern to cavern. Thither had fled the worst of those women, who had also committed murders, and had studied magical things, and who had profaned holy things. These were cast down there through a cavern in the middle of the mountain, and were cast into a place there towards the southern side. (5490) After this had been done, it was seen that as it were dust was spread over the whole place, so that it was covered up, in order that no one should ever rise out thence, and it could scarcely be known where they were. (5491) Afterwards, such men were cast into a place there which is in the southern part. (Shown on the diagram.) They were led away from subterranean [places] in the western tract; first, those who were beneath the earth there near to the southern line: these were conveyed over a mountain to their place, and were cast into a part of it nearer towards the corner line. Afterwards, from underground, there rose up, in the western [tract], almost in the middle, worse ones, who in like manner as the Sirens, could enter into the affections of others, by profane things equally as by holy ones. These also were conveyed above the line towards the Sirenic mountain, but at the western side of it, to the same lake, into the midst thereof. And, finally, there rose up from underground, in the west, nearer to the northern line, those who had been the worst of all, those who had committed murders, those who had committed thefts, those who had committed adulteries, those who had been atheists, and yet appeared like Angels of light, making a display of holiness; and also who in secret had practised magical arts which they had learned from the diabolical crew, concerning which, however, nothing had been divulged in the world. These also were conveyed above the corner line, but at the eastern side of the mountain, to that lake, and were cast in thither towards its further corner: thus were they hidden so that they should never appear. Thus was that execrable crew cast into Hell, and its number also was great.

5501-5505. Continuation concerning Babel. After some days, an ordination was effected round about that Babylonish tract, and to the whole quarter, so that a girdle, or circumference, was made, at a distance from the middle, a little beyond the Babylonish tracts; all from the Catholic nation. (5502) First there were transferred the Hells from those nations which are at the south and at the east; the magical Hells at the south, and the phantastic ones at the east; and those who were there were cast in a vast number into the western sea, and into the western gulf towards the north; which was done in this way:—all who were in the magical Hells at the south were taken out thence, and were cast into the western sea at its southern part, and along its entire shore, to a great extension towards the west—for that sea is stretched out in length to the west; its length is not great—and afterwards, their magical things were reduced to dust, and were dispersed and

strewn upon the sea, which dust appeared like chaff. Afterwards, there were taken out those who were in the phantastic Hells at the east, also at a distance almost the same from the middle, and those who were there were conveyed by the way of the north to the west; and part of them were cast into the western gulf there, towards the north; and part into the western sea, at the shore looking to the north; also in a long series, and in a vast number. (5503) There were afterwards taken out, in a vast multitude, Spirits from the west who were beneath the earth there, and who had been kept in concealment by the Lord, and thus had been preserved from the contagion of the rest, who were idolatrous. They were taken out of various places there, and were conveyed to the south, to the east, and to the north; in fact, into the places where the evil had been before, so that dwelling-places were given them, as the lands of the nations were given to the sons of Israel in Canaan; and this, also, round about, making a circumference. Those who were conveyed to the south were those who had led a moral life from Knowledges concerning [such] things, so that they had lived well morally, and not spiritually, because they had not had Knowledges concerning the truths of faith . . . Those conveyed to the east . . . were those who said that they love God, but still were devoid of Knowledges as to how He is to be loved . . . Those who were conveyed to the north, were those who said that they love the neighbour . . . and this also from lack of Knowledges . . . they were a vast number . . . In the western quarter, and at almost a like distance from the middle, were placed those who had worship from the ancient religion, and who had done as their parents had done, not falling away from their religion on account of the lack of Knowledges. These had lain concealed near the western sea at the side looking to the north. All these, and those above mentioned, were from the Catholic nation, and were the simple good. (5504) Afterwards, to all of these, there were sent a great number from the middle—namely, from those who are called the Reformed and the Protestants, who are in the Knowledges of the Church—to the end that they might instruct them, and thus prepare them for Heaven; for most of them were in the affection of truth, and it was now provided that they should receive their joys. (5505) (Those who were thus sent to them) had been preserved in the middle for a long time, as a seminary. (They were sent) from various heights there; and therefore the places in the middle had been many times cleansed from the evil . . . for a long time . . .

5510. Vastations and purifications are going on continually; but the Last Judgment only at the end of the Church.

5515-5518. Concerning the New Heaven and the new earth; concerning the Last Judgment. (5516) I was now brought to the Africans . . . they dwell in the west remotely from the middle, towards the corner of the north there . . . (5517) and I then heard a vast number who had been sent from the middle, or from the seminary, to the nations which were afar. (Swedenborg gives the Africans instruction.)

5525. Concerning the Last Judgment; concerning Christians. Afterwards, they were separated . . . all

according to their life; not according to the external life, but the internal . . . Those who had lived as Christians according to the doctrine of their own Church, were separated from those who had lived as Christians according to the Word, from which they had drawn many things which suited them, without doctrine: and those also were separated who had indeed believed according to the doctrine of the Church, but still had lived according to the Word in respect to life: those who had only believed, and had not lived, were cast out; partly into deserts, and partly into Hells.

[D.] 5532-5535. Concerning the Former Heaven, and the Last Judgment. Visitation was made on priests in various places in the Christendom of Protestants, and those were separated who may be called dragonists, from those who had not been; and the dragonists were found to many thousands, and were cast out by cohorts into various Hells, chiefly into the west, nearer to, and further from, the middle; and when they had been cast out, there was perceived from them a sphere of filthy adulteries within the various forbidden degrees. (5533) They were those, who, when they become priests, do indeed read the Word and know it, but still care no more for it than that they may preach from it . . . (5534) The quality of these may be evident from the crowd which has followed them, the number of which was vast; which crowd also has been cast out of the mountains, hills, and rocks in the middle; where were those who had the Word, and could be illustrated, and receive spiritual life; all the former were those who had lived only a natural life; and, so far as they were in societies, a civil one; and also thence an apparently moral one: they had frequented churches, etc.; but as they had had no interior bonds—for when they had thought and willed evil they had also done it—they had never thought, This is a sin . . . but had only abstained from doing it on account of external bonds, which are . . . All these had had no conscience, thus no spiritual life, but only a natural and civil one . . . That they are such, can be Known . . . only by the Lord . . . (5535) All such, to a vast number, have been cast out of the Christian world, now, from the middle; most towards the west, into desert places there, where they are wandering, and are dwelling together in their huts, under magistrates who hold them in bonds by means of penalties and various fears. They have been cast out of the Christian world because they are not Christians.

5538, 5539. Afterwards, all the adulterers were cast out, who were all those who perceive delight in adulteries, and of whom there was a vast number . . . the adulterers are not cast out into desert places, like those who had been spiritually adulterers, but into Hells; the reason of which is that such as perceive delight in adulteries have no communication at all with Heaven . . . (5539) In Christendom at this day adultery is general . . . they confirm themselves in various ways that adulteries are innocent; from which also it is evident of what quality Christendom is, and that it is the last time of it. The causes are, that they do not make the doctrine of the Church of life; and so they do not care for the life; and so are adulterers spiritually.

5540-5542. Continuation. I was in a state of sad-

ness, but did not know the cause. I then heard that a vast number were being sent down from Heaven towards the lower parts . . . They were those who had rejoiced in having the Heavenly Doctrine, saying that they want to receive it, because they believe all things which are in it; and many had perceived that they were truths. But as soon as they had heard that that Doctrine was not only a doctrine of faith . . . but that it was of life . . . they became sad; and all had rejected it, not wanting it. Hence came the sadness to me; and hence they had been sent down into the lower parts, towards the north, where there was little communication with Heaven; but still where there was some communication. (5541) Those who had been sent down asked me what was to be done; whether all things in it; and [said] that they cannot possibly do that. It was given to say to them that it is not grievous and difficult, since all it wants is, *that we live sincerely, both in our calling, and outside of our calling, with everyone, and in every matter; because if [we live] otherwise it is a sin, that is, is against God, and against the neighbour.* They said that they want this . . . but having been examined [it was found that] they did not want it, since they want to use fraud, cunning, and deceit against others for the sake of self, and also to injure them in many ways, which things they do not account as evils; and therefore they were sent away . . . (5542) Among these, also, are those who are in false doctrine from the sense of the letter of the Word alone; these care nothing for truths themselves, however [plainly] they stand forth in the Word; and however [much] they are preached to them in the other life; provided they have confirmed themselves in the former things. But those of them who have lived in good . . . eagerly desire truths, genuine ones . . . There were seen, to a vast number, those who had been such, from the Lutherans, and others; and as they do not want to receive anything of genuine truth, they have been cast down out of Heaven, and have been sent across into the earth towards the east at the north there; and those of them who had lived evilly, into the Hells there.

5543, 5544. Concerning the Last Judgment, and the New Jerusalem. I saw a vast multitude sent down out of the Heavens, towards the east, and there allotted a place in front; those who were evil were cast round about into deserts and into Hells; those who were good obtained abodes to dwell in. I afterwards heard a vast multitude who were sent down out of Heaven to all the rest of the quarters round about; to the western, the southern, and the northern, with whom it was done in like manner; and those who were good were allotted abodes there, and dwelling-places. This lasted many hours, through the whole night. (5544) This was not a visitation; for that had often preceded, but was a disposition into order; for in the middle it is the best; at the circumferences are the good according to degrees; [namely] towards the east are those who are in clearness of good; those are at the west who are in obscurity of good; those are at the south who are in the clearness of truth; those are at the north who are in the obscurity of truth.

5598, 5599. Continuation concerning Babylonia. As

there are a great number from such as are called Babel or Babylonia, who have not yet been vastated, but roam free in the World of Spirits, and this even to some hundreds of thousands, who are successively vastated, as new ones arrive from the Earth, it is therefore conceded to them to do as at first; and in fact, in the same quarters and places. Similar things, therefore, recur continually; but still they are continually destroyed thereafter, and are cast into the Hells. Des. But, since the Last Judgment, this takes place by some alternations. . . . (5599) The former places where their dwelling-places had been are quite deserted. . . .

5529-5637. Concerning Babylonia and the very cunning there, and the seven mountains. (5630) I was brought, along with some Englishmen, to Italians who had been very cunning, and were such inwardly, and who had blazed with such wicked things in their life. (See ITALY, at D.5629.) When I came to a distance, I at once perceived contempt for those who were coming, and a greatness for themselves, as though they possessed Heaven and earth. We approached nearer, and then I spoke to them, asking them first something about the Lord. They said that they have all His power. . . . (5631) These dwell on a mountain in the west, far off, behind a forest, where were the most wicked; and there they were hiding themselves. It was said that around them there appears a fieriness as of a conflagration, from the loves of self and of the world; because such a conflagration lies hidden in them, from the fact that they believe themselves to possess Heaven and the souls of men, and also aim at possessing the universal earth. (5632) When they saw us, they said among themselves that we were low men, and not of any eminence. . . . (5633) They said that they have the Inquisition, and that they send thither all who do not want to receive their religious decrees; but that when they seek them, they see that they have been let out, and do not know how they get away; and that the Inquisitor says that he wants to abdicate that function, because it avails nothing. It was shown, besides, how cruelly they treat those who do not want to profess their religious things, and to acknowledge them as gods. . . . *suspendunt illos sub costis unciis.* (5634) It was afterwards made manifest how such are sent to Hell. At a bridge behind that mountain, more to the western ones, there is a desert into which they are cast. . . . and this successively, as they themselves confessed. They said that those who descend from the mountain, where there is a narrow marshy space, when they come above it. . . . become very stupid; they appear like corpses, and do not know that they are men; they wander there to a great multitude; and there is a long opening there which stretches under the earth; they who are the worst enter into it; and the more deeply they enter, the more stupid they become; they lie like corpses. . . . This wide passage stretches in a curve to a second bridge, and the further they come the more stupid they are, and the more cadaverous. The reason is, that the interiors are closed up of all those who have been deceitful, and have blazed with revenge up to the end of life, and who have perceived their delight in it. . . . It was said that so long as they are such, they lie like corpses, almost dead; and that those with whom that

love is diminished, afterwards have something of life; but that they still dwell in that desert. (5635) I also saw many descending from that mountain into the desert. At first they began to be as it were insane, and thus lost their cleverness in wickedness; and afterwards they were let down; and it was said that those who go across that marshy place never return. . . . Those were let down above that marshy place who were stubborn at heart; and did not want to desist from their execrable cruelty. . . . (5636) At last, those who were on this mountain were visited, and perished in almost the same way. The whole mountain subsided in the middle, and they were cast completely into the deep, and the waters were brought from the western sea, which poured over them. . . . They afterwards struggled to emerge. . . . but there then appeared a sulphureous smoke with fieriness, from the love of self and of exercising command, which was seen on all sides, and which was a sign that they had been still more immersed in the cupidities of that filthy love. (5637) The crowd who were around, who were of the same genius, but who were not exercising command, because they were lower, were carried away behind the mountain at the southern side, and were cast into the gulfs according to their evils.

5648-5658. Continuation concerning Babylonia, and the seven mountains. There are many mountains there, which are there and thence [range] towards the north, up to twenty; but all these are called in the Apocalypse the seven mountains upon which the beast dwells. . . . and the most who are there are from the Italian nation. On the one previously told about dwell the Romans, because these are in the love of exercising command more than all others, and do not so much care for Knowledges. Behind them dwell the rest of the Italians who are such, . . . as those who are from Tuscany, Genoa, Venice, Milan, and Transmontana; these dwell upon the middle mountains there. On the furthest ones towards the north were those from Naples, and still further those from Sicily; for the worst dwell towards the north there, who were those from Sicily; who were in the acumen of falsity and in falsities more than all others; and not so much in the love of exercising command, like the Romans. (5649) It is also to be known that many from the Reformed religion had betaken themselves thither, and had professed the Catholic religion, but only those who had been in a life of evil; who, when they had in vain betaken themselves to piety and to prayers, had [then] betaken themselves into their faith which they had had interiorly in the world, and had accepted all things of religion which others wanted [them to accept], because in their hearts they make nothing of religion; and from this source there is a very great crowd there from other nations, who all are their domestics; moreover, that external Catholic religion is for such. (5650) When visitation had been made with those who were on the three mountains nearest the Romans; and it had been found that all things there were diabolical; and that they had even arrived at the insanity that they had not only rejected the Divine, but had also wanted themselves to be acknowledged as gods, and which also had been done. . . . These, when they had become such. . . . then the Last Judgment came upon them; from two

mountains there all were taken away in a moment, having so been led into their interiors, and were thus in a moment cast into the gulfs; some into the higher western one; some into the lower western one; some—a few—into the sea there; and some into the higher southern gulf. But the mountain which was in the middle, subsided in the middle; and those who were there were cast down deeply into Hell; and a black smoke rose up. (5651) Afterwards, visitation was made upon those mountains which were more towards the north, where were those who were from lower Italy; and it was found that when they had been left to their interiors, they had completely betaken themselves to idolatrous worship, and had made for themselves idols of various kinds . . . and had begun to worship them, saying that the ancients in this Earth had done so, and the Gentiles also, with whom it is well; and by means of various worships they had found out . . . the idols which had succeeded best, and that which had succeeded they had preferred. Thus the promiscuous crowd was worshipping idols . . . birds, fishes, serpents, images of the moon and of the sun, and so on. They had passed by the saints whom they had worshipped in the world, having found that they did not help them at all. Such a worship is innate in them, from the worship of images on earth. When, therefore, it was found that they were complete idolaters, worse than the idolaters on earth, in that they had denied the Divine, and had believed that such things helped them because [they do so] by correspondences, then came the Last Judgment upon those mountains; some were first assailed by an earthquake, which appeared like huge waves of the sea; and then the cities there were violently shaken, and the palaces there, and they fell down; and then the mountain land was turned over, and so rolled over them; and thus they were completely taken away from the face of the earth. Concerning the Inquisition of these . . . (5656) they were wont to treat all whom they met in this way:—They are able by their art to bring to themselves anyone whom they see, and to present him present with them, however he resists; and then they reveal his evils . . . and thus accuse and condemn him. If, then, they are not [thus] driven to receive their worship . . . they cast them into dusky caverns around their mountain; but still they are taken out by the Lord. (5652) The mountains which are nearer the north, where were the Neapolitans, and finally those from Sicily, who were the furthest away—these also were visited; and it was found that they had completely rejected their religion, and had deliberately seized upon contrary things, which they called false things, and which also were false things; thus that whatever was false, and what was contrary to faith, to the Word, and to the Divine, this they had seized upon and had worshipped . . . They had divided their mountain lands into two parts; in one part were the worshippers of falsity, and in the other were those who were in external holiness; saying that it is of advantage to worship the devil on the one side, and the Divine on the other, and so that thus they were safe both ways. Where their treasures were, they had placed those who were in external holiness, and the altars, and those who were constantly in the office; and

thus they were preserving their treasures, for this is effected by means of such a perpetual faith; otherwise the treasures . . . with the evil vanish of themselves . . . (5653) (Those) who are at the other side, where are their saints, as they are called, because they are in holy external worship . . . do all things according to the pleasure of their commanders at the other side, who have the diabolical worship; thus does the one side favour the other, the holy things the profane ones; and so there is profanation there. Besides, by means of the holy things of the one side they have communication with those who are at the first threshold of Heaven, who dwell above them—there is a mountain land which rises up thence towards the Middle, where dwell all those who are simple good or upright—and with these they had acquired for themselves a good deal of communication; and in proportion as they had communication with these they have power. They speak to them, and perform mutual offices for one another; and sometimes they live together; but those who had been wicked, and had favoured them in evil doing, had been cast down from that wide mountain land; and so the power has been in part taken away from them. They who are on these mountains surpass others in malignity, especially those who are on the furthest mountains near the north; these are in such perspicacity and interior sharp-sightedness, that they were able to clearly discern the thoughts of others, and to recite all things; this is effected from the communication with those who are at the first threshold of Heaven; in a word, they are very perspicacious, especially those from Sicily . . . I told them that they place wisdom in wickedness . . . At these things they were speechless, and at last said that they do not know of there being any other wisdom than such as they have; and that the wisdom of others is only simplicity, in which they by no means wish to be. (5654) The reason the most wicked are near the northern quarter . . . is that, when they have been devastated, they become the most stupid of all . . . (5655) It has also been disclosed that they are worshippers of the devil: they have books containing the doctrine of their worship. (These books des.) They were asked why they do this, when they have whatever is necessary . . . They said that it is in order to be able to exercise dominion over all the others round about, and to possess all those things as to souls and bodies; and that they do not obtain this from the Divine . . . (5658) Then, the upright Spirits from whom they had their acuteness having been removed, they became insane, and rushed from the southern part of the mountain, where the worshippers of the devil were . . . into Hell . . . where there were black caverns into which they entered . . . and their city fell down into a heap. Those who were at the other side, where the external sanctities were . . . were also nearly all cast out thence into the northern gulf, where the stupid are . . . (See 5847, 5863, 4.)

[D.] 5662a. Concerning the syncretists; the Last Judgment. High above the head there, on a mountain rather high, dwelt those who had deliberated together concerning the union of religions, or syncretism; and they concluded that they would make one Church out of many or out of all . . . but . . . only by means of doctrinals . . . and not by life . . . At last these had



advanced so far as almost to have profaned goods . . . As they were on high, and thus inflowed into the lower parts, and only into doctrinal things, they were therefore cast down thence, lest they should profane good with others.

5663a-5669a. On the Mohammedans, and on Mohammed; the **Last Judgment**. The Mohammedans dwell in the western part outside the Christian world, on many mountains there, to a great number. The better of them have been transported thence into the eastern part; namely, those of them who in the world had acknowledged the Lord as the Greatest Prophet, and had called Him the Son of God, and had believed Him to have been sent by the Father to instruct the human race, thus that He is wiser than all others: such, who at the same time have lived well according to their religion . . . have been transported towards the east; concerning which translation I have treated before (5258-5262) . . . (5664a) At the other side there remained . . . hundreds of thousands, in the confines where Christendom is terminated. There they worshipped that Mohammed (who had been cast down) as God, neither had they thought about the Lord, and but little about the God of the universe . . . They first made for themselves another Mohammed, among themselves; but when this did not succeed, they elected a certain one on a lofty mountain above Christendom, with whom they deliberated, and whom they obeyed as they had the first Mohammed. But that crowd . . . were not content with this, but also began . . . to introduce themselves into the Christian world; and, in various ways, and with various arts, they began to claim Power for themselves. They inflowed with some, and injured the Christians; and they also sent a very clever one to me, who put himself in possession of the province of my left ear, and for some time concealed himself, and thus he strengthens them from thence, so that at last they can scarcely be resisted. (5665a) But when this was disclosed, an inquiry was made, and it was found to be from those Mohammedans who are in the confines in the western part; and their quality was inquired into, and why they had done this, since they had not before introduced themselves into Christendom; and then it was found that that crowd was such that they worshipped Mohammed as a kind of god, and that they thought nothing about the Lord according to their religion; and inquiry was made as to what sort of an idea they had about God the Father, [and it was found] that they had no other idea than as of the created universe, and that the idea was devoid of the human idea, such as there is with all the rest; thus that they had no idea about God the Father. They said that from their religion they could think about the Lord, if they want, and could approach Him rather than Mohammed; but they said that they cannot do this, because in the world they had rejected this thought on account of Christians, who were enemies to them. It was then found that they are a wandering nation, and that they do not want to do anything, nor betake themselves to anything of work; as those do who are on the mountains there; and who have governments, and forms of governments. (5666a) As that crowd was such as to worship Mohammed so much (the real Mohammed was shown them).

He appeared gross in blackness, such as are corporeal men who have but little life . . . and are almost fools. He spoke to them, and said that he is such, and that he is among the corporeal there; and afterwards departed into his place. (5667a) There was afterwards brought forth the other Mohammed who was in bonds, and whom they were seeking for; and it was disclosed . . . that in the world he had been a native of Saxony, and had afterwards become a ship-captain, and had been captured by the Algerines . . . and had taken up the Mohammedan religion there . . . and had thus been imbued with both the Christian and Mohammedan religions . . . and had occupied that place in the Christian world . . . and when he had persuaded those who were in the confines that he was Mohammed . . . he had commanded them for quite a considerable time; acknowledging the Lord from the Christian religion, whence he could be led by the Lord . . . And there was also the other Mohammed, who was a Christian from Greece, who had a place behind him . . . and had been acknowledged by some . . . who had thought about a number of Mohammeds . . . (5668a) As to those who are on the mountains there, when they first come into the other life, they do indeed think about Mohammed; but they afterwards desert him, and think about God the Father, the Creator of the universe; and about the Lord, that He is the Greatest Prophet, the wisest of men, and the Son of God. Exploration was made as to what sort of an idea they had about the One God the Creator of the universe, and it was found that it is as something human. (5669a) Some of the Mohammedans, when they had heard many things about the Lord, wanted to accede to that Church; but it was said to them that they should remain in their own religion, provided they think about the Lord from their doctrine from the Koran . . . because they cannot acknowledge His Divine at heart, but only some of them with the mouth, and from the Intellectual; because from infancy they had imbued themselves with the faith of such things; and spiritual good has been formed from such things as had been of their faith in the world, which cannot be so suddenly extinguished by what is new of faith . . .

5696-5699. Concerning the **Last Judgment**. At length there were disclosed from the Christian world all those who were indeed in light as to spiritual things, but not in any charity as to the Voluntary . . . In the beginning such are accepted, and are delighted with Knowledges for the sake of no other uses than delectation. In the other life, moreover, such a delectation is augmented . . . but the Voluntary is then lulled, and does not appear. Such . . . appear on mountains here and there; and some of them on lofty mountains; partly within the middle, and partly in the western part. These conjoin themselves there, and consociate together and this widely by means of thoughts . . . They do not trust in the Divine, except intellectually, when it is well with them . . . Such also care nothing how the case is with the neighbour; they see, but render no aid. They present themselves harmless, or Angels . . . They bind themselves with the evil everywhere, and defend them . . . Such are they who interpose themselves between the Lord and the evil in the other life; nay, between the Lord and man . . . so that the Divine



operation cannot have its way in lower things . . . (5697) Such were on a mountain in the middle; and such were on a rather high mountain in the western quarter towards the north; and round about everywhere on the mountains at the sides of the mountains round about. On the high mountain they did not appear; they could make themselves invisible; and they had conjoined themselves with all the others round about; and they all believed that they were in Heaven, because . . . they were in intellectual light, without celestial heat: hence they are the most dangerous of all, because they conceal themselves, and act in a hidden way with the evil: against the good they dare not act, until they see that they are beginning to turn aside; then they are present, and have more force . . . than the evil, because they are bound together with the simple good. (5698) When these had been found to be such, they were cast down from the mountains . . . and this as to myriads: those who were on the high mountain were cast down beneath their own mountain; the mountain opened itself and swallowed them, and they fell or were thrust down deeply, and were sent into great darkness; the darkness inflowed and took possession of them; darkness is falsities, which is in place of light with them. The rest were also cast into their own Hells, according to the quality of their will. (5699) After these had been cast down, the evil round about, who were openly attempting evils under their auspices, or by means of conjunction with them, then no longer had forces for resistance; and therefore they were then cast down into various Hells; some in the levels, some in the mountains. This took place on the 30th of March, 1757.

[D.] 5711-5721. Concerning the Last Judgment, and concerning the cities in the other life. The interior sight was opened to me, and I looked into that street of Stockholm called the Stora Nygatan . . . and I was afterwards brought into that street, and there were Angels with me who said that in the houses round about there there was not anyone alive, but all were dead, that is, spiritually; so that they were horrified, and did not want to go any further. When they are dead in the houses there, there appear no windows in the houses, but apertures, within which there is darkness; but when they are alive, windows appear, and men within them. I was afterwards brought to the Lilla Nygatan; there, it was said that some few were alive . . . They said that all the houses were full, but that those who are not alive do not appear to the Angels; but when Spirits, especially evil ones, are walking in the streets there, then windows appear, and men there, in light; for the evil see in their own light, and they also see those who are in the like light . . . (5712) I was afterwards brought to London, which is above, and I was conveyed there from the hinder part at the Minories almost as far as the Exchange; and it was said that they are not alive there, nor were they at the other side there; in Cheapside some were, and also on that side of St. Paul's Cathedral. I was conducted no further . . . (5713) It was said, further, that on the east side of London in the other life there is a little City, where the upright and good men dwell; but who appear vile to those who are in the city towards the west; and that it

is not permitted for those who are in the city to enter into the City; they are prevented by guards; and moreover they cannot endure the sphere of their life . . . thus they are safe. They are at the east there, because the east is the good of love and of charity. It was further perceived that the great city is preserved so long as there is such a City there at the east; but that there is no such City at Stockholm. I was conducted also through that little City of London, and some there spoke to us. (5714) It was further said that outside every city there are nothing but robbers, in great numbers; the fields are full of them; and that no one dare go outside a city, because he then falls into the hands of the robbers . . . I was also conducted outside a city, and there was a crowd of robbers, who at once knew of what quality I was, and how they could assail me, and destroy me; for such things are their study . . . These robbers dare not enter into the cities; when they do enter, they are not admitted into any house, but they remain in the streets; and when they appear they are ordered to go out, which they also do; for when they remain in the streets they have not any power, because the law still reigns in the cities, and consequent security, as in the cities of the world. But if they are admitted into the houses, those who are there perish; but no robber is admitted into any house unless the house is such that those who are there can no longer stay; for as soon as they enter, and see the men in the house, they at once know their quality, and they bind themselves with their minds; and as soon as they are bound together they have communication with them, even when they are outside the cities; and thus they are infested until that house is devastated. (5715) It was further said that when a city is such that there are no longer any good there, it is then destroyed; and that this is their Last Judgment; and it was said that such cities are destroyed in a short time; and that the inhabitants therein are dispersed, and all are driven out to their own places. (5716) The reason there are such cities there, and like houses, is from men in the world who are in the cities and houses there; and that such there are in the other life such as they are in the world, in like houses; and because the correspondence is close and material according to the ideas of the thoughts of the men in the world. But now, in this last time of the Church, a different arrangement is being made, and a different correspondence; thus not so immediate and proximate a one; but more remote by means of correspondences. (5718) Part of the London city at the west was, moreover, being destroyed. (5719) It was said concerning those who were in the houses in the cities, who were not good, that they do not attend at all to heavenly things; they turn themselves away from them; and that they do nothing else than talk together about worldly and corporeal things; and eat and drink; and hear what is going on round about; as in the world with such; in a word, that the delights of the world and of the body are their life; and not at all the delights of Heaven. At first they had frequented the churches, but now the churches no longer even appear for them. (5721) It was further said concerning those in Stockholm, that they care for nothing except to hear what is being done within the city and outside the city . . . but

nothing whatever concerning doctrinal things . . . They were binding themselves with those who were merely natural and material, although they knew that they were devils; they do this while walking in the streets, and out of doors; and they laugh at all things, so that there is nothing which is of the Church and of Heaven. Almost all are of this mind—that they want to lead others, and to exercise command; that is seated in them. I saw the vastation of a part of Stockholm: the left side of the street Nygatan was being completely destroyed, so that there were no longer any houses there, but only a waste; and also a part of the Södermalm, from the furthest away side there, up to the houses nearer to me, and [the people] were cast everyone according to his own nature.

5723. I saw a great number of priests snatched from Heaven who had adhered to (the dragon); and who, when explored, were completely against the truths of faith, being solely for external things and the world . . . All these never think about the Divine of the Lord . . . but solely of the human, that it was exactly like another man . . . some, that it was still viler. The most of these were from those who are in faith alone; and therefore these, from doctrine, are also such that they do not care about the life . . . and they were all cast into their lake at the southern side towards the eastern; and those who were there before, were cast still further in.

5729-5736. Concerning the Mogul, and concerning the Last Judgment. The Mongols are at the southern side, beyond Christendom. They are proud, and want to have eminence over all others. They are also hostile to Christians. I saw that these also were cast down into the Hells. The mountains there, in which they dwell, were numerous, and these were cast down; part subsided; from some they were cast into Hells; in some, into deserts. They are proud because they are rich; they have a diamond mine, and they have gold. All those underwent such a Judgment who think solely about Mohammed, and little about God; as do all there who are in the love of self.

5731-5736. On the vastation of those who are in no charity; concerning the Last Judgment. Meanwhile, those who were in faith alone . . . more than others rose up against the genuine Doctrine, without anyone's having harassed them; and they were congregated together, and finally came to the decision that they would stir up all they possibly could, from every quarter except the eastern one—they could not come thither, because they were protected by the Lord—and this as far as the Mohammedans at the western side, and to the Mohammedans at the southern quarter, besides in the northern quarter also, who were there upon mountains and in plains. They sent out from themselves around to a hundred places, to every place as many as fifty, in order that, being present, they might stir them up, and that they might serve them as Subjects; and those who remained behind they divided, by tens, who were to assist the former ones, and hold them in rebellion more strongly, with a mind to completely destroy the Heavenly Doctrine, because Heaven was said to be in charity, and not in faith separated from charity . . .

For this reason they were stirring up such a rebellion, with an obstinate determination to destroy the Doctrine itself; although they had previously been shown that this Doctrine comes from Heaven and from the Lord; which they had also acknowledged . . . but as they were without any charity, or without the good of life, therefore they still acted as wicked enemies against Heaven, and against the Lord. They also said that they knew that those things are from the Lord; and that they also know that all from every religion are left in peace, provided they acknowledge the Divine; and, in the Christian Church, the Divine of the Lord; and do not do evil to others who do no evil to them. But this was all in vain; for they were being remitted into their interiors, which were such that they were devoid of all conscience . . . nay, they did not know what conscience is. Such, then, had been those who were in faith alone; and therefore all those who were in no charity were dislosed, and were completely cast down from many mountains, and from the plains, up to many thousands, in vast numbers, and were cast down into Hells. (5732) Nay, they were such that they were conjoining themselves with the monks who also had been such, especially those who had believed themselves to be Christ, and that they had all the Power . . . and who had feigned holy things in externals . . . and in internals were such that they were in deadly hatred against all those who did not adore them as Christ . . . with these, also, they had conjoined themselves, and were acting as one. (5733) At last, when a great part had been cast down, it came to those leaders who were from faith alone, and therefore some of them became as black as devils both within and without, so that they were no longer recognized as men, but entirely as the blackest devils; and thus they were cast into Hells; everyone, however, according to his evil of life. (5734) This I can assert: that he who does not acknowledge the Divine, and, in the Church, the Divine of the Lord, and does not live the life of faith, which is that of charity according to doctrine, cannot be otherwise than cast into Hell; for he puts off everything human. A man is such as is his life, from head to heel; he who is black as to the life is wholly black. Let them think however they will, and persuade themselves against it however they will; nevertheless, it is an eternal Truth. Let them know, further, that men are saved from every religion, even those who are in the doctrine of faith alone, provided they live the life of faith, which is charity, and thus do not imbue such things inwardly within themselves as are diabolical. The external effects nothing, because if this is separated, then it is their internal which makes their life, and not the external without the internal. It has been commanded me that I should say this to them openly. (5736) These are they who are called by the Lord 'the he-goats,' of whom it is said that they had performed no charity, and that they were therefore to go into eternal fire; for they are in the dragon, and have constituted something in it. They had been for some time on their mountains, and had there led an external life, for they had been kept in such things. But when their thoughts were penetrating round about, and were infesting all, so that they did not know what it was to do good; then the external things were taken

away from them, and it was shown of what quality they were. J. (Post.)167.

[D.] 5737-5739. Concerning the **Last Judgment** of the residue of the Catholic nation. Above the head there were many from the Christian world who showed me that they were in light more than others, and also in heat; and it was perceived that as they were there, and an evil fiery brightness was falling down thence before my forehead, it was perhaps not well with them; and that the light was false, and the heat filthy. It was then disclosed whence they had their heat and light. (5738) The heat was being introduced by those who were in the western quarter, by monks who had believed that they were Christ . . . These, in order to seduce all others they could, wherever they might be, were inventing arts, in order that they might be able to introduce heats, and this in different ways, and from various places, both good and evil; and this by means of translations, which can be done in the other life; for such things can be transferred to others; and they wanted thus to induce the belief that they were gods. (5739) Those who were infusing the light were also in the western quarter. [The two classes were] in two places there, upon mountains; upon one duplicated one towards the north; and upon the other towards the south. Those who were in the duplicated one . . . were also from the Catholic nation, who in like manner were skilled in the art of transferring light from the places where there was light, and also from genuine truths of faith which they had with them, and which had been permitted; but such were in the persuasion that it was Divine; but all these things were from nature; they infused a deadly persuasion concerning that thing . . . and thereby wanted to induce the belief that they were gods, and that they could give Heaven to everyone. Hence they were seducing many of the simple, who yet were good, and had been preserved; for they had a strong persuasive [power]. Their intention was, as also they were compelled to avow, that when they had induced that belief they would afterwards exercise dominion over the souls of all, and over Heaven, because Heaven was from them. Hence it came to pass that that mountain opened itself in the middle, and swallowed all, and they were sent into very great darkness there, which now and then is turned into infernal fieriness; and presently the mountain above opened itself, and all from it were also cast into the same gulf, and this to many hundreds of thousands. The like was done with the other mountain, which was more towards the south in the western quarter.

5742-5750. Concerning the **Last Judgment**, and the destruction of the old Heaven and earth. The vastation previously described lasted many days; and at last there appeared as it were a hand extended by the Lord over the Heavens; and then began that combat which is described in the Apocalypse between Michael and the dragon: from the western side towards the north there appeared as it were a combat, from the elevation thence towards the Heavens which were above the middle, which were many, and where there were vast numbers of Angels not previously known to me . . . The dragonists were in that entrance, and were speaking with them,

and then all were turned to them, in order that they might hear what they were saying. Then the Heavenly Doctrine was being rebutted by the dragonists, especially that concerning the Lord; and then everyone who was listening was reduced into the state of his thought concerning the Lord in which he was in the world; and then it was disclosed that most had rejected the Divine of the Lord, saying that they do not want to know anything about a visible God, but about an invisible one. It was said to them that the Lord also is an invisible God; for He is one with the Father, and is in the Sun, and is invisible in the world ever since His ascension from the sepulchre; and many things [were said to them] from the Word; but they all would have none of this. Examination was made, besides, as to whether they had placed anything of salvation in the life of faith; but they said, Nothing, but in faith: thus solely in thinking alone, and nothing in willing and doing, that is, in living. In a word, they were turned to all the quarters, and were explored as to what quality they were; and it was also said to them that it was the draconic Spirits who were pressing upon them, and to whom they were assenting; and that the Lord teaches otherwise. But all was in vain. This advanced through all the Heavens which have been collected since the Lord's Advent: and all there who were such as has been said, after a mighty combat, were judged for casting down. But they still insisted that they should remain there, because they had been there so long. (5743) On this account, the Lord was seen to descend from the Sun, as it were in a bright white cloud, into the loftiest heights; and He gave Judgment that all such were to be cast down; and, when He had returned into the Sun, they also were cast down; and this through a long time; successively, according to the connection of Heaven; and for the most part they were thrust down into the western quarter, where there was such a number that it cannot be calculated except by taking hundreds of thousands as a unit. But [I cannot] describe each and all things of the combat, which was a temptation; and, in fact, the most grievous one of all, lasting almost to despair: the Lord was holding them in the truth, and the devil in falsity; thus there was as it were an internal collision . . . (5744) The whole western quarter was full of such as had been cast down from the Heavens on every side; and there the earth opened itself, and they were covered over with a cloud, so that they should not rise up again any more. They were all such as had indeed acknowledged God, and had lived morally well; but had not thought about the Lord, except as of a common man like themselves; nor had they done what is good for the sake of God, and because it is commanded in the Word; but for the sake of themselves and the world. Nor had they abstained from thinking and willing evil; but only from doing evil, from fear of the law, of [the loss of] life, reputation, honour, and gain. In a word, they were those who, whatever they had done, they had done for the sake of themselves. (5749) In the beginning, all were taken into Heaven who had lived well, thus in the acknowledgment of the Lord, and in a good life for the sake of Him and the Divine precepts. But as they were few, and the Heavens were vast, many others were admitted, and at last all who had lived

morally well ; and there was also given them happiness, and all things in abundance, so that nothing was wanting : and finally they began to admit others, from mere piety, provided they could simulate pious things ; and also such as appeared upright and pious in externals only, although in internals they were most wicked. Angels, also, had been sent to them by the Lord, who were manifesting such things to them, but in vain ; and therefore, as such a multitude had increased, so their interiors were for the first time opened, and they gave themselves to them : but all the good had been taken out thence, and had been concealed in various places, and had afterwards constituted a new Heaven. (5746) Thus perished the old Heaven and the old earth ; and all those who had not lived the life of faith, which is charity, were cast into Hell. They were also called 'the he-goats who were on the left,' who had given nothing to anyone from internal charity, but only for the sake of what is external. These things lasted from the 31st of March to the 11th of April when was the feast of the Passover, 1757. (5747) All those are called 'Michael' who were fighting for the Divine of the Lord, and that He and the Father are one ; and thus that there is one God ; and also for the life which is called the life of faith . . . Those who were 'Michael' were chiefly from the ancient Heavens . . . and from those who were in them from the Gentiles, and from infants everywhere then [become] adults. (5748) The western quarter was full of those who had been cast down, from the northern corner up to the anterior southern one ; some were also elsewhere. But the dragonists advanced from the line from the southern [quarter], of which before, into the hinder western one as far as towards the north, in a curved line like a tail, but in thick darkness there beneath the tract. (5749, See the narrative continued under FORMER HEAVEN, here.) (5750) Meanwhile continual purifications had been effected ; for those who had led an evil life, in adulteries, thefts, thus who had been criminal atheists in the world, had not been admitted ; but had been cast into Hell. Purification from such had always been going on ; but still it had been as in the body with the blood ; although it is continually being purified, nevertheless it verges to the death of the whole. Hence, now, a new Heaven. J. (P.) 168.

5758-5767. Continuation concerning the **Last Judgment**. A description has been given (See above, 5731-5736) of how those from the Christian world were dealt with : the leaders who had endeavoured to destroy the Kingdom of the Lord, and Heaven, were chiefly from those who are in faith alone ; these had congregated, with their dignitaries, and had agreed to be on the look-out on every side for those who were acknowledging the truths of faith, or the Heavenly Doctrine. They sent out by fifties on every side, into a hundred places, and bound themselves together with the diabolical crew ; and part of them remained and were communicating with the former, and were assisting them. So it had begun. But at last all such were cast down and dispersed, and those who were like them. (5759) Afterwards, there were cast down those who utterly despised erudition and knowledges . . . who were very numerous. This also lasted long. Afterwards, there were cast out those who had perceived delight in the fact that others

were suffering, and who had invented unheard-of arts for doing evil to others, striking a pain into the body and lower mind, and continually keeping the thought in that pain, and sending those who injected despair also ; and who had also instilled weariness of life, and a continual longing for deliverance from pain or from any evil whatever ; which two things inflict such pain and torture that it cannot be described. Such, also, were cast down in vast numbers ; besides like ones who had perceived delight in the torture of others. There were also cast down all who were communicating with those who were beneath, because they were outside their territory. For these had a mind to command and to lead others ; or else they had not cared for their own. (5760) I saw those who remained collected into one ; and these, together, appeared like one man. They who were outside had been cast out. Those who appeared together as one man were those who were in charity. (5761) Afterwards, there were sent down, and not so much cast down, those who had been in worldly things in preference to heavenly ones . . . thus with whom worldly and corporeal things had prevailed ; for these could not be on high, because they cared for nothing else than to look down thence, and to communicate with lower things. Those who looked down were all sent down, because they cared for earthly things ; but those who had not looked down, remained. There were various kinds of such ; and I heard the sending out and casting down of them for a long time, thus to innumerable myriads. They were sent down into the plain, or into the lower parts, where were their eyes and minds ; and those who were evil into the Hells. All these were from the second resurrection. (5762) In their place others were carried up by the Lord, who had meanwhile been separated from those who were upon the mountains, and had been kept in concealment, and protected up to this time, and they succeeded in their place, and are making a new Heaven. All these were such as were in charity towards the neighbour and in derivative faith, or who were in good and had conscience from the Lord ; and who, when anything evil [had come up] had thought, This is contrary to what is true and good, contrary to the Divine precepts, contrary to God ; and, from the Christian world, those who had worshipped the Lord. This lasted from the beginning of the year 1757 ; and the elevation of the good to constitute a new Heaven, from the end of the month of April, into the month of May. (5763) The greatest part, unto many millions, which was continued for a long while, came down because they looked down, and they were joined with those who were beneath, and were without. By this they were joined with devils, made defence of them, made compacts with them as with their own, began to lust to dominate around themselves, and to do evil to all those whom they saw were without defence. All these did not belong to the mountains, but had moved thither, and had made their home among those who had been there before, and who had been good ; and who, in order that they should not be seduced, were now taken away by the Lord, and concealed in many different places. Nay, in some places, those who had ascended had driven away all who had been there before ; and had established themselves in their place.

They who had thus ascended are of the second resurrection, who also had been driven down and carried away, and the others had come in their stead ; as also all such as had died as children and had been educated in the spiritual life, and they constitute there a new Heaven and a new earth. (5764) Afterwards, there were also sent down those who had been pieties ; they were on a high rock in the middle of it, invisible to the rest, who had led a life of piety, but not any of charity. There were two kinds of them ; one in falsities, who attributed all things to immediate mercy, and also merit to self . . . so that they had not cared to know doctrinal things, and to imbue the internal man with them, provided they were in a holy external, in prayers, in churches, in conversation. The other kind despised the neighbour in comparison with themselves, believing themselves alone to be worthy of Heaven, and at heart condemning others who had not lived as they had. The latter and the former were also looking down below themselves to those who were below, and were wanting to direct all whom they saw there ; thus they had a mind to exercise command ; and it gave them the opinion that they were Angels, because they were on high. They inflicted a heaviness on the interiors of the loins to the right ; with those who were in falsities, the pain was determined towards the urethra ; [with those] who were in the love of self, towards the anus. They said that they had thought little about the Lord, but not about God, about the Father. They were also anxieties ; and therefore they must be together, and must not inflict sadnesses on the Angels, who are joys.

[D.] 5765-5769. Concerning Babylonia, and those destroyed from the old Heaven. I saw and heard many myriads of Spirits who were on mountains and rocks east down thence, and east here and there into deserts, here and there into gulfs, and here and there into other Hells ; all of whom with the mouth spoke about God and Heaven, but at heart they had the world ; and this from Spirits who were in Christendom. All those were cast down who were looking around to other mountains, and to other rocks, and had entered upon a Society with them, in order that they might thus defend themselves against infesters ; and had not had regard to the one God, to the Lord, who was protecting them ; thus who had wanted to be safe and happy there from themselves and their own prudence, and not from the Divine ; a sign that they had been such in the world. Especially have those been cast down who were looking down from lofty [places] towards lower ones ; and who were infesting those whom they saw, by various methods and arts ; finally, all who were looking down ; for those who were not looking down were caring for none but their own houses, and were trusting in the Lord . . . These have been preserved. (5765b) There were besides, those who, by various arts Known in the other life . . . had made for themselves as it were a Heaven ; not that it was felt with interior joy, but with exterior, which soothed the external senses ; and therefore had made for themselves magnificent things . . . both as to the floorings and the things on them, and as to clothing and other adornments, and also as to altars. They had summoned to themselves all the magicians and artificers who could present such things by means of their arts ; and they

themselves, taught by them, had also done so. They had looked upon all the upright and good as simple ones, and had wanted to have services from them ; but when they wanted also to seduce them, [the latter] had all been taken out by the Lord, and had been landed elsewhere, and hidden up to this time. That there was so great a number of such I could never think ; there were many myriads. And, what was wonderful, they were also on lofty mountain places, where they were not seen, except as a mist ; and most of them had believed that Heaven was there ; and they had also vaunted themselves as being in Heaven, and had called themselves Angels of Heaven ; although there was nothing Divine with them ; and they had believed that God rules only universally, and they each and all things : thus they were devoid of faith concerning the Divine Providence, and had almost made themselves gods. The Lord they considered no otherwise than as a common man . . . Hence most of them had been consociated in mind with the Hells. (5766) I saw that the faces of many had been turned to one who was not such, who had not thought about the world, but about Heaven ; and not about himself, but about the Divine, especially the Lord ; and who had believed that he has nothing of Power from himself, but from the Lord. On seeing him, thousands of thousands were so hostile that they had all conjoined themselves together to torture him in many ways. Thus were they manifesting themselves as to (their hostility to the Lord). All these were marked ; they were upon some mountains . . . (5766a) Those who were there, appeared in a shining city, as if they were in Heaven, but having been explored, [it was found] that all were such as above described ; and that they were interiorly hypocrites, namely, that they could speak about Heaven, etc., but still did good to no one except themselves, that is, for the sake of themselves. It was shown that some were interiorly hypocrites, and some exteriorly ; and that the interiors of the mind . . . with them were completely closed, and the exteriors open towards the world : hence they cared for nothing except such things. (5766b) These were affecting him who was in such faith and charity evilly . . . even to cruelty, but still he was taken away by the Lord from their fierceness ; and then all of them having been explored, they were cast down from two mountains which were at the right, within the sphere of Christendom where the Word was ; and thus those mountains were emptied of such. There were others besides, round about, especially at the left, who appeared as it were very high above the head. These were explored, and it was found that they were interiorly hypocrites ; and these were in like manner cast down. These, also, were most hostile enemies against those who had done what is good from the heart, although the latter had done no evil to them, and had not spoken anything of evil to them. Such are all who, although they know and speak truths, still do not do truths. (5768) At the back there was a large plain ; a little elevated there, were those who had made a display of piety, and with the mouth had spoken about God, and had prayed that He would be merciful, and had thereby also imbued their thoughts ; and had also frequently and habitually approached the Holy Supper ; and yet had had nothing

such at heart; had lived altogether a life of the world, and an evil one; had thought nothing interiorly about God such as they had spoken. These were those who were in the highest degree hostile against him who has been spoken of above, and wanted to destroy him in every way. These, also, were all cast into marshes outside the plain; and part were also cast towards the front, into vaults. (5769) I also saw somewhere on the mountains and rocks, where there were the good mixed with the evil, how they were separated; the good were in the middle and were consociated together, and when looked at by me, they appeared as one man. Those who were outside him were all such as could not be received within the Society of the good; and they were rejected.

5786-5792. Concerning those who have been cast down from the Heavens, Babylon: concerning the Former Heaven. The casting down from the Heavens had lasted long, and this up to myriads. All those were cast down who had been in the love of self. . . . When they look at anyone who worships the Lord, they become as if they were insane, and endeavour to injure him. . . . All such, when turned to me, became such, and hated all the things which have been written concerning the Lord. (5786a) At last, also, there were cast down those who had not acknowledged the Lord as God, but had acknowledged the Father. . . . (5786b) . . . They inflict pains, anxieties, fears, and thus exercise dominion over others; and therefore they go upon mountains and rocks, in order to see far and wide those who are lower, and thus infest them. Most of the cities there are at the sides of the mountain or rock; and those who are congregated in the society go out thence, and thus act. . . . for to exercise dominion and to injure is their inmost joy. . . . Some who are such speak to the evil who are below, and they know how to bind their minds with themselves. . . . whence there are consociations of such with the Hells; and therefore they were cast down. There were in the cities such as had been bound by the evil; but such are then for the most part known; for the evil have them bound together with themselves, which shows itself to others. (5789) It is to be known that all Spirits in whom the love of self is seated, believe Heaven to consist in what is high. . . . and therefore they climb up into mountains, higher and higher, and believe that thus they are in Heaven. . . . for they can look around on every side, and by their thoughts can inflow into and rule all whom they see below. The extension of their sight is great, even into the mountains round about at a great distance, with whom they speak, and to whom they send out Subjects, by whom they are conjoined together and bind themselves in confederacies. . . . and when so it has been done, they begin to exercise dominion over all who are round about, conjointly. . . . I have seen some such Societies in the loftiest places, where I supposed were the Angels of Heaven. . . . But all such were cast down. . . . at which I wondered at first, because I supposed there were Angels there. . . . (5789a) I saw some so high up that you would have said they were at the stars of Heaven; nevertheless they were not there with the body. It is to be known that in the other life everyone, wherever he may appear, is really in that place where his reigning love is, and that

those who are in the loftiest [places] are really in the lowest; which I have often seen, in that in a moment they were in Hell. . . . All those were cast down, having first been explored by this: that they were turned to lower things; and those who then. . . . wanted to inflow into others, to lead them to exercise dominion over them, and to do evil to them, were cast down; and this for a long time to many myriads. . . . (5790a) Those who are not such rest quietly in their houses, being content with their own, and performing the works enjoined upon them. These are they who are in the enjoyment of heavenly joy, because it is in them, and not without them. . . . (5791a) Most of such (as are in the love of self) ascend into mountains and rocks, and when they arrive seek nothing else than that they may be set over others. Thus they refuse to be in any employment, saying that they do not know any, and that they had been such. When inquiry is made in respect to their quality, [it is found] that they have been those who have cared for nothing except exercising dominion over others, and that they are good-for-nothings, lazy; but they want to be honoured by others; and when they do not obtain this, they betake themselves outside the Society, and look down, and exercise dominion over all whom they see, and do evils to them, because they love no one except themselves. Such exist as to the greatest part in Germany, Sweden, Denmark, and elsewhere; but few in England, because there they care for their own household and business affairs. (5791b) Such are being cast down in myriads, which is effected by this: that the Lord separates the good from them; thus takes away the communication with the good. . . . and then their quality appears. . . . Such never care for anything of wisdom; they speak as if they understood all things, but they have no intelligent idea about any subject. . . . (5791c) A great part of them were those who were running about to wherever they found delight, from one place to another, leaving all things at home, and thus taking away from others the delight of their life, like the Societies of Friendship, and drawing it into themselves; by which others who had delight from uses and in their offices, were reduced into a miserable state. And they did this, because in the world they had not applied themselves to any offices, except for the sake of honour and gain, and thus of pleasure; and had done nothing for the sake of use. . . . As, in the other life, such are good-for-nothings, they run about to wherever there is said to be any delight. All these were cast down, and were reduced into a state of undelight and misery, until at last they should perceive something of delight in performing uses. Moreover, when these persons come to others, they enter into their houses, and stay there, although those who are there say no; and thus the possessors partly go out of their houses of themselves, and are partly driven out by these newcomers. (5792) I have [also] seen the former and the others, not cast down, but subside; the hill or mountain yawning in the middle, and them cast down in this way into the deep. They climb the mountains in various places, and by various arts, and they also summon and receive magicians and very deceitful ones who defend them, and whom they post around them. The greatest part of such climb not by ways outside, but inside; for

there are Cities beneath Cities. When they constitute one Society, the communication is effected by means of open ways: an open way is a descent by a way. There is an ascent by means of ladders (or stairs) from one City into another which is not so like it. Most of such had ascended, by ladders, from lower to higher places; hence there was so great a multitude. They had also descended, by ladders, from city to city. When they are at the highest they do evils to all who are around, and when detected they descend, and hide themselves in caverns and other places, which wind about, and so they are not found. . . (5792a) Some were from those who had indeed frequented churches and the Holy Supper, but merely from habit. . . (5792b) Most of them had made use of phantasies to procure for themselves an image of Heaven, as to buildings and magnificent things; for they knew that they are blown in through such evil Spirits as they had. . . posted round, and also by magic. . . (for) they made nothing of communicating with the infernals. . . (5792c) When they had been explored [it was found] that almost all these had delight in exercising dominion and acquiring gain, and none of them in use; so that they had had no delectation whatever from use, but all from dominion and gain; and that they had regarded these merely as those things from which they had their joy and happiness; so that they were corporeal and natural. . . There were some who had wanted gain and wealth for the sake of honour and dignity. . . there were some who had wanted honours for the sake of gain; there were some who had wanted them for the sake of magnificent things in their houses, gardens, garments, attendance, feasts, and the like. . . Such Spirits are now around everyone in this world, because such are almost all who come into the other life. And therefore all these were separated; and in their place succeeded those who had been reserved by the Lord; who had been delighted with uses; and from whom is the New Jerusalem. Of what quality, in general, were those who were in the Former Heaven, see (above, 5070).

[D.] 5805. I saw some thousands of Spirits congregated together into one, so that Spirits were seen in a great space, as far as the eye could reach. They were from those who had been cast down from mountains and rocks into a plain; and I was then told that at first all are thus congregated together; and that then it is instilled into them from the Lord whither each one is to betake himself; and that he knows this, just like anyone who goes out of his house, and then returns to it. When this has. . . been instilled into each one, they depart from each other of themselves, each to his own abode; and then they are in order.

5807-5810. Concerning the separation of the Christians and of the gentiles; that the Lord has betaken Himself to the gentiles. For a long time, by influx from the Christian world, I laboured in my breast; they inflowed and infested my heart and lungs; some the heart, and some the lungs; and at the same time my lower mind, in various ways. This lasted many weeks, perhaps months; and I was reduced to such an extremity, that for the sickness of heart and mind I knew not whither to betake myself. At last I was brought to

the end of it; and inquiry was made as to whom this was from. It was from Christians: it was found that the infestations of the heart and lungs streamed from those on high, who had said that they believe in three Persons; and who also had been separated according to their faith, and their own ways given to all, in order that they should go out from Heaven, and descend to their own places. (5808) The exploration lasted for hours; and there were brought out of the Christian world: 1. Those who had believed in Father, Son, and Holy Spirit. 2. Those who had acknowledged the Lord, but had thought nothing about His Divine. 3. Those who had been in the belief that He is one with the Father, but in various ways. 4. In a word, some [were brought out] in one way, and some in another. Those who had acknowledged His Human, and had rejected His Divine, as the Moravians, had inflicted a pain in my right arm, at the shoulder-blade; or as the Socinians, a breaking of the bones of the breast. In a word, the Christians were explored as to what faith they had concerning the Lord, and His Divine, and His conjunction with the Father. Some of them had thought quite sanely; but few. All were felt by their influx into the breast, and by the various heavinesses [which they caused]. (5809) I was then separated from those who are in the Christian world, who were at the left; and I was brought by the Lord to the gentiles, who were shown as to what faith they had in God. They were, 1. Those who had worshipped an invisible God and a visible God. 2. Some who had made two from them; some who had made one from them. 3. Some had been instructed by Christians that God has been born a Man, and had therefore received the Christian faith; but when they had heard that they distinguished the Divine into three Persons, they had gone away. Many had made one out of the three, believing that although Christians said three, they still thought of one. 4. Some who had not understood what being born from eternity is: they had been told, and they had comprehended well. 5. Some, who were the best, had believed that God is altogether a Man, and that this is implanted in everyone. 6. Some had thought in themselves for some ages before, that God had been altogether born a Man; but they had not known where. They had made inquiry, and had heard that it was in Jericho; and so had contentedly retained that word, and had held it as holy. Whenever these were thinking about God born a Man, they saw a bright star in the air. 7. The wiser of the gentiles [are] from those who in Africa think concerning the Divine Human of the Lord as it is becoming to do; and are wise. They also have a Book, which to them is the Word; but it is not, like ours, written in a like manner by correspondences; it has been written by enlightened men; the latter are in Africa. 8. I was told that there is a book among the Mohammedans, which is in their hands, and is common there, in which some pages have been written by correspondences, and from which (pages) there is some light thence in the Heavens. All were felt by their influx into the breast, as to what quality they were; and also by the more ungrateful and the more grateful sensations. (5810) I was afterwards brought to those who were of the ancient Churches; of whom some were acknowledging an in-



visible Divine, and a visible one ; some in one way, and some in another. And afterwards to the Most Ancients, who are in the acknowledgment of the Divine and of Divine things exactly as they have been revealed to me. They examined them, and agreed with them.

5812, 5813. Concerning the destroyed Babylonia, and the inundation ; concerning the modern Nephilim. There were some from the Papal religion in the western quarter at the northern, who were the worst of all, who had miserably and most cruelly treated all who would not acknowledge them as gods. Their wicked deeds I pass over ; some of them have been described before. They had their emissaries everywhere, endeavouring to seduce all whom they could, betaking themselves upon the higher places, from which they could look forth upon the lower ones, and rule ; and wherever they found any diabolical Spirit in the World of Spirits, they adjoined him to themselves, and introduced evils. Their arts are more than can be described. But before their deceits and cruelties had come to a height, or had been consummated, they had been destroyed in various ways, having been continually cast down into the Hells ; but still their number had increased daily ; and they persisted with such obstinacy that they would never desist. They saw the Hells before them, and torments ; it was denounced against them that such a lot is for them ; they saw those who were cast in from their own number in thousands, and their torments. But still it was in vain. Sometimes the surface of their [earth] was turned over ; but still they made nothing of it. They were in such obstinate wickedness from the love of self. At last the Last Judgment came upon them, and they were inundated as with waters, and all were immersed in the Hells, in myriads. In like manner those of the same sort who had departed into the more lofty places in the northern quarter were also inundated. Some of them were cast into the Hell where the Nephilim are, because they are like them. Some of them appear bald ; some altogether bristly : those who are bald had been inmost in evils ; those who are bristly had been completely in falsities. (5813) On the following day an inundation took place over a great part of the north side, which advanced to some extent into the east ; and all who were in evils there, were immersed, for they would not desist from attacking the Divine, having been started by the Papal crew. Some of the little mountains were also submerged, whence they cannot any more climb up the mountains, or go through a way upon the mountains and be taken away ; but they at once enter the Hells . . .

5814-5820. On those who are in a holy external ; the Last Judgment. There were many on a mountain in the northern quarter, who in the world had been in a holy external, and in no affection of truth . . . being scarcely willing to hear about spiritual truth, except merely the first theological rudiments. They were explored as to what they had thought about the Lord ; and it was found that they had never thought about His Divine, but solely about His human, as if He were only a man like anybody else ; and that His Divine consists in the fact that He is loved by the Father. They operated into the lower ribs of the left side, and inflicted a pain. These were cast down from that moun-

tain to many thousands ; and they were told that they could serve for ultimates in the Lord's Kingdom, which correspond to the shoes of the feet. A shoe also appeared, which touched their faces. They were so simple as to be of no value. (5815) . . . Thus, with them, truths had been scientific without any mental view . . . and they had believed that they would be saved by a holy external . . . Being such, they were removed in myriads into the western quarter towards the eastern ; and there a region was given them ; but under the earth. The reason it was under the earth, was that they had been able to serve the infernal crew as a support . . . Therefore they were kept in concealment under the earth, in order that those who do something from the heart might serve as the ultimates of Heaven. Those who had believed that salvation consists in prayers and in mere devotion, and had been sedulous therein, and had also lived well, were collected into one, and were transmitted into a city which is at the southern quarter, where are those who had lived a Christian life. They at first believed that they should receive heavenly joy . . . and therefore there was given them something that they wished for, in feasting, etc. . . . but they said that this was not the heavenly joy to them which they had looked for. But they could never find any joy except being in their devotion and their prayers . . . and therefore it was granted them to be among the good in that city, to have intercourse there, and to seek their own joy of whatever kind they wanted ; and if they did not obtain it, then they were in their devotion, and at the same time in consociation with others, with which things they were content. (5816) Afterwards, all who were in that Heaven were sent down, and it was shown that they had raised themselves up into the mountains and hills by means of phantasies ; and that they were not there ; for they appeared before the Angels of Heaven who were with me, below me, in their own place . . . at the level of the Earth. When they were seen there, they were covered over with a cloud, from falsities ; and afterwards by the earth ; and so they were covered over, [that is] those who were not so evil, to many myriads : those who were evil were seen in the same way beneath them in the deep . . . Those who were thus being kept in concealment under the earth were the most of those who were good round about below the World of Spirits ; others were about the south-western quarter ; others were at the north-eastern quarter ; and so on. (5819) All those were preserved in Heaven who in the world had acknowledged the Divine of the Lord, and had lived well ; especially those who had acknowledged the Divine Human. But the rest, who had not acknowledged the Divine of the Lord . . . were sent down out of Heaven, and were cast down. Many wanted to acknowledge the Divine of the Lord in the other life who had not acknowledged it in the world ; but in vain ; they did it with the mouth, and not with the heart. (5820) The evil threw themselves into the mountains from the cupidity of exercising command ; for thus they could look forth all around, and exercise command. Those who were not evil had ascended because they had believed Heaven to be there.

5821. The ordination of the Heavens ; the Last Judgment.



ment. Finally, the Heavens have been ordained. 1. Those were led forth who had thought about the Divine of the Lord, and whose ideas were open; and they were distinguished into classes. 2. Those who had thought about His union with the Father, in like manner. 3. Those who when thinking about the Lord had thought solely about His Human, and nothing about His Divine; although they had known, still they had not thought about it. 4. Those who had thought of three Persons of the Divinity, and had been hostile against all who had not believed in the same way as they; these also were distinguished in special; and so on . . . 5. Then, those who had acknowledged the Father alone: these were perceived to be as it were without a God; and were rejected outside of Heaven. 6. Those who had not believed in the Lord from eternity, but that He had been born His Son.

[D.]5828, 5829. Concerning those who are in faith alone, that they have become heathens of no religion. Those who had confirmed themselves in the doctrine of faith alone . . . and had committed nothing of truth and good to life, because they had rejected all moral life and good works, saying . . . that no evils are any longer imputed, because the Lord has fulfilled the law; these became rebels again and again, wanting to completely destroy the Heavenly Doctrine . . . and at last they were explored, and it was found that they had committed to life nothing of Christian truth and good; and then the doctrinal things which were merely . . . matters of memory were taken away from them . . . and they appeared destitute of garments . . . and then they understood nothing whatever, not even what is just or fair; and were exactly like the Gentiles who are of no religion, because they had lived without religion . . . They were cast into a certain southern dark gulf . . . and thus were taken away out of the World of Spirits. (5829) Others appeared in front, who had only known doctrinal things from memory, and had not thought anything about them. These were divested, in like manner . . . and became like heathens of no religion, and were cast into a gulf which was in the eastern quarter near the southern, where are the dragonists. All these were dragonists; both the former ones, and these. These latter ones inflowed into the pulsation of the heart; the former ones, into the respiration.

5831. Concerning those who have been cast down from on high, and from Heaven. All were explored as to whether they look down into lower places, or round about from on high; and all who had looked down from desire, were cast down . . . This has lasted long. Thus have they been cast down from the Former Heaven; and thus have the Societies of Heaven been expurgated. They were often told that by so doing they appear to the evil Spirits who are below, who know how to adjoin them to themselves; and when once they have been adjoined they cannot be separated; and thus they admit the infernal crew within the Society. Those who do uses, and love the good of the Society, do not know what it is to look around and to look down; there is a counterforce when they think of it; and all who are such are invisible to all around; for thus they turn their backs to such things. They look down in various

ways . . . and most have in mind to command others, and to injure others; this has been done thousands and thousands of times. Thus were they cast down from the Former Heaven; thus were the dragonists cast down; and those who were in faith alone . . . and many others. All who look down are in a mind foreign to the minds of the Society.

5833. I spoke with the Pope newly deceased. (Benedict XIV. died in the year 1758.)

5838, 5839. For long, and through a duration of years, I have seen how all the Reformed have been purified according to nations; and this in an admirable order, according to affections, and their genera and species. The purifications were effected in various ways, especially by the presence of the evil; thus by a species of fermentations; whence appeared those who were in the delight of that evil; and then they were separated from the others; and were cast down thence into various quarters, especially into the northern and southern ones; where they have been ordained into Societies; and this in lower places; the evil in marshes and lakes. All those who went forth from their Societies, and looked around them, being such that they did not esteem the delight and use of the Society, were cast down; most into marshes and lakes; thus beneath the earths, to prevent them from looking around them, and thus conjoining themselves with the evil. For those who were such were infesting (also) those who were around, because they were then outside their Society, believing themselves to be thus in freedom; and when anyone supposes himself to be in freedom, he then comes into his interiors, not being then withheld by external bonds, as in the Society; and therefore they at once came into a different state. Those who are such that they want to inflict troubles and evils on others, want to go out of their Societies, and thus to do evils in safety. And then some of those who had gone out had bound themselves together with evil Spirits below . . . and when they had entered their Society they were bound together with the evil Spirits; for he who is once bound to them is kept bound by them wherever he is; and therefore the evil Spirits were communicating with them within the Society, and thus could do evil to the Society; and therefore when the Society began to be infected by them, it was in various ways purified from them. This lasted long. There were also those who had hidden themselves in lower places, and who rose up, and did in like manner, and afterwards returned. But all such were found and cast out. (5839) Some were also skilled in the arts of looking down in the houses themselves, and of seeing and hearing those who were below, and also at the sides. All those who had acted in like manner were found, and cast out. They inflicted the itching of the itch on my body. They all were such as had not delighted in any use for the sake of use; but some had performed a use for the sake of food, and for the sake of honours, reputation, and gain, as ends; in a word, idleness had been their delectation; and those who love idleness more than use, collect evils into their spirit; for they do not determine the mind to use, but to such things as are in the world; thus to filthy things and to evils of every kind; from which

they are well withheld if they receive delectation from uses. Such purifications of the nations of the Reformed have lasted long. It was granted to them, as before, after they had been devastated, as it were to climb up to places where before there had been like ones who had formed the Former Heaven; and then they were ordained by the Lord so that they should go in a way which stretched to a Society conformable to them, or to marshes and Hells; from which ways they were not allowed to turn aside; and if they did turn aside they were punished. Those who turned aside had a cupidity to do evil [to some one], or to set themselves in freedom, in order that they might do evils; and therefore the ways were guarded on both sides; and he who went outside the guard was punished, and cast into his own Hell. The explorations [made to discover] of what quality they were, are many; and were clearly seen by the Angels by means of turnings to the quarters.

5841. I spoke with the last Pope three weeks after his death: I spoke to him for some days . . . 1758, 21st to 25th of May. 5843.

5856-5866. Concerning the destruction of the subtle Spirits from the Mohammedans, the Babylonians, and the Reformed. The wandering crowd from the Mohammedans who were anteriorly in the western quarter at the southern, began to look towards the Christian world, and thus to infest it; and they had communication with the most wicked Babylonish crew in the west, who were skilled in making themselves subtle, so that they were not seen by anyone; and with whom there also communicated some of the Reformed, who also were skilled in the art of rendering themselves invisible; so that they were seen by no one, although they were among them. (5857) The Mohammedans, conjointly with the Babylonians, began to obsess my left ear, and to post cohorts of Spirits round about, in order to accomplish their intentions; and they did this so insensibly and invisibly, that it scarcely came to the sensation; but still they were at once detected; and the Mohammedans . . . were destroyed by having the earth where they were rolled back upon them; and thus they were cast into Hell. (5858) Afterwards, the Babylonians were disclosed who had made one with them. They were in an obscure corner among the anterior mountains in the west . . . and a little behind those mountains where were the Neapolitans and Sicilians. There was also a mountain there upon which the chiefs had their homes. They had found out that art in order to render themselves quite invisible to everyone, even to those close by . . . and those who were upon the mountain could also cast themselves upwards, and stay in the air . . . so that in this way they fled away from all destruction. But destruction came upon them; and for some minutes that faculty was taken away from them; and they were cast round about into gulfs and Hells. Presently, those were visited who stood in front, and rendered them aid; and these also were cast into the Hells. The Judgment advanced further, to those who were within, and this in a long tract; first towards the north; and then in a line further into the west where the Sicilians were who were all skilled in that art; and these were in like manner

deprived of that faculty; and were cast into the Hells near there, where there appeared what is fiery and very dim. (5859) Among these there were also some who were skilled in the art that they could not only present themselves invisible, but could also cause that no one should know where they were, whether in this or that quarter; and they supposed that thus they should be safe; and that they could commit any crime without the possibility of detection. The latter and the former were communicating with some on the anterior mountains; and all who were making one with them were cast into the Hells. There was the design among them that when there was so great a multitude of like ones that they could attempt it, they would destroy all things; which they also confessed. (5860) They had been preserved to the end that by their means there might also be disclosed all in the Christian world who could make themselves invisible. . . . For there were in the Christian world among the Reformed those who by peculiar approaches had ascended into the Societies where were the good Reformed; and were there hiding themselves, by making themselves invisible as soon as they saw any; so that those who were in the Society did not know that they were there. As these had communication with those wicked Babylonians, they were all disclosed, and were cast down from the Societies on every side. They were from many Societies which looked towards the west. Their art, by which they had made themselves invisible, was disclosed. It was a peculiar art, which could not be learned except by some who in the world had exegitated various arts . . . (5861) Finally, the destruction advanced to the Mohammedans who were in the west in front; and these were all covered over by the earth which was under them; for they were looking towards the Christian world, which had been forbidden them.

5871-5876. Concerning the state as to the spirit after the Last Judgment. . . All Spirits, after they have been vastated, are now brought by ways which extend to the Societies of their life . . . nor is it allowed to turn aside elsewhere, and to stay in other places; still less to form for themselves Societies according to their life in externals, as before. (5872) . . . They go to their Hells directly, without delay. (5874) Hence man now has freedom to think well; for before, men were infested by the evil, who had infused evil affections; and to these the evil above had added themselves; so that freedom to think well was taken away. (5875) Besides, there had long been received into Societies such as could hide their interiors, and present themselves good; but the Societies have been continually purified from such . . . all these have been separated and cast down . . . (5876) It was long permitted that they should pass through the lofty places . . . but afterwards, it is not so allowed; except with some by whom the Societies are to be purified.

5882. Concerning a New Heaven. I saw that those who had been reserved by the Lord were elevated in myriads; and those who were elevated appeared like what is aerial rising up from the earth after rain, when the heat of heaven comes upon it.

[D.] 5889. That all who had looked down have been separated from the rest . . . This has also been done in the Societies of Heaven, where are the upright and the good. Those who did not belong to the Society could not do otherwise than apperceive the things which were below, because they were not in the bond of the Society; and therefore these also have been separated thence, and have been brought into their own Society . . . in order that they might be reduced to their own reigning affection.

5908. There were given to a certain Spirit the books on Heaven and on the Last Judgment . . . 5946<sup>e</sup>.

5937. Concerning the Last Judgment upon the Reformed. This lasted for a long time, because they have the Word; and they were cast out in many ways. Most who had not been cast into the Hells before, or taken up into Heaven, climbed high up upon the mountains, where there are many expanses; and there all who looked around, or looked through, were cast thence; partly into the paths around and beneath, partly into the Hells. They continually made bindings, so that 20, 50, 100 Societies bound themselves together; one crew with this cupidity, another with another; which bindings were disclosed, and they were cast down, and this to myriads . . .

5948. Concerning the Last Judgment upon the Reformed . . . The Judgment upon the Reformed lasted long, because they had communication with the Angels of Heaven by the Word; and therefore the ordinations of them lasted long; and also because there was communication thence from them with the gentiles round about; for the light is propagated thence. (—<sup>5</sup>) The separation of the Papists from the Reformed also lasted long . . . (—<sup>6</sup>) The chief thing of all was the ordination according to the idea concerning the Divine, and according to the idea concerning the Lord . . .

5966–5969. Concerning those who were in the Former Heaven. Such as there were in the Former Heaven are still endeavouring to flee away to places where the like had been; but as those places have been given to the Angels, they cannot now force their way up so far; but are removed in the ascent, and are borne through other ways; thus gradually lower and lower; and at last to their own places where they are to be . . . (5969) Many of them were leading the thoughts of the men who were below, both when they thought within themselves, and when they were in their office. It was their delight to be as it were in them, and to make them think. But all these have been cast out . . .

5980. On the 13th of December, 1759.

6009. On the 15th of August, 1761 . . .

6012. Concerning new Heavens, which perish. I have been told that such Heavens as those in which they are interiorly evil but exteriorly good are also being formed since the Last Judgment; but in a small form; and still by turns they are destroyed; and that afterwards they are destroyed of themselves, through the vicinity of the good Angels; for when the angelic Heavens are in the vicinity, a connection with them is no longer possible, as before; but they collapse of themselves. So does it take place hereafter. They said

that those who are in these Heavens or Societies, are successively diminished . . . It was granted to see one such Heaven which had been formed by the Catholics in the western quarter towards the south, in the mid-distance, which was dissolved. It consisted of from 800 to 1000. There was a certain person with me, who . . . afterwards went to that Society, by means of which communication was made with the Society in which I am, from which they were greatly disturbed, so that they ran about hither and thither, saying that their Judgment or dispersion is now coming; and presently they also began to go out from every part of their Society, which was a city; from all sides of it. The monks told them to remain; but they replied that they wanted to remain, but could not; and that some force was driving them from within, which they could not resist; and also that the same force was separating them, and was driving some hither and some thither, thus everyone to his own place; whence that force was coming they did not know. But it was evident that it was from within; namely, that from exterior delight they wanted to remain, but from the interior, which had now been opened to them, they were being so driven, that the exterior delight could not resist it. And when they had gone away a short distance, there also came the delight of going away; because it was according to the diminution of the exterior one. It was said that these were not from the common people; but from such as in the world had done nothing except go into company, talk, and thus pass their time and the days in pleasant things and sports . . . I afterwards saw in many other places the like dissolutions of commencing Societies; so that this is continually being done . . .

6020. Concerning the purifications of Societies since the Last Judgment. Evil Societies come together in the former places, which were destroyed; because the former way extends thither; but they are afterwards collected together to some hundreds, or thousands, and are taken away into their own Hells; and this went on until those places, and those round about, were filled with good Spirits. Since then, the evil can no longer be there, because they are tortured, and thus recede. (Seven methods described by which the Societies are purified.) See also 6022, 6103.

E. 5. 'The revelation of Jesus Christ' = predictions from the Lord concerning the last times of the Church . . . for it treats of these times especially. It may be supposed that, in the Apocalypse, the successive states of the Church, from beginning to end, are treated of; but these are not treated of therein; but only the state of Heaven and the Church about the end, when is the Last Judgment . . . Concerning the successive states of the Church, however, prediction was made by the Lord Himself, in Matt. xxiv. and xxv.; and also in Mark xiii. . . (Compare E. 91.)

215. The time of the Last Judgment, when those in the Former Heaven are to be visited. Sig.

258. It has been made known above that in this prophetic Book it does not treat concerning the successive states of the Christian Church from its beginning to its end—as has heretofore been believed—but that it treats

concerning the state of the Church and of Heaven in the last times, when there is a New Heaven and a new earth; that is, when there is a New Church in the Heavens and on earth; thus where there is the Judgment . . . As it treats in this Book concerning these things, therefore in the first chapter it has treated concerning the Lord who is the Judge; and, in the second and third chapters, concerning those who are of the Church, and who are not of the Church; thus concerning those who are in the Former Heaven which is to be abolished, and concerning those who are in the New one which is to be formed . . . In this fourth chapter, it now treats of the ordination of all things, chiefly in the Heavens, before the Judgment; on which account a throne was now seen in Heaven, and around it twenty-four thrones, upon which were twenty-four elders, and also four animals near the throne, which are cherubs. That by these things is described the ordination of all things before the Judgment, and for the Judgment, will be seen in the explication of this chapter. It is to be known that before any change comes forth, all things are preordained, and are prepared for the coming event; for all things are foreseen by the Lord . . . By 'the throne,' therefore, in the midst of heaven, is meant the Judgment; and by 'Him who sat upon it,' the Lord; by 'the twenty-four thrones, upon which were twenty-four elders,' are meant all truths in the complex, from which, and according to which, is the Judgment; and by 'the four animals,' which are cherubs, is meant the Divine Providence of the Lord lest the Former Heavens should suffer detriment by the coming extraordinary change; and that then all things might be done according to order; namely, that the interiorly evil might be separated from the interiorly good; and that the latter might be lifted up into Heaven, and the former cast down into Hell.

260a. 'Behold a door was opened in heaven'=the arcana of Heaven revealed . . . here, the arcana concerning those things which would come forth about [the time of] the Last Judgment; none of which have as yet been revealed, and which indeed could not be revealed until the Judgment had been accomplished; and not except through some one in the world to whom it had been granted by the Lord to see them, and to whom there had been at the same time revealed the spiritual sense of the Word. For all the things which have been written in this prophetic Book have been written concerning the Last Judgment, but by means of representatives and correspondences. 261.

264. The reason these things are signified, is that in the things which now follow it treats concerning the state of Heaven and the Church directly before the Last Judgment; and afterwards concerning the Judgment itself . . . That the Last Judgment comes forth when it is the end of the Church. Refs.

267. 'Behold a throne set in Heaven, and upon the throne One sitting'=the Lord as to the Last Judgment. Ex.

269. The reason the appearance (of the Divine truth) was 'like an emerald,' was that it indicated the Last Judgment; for the colour of this stone is green; and

green signifies truth obscured. . . It was the Heaven which is called 'the Former Heaven,' upon which was the Judgment, and which was about to perish . . . which was obscured.

270. 'And around the throne were four and twenty thrones, and upon the thrones I saw four and twenty elders sitting'=all truths from good in the higher Heavens ordained by the Lord before the Judgment.

277<sup>9</sup>. As, in this chapter, it treats concerning the ordination of all things for the Judgment, therefore it also here treats of the cherubs, that is, concerning the guard and Providence of the Lord lest the higher Heavens should be approached except through the good of love and of charity; for, unless this had been done before the Judgment, the veriest Heavens, in which are true Angels, would have been endangered; for the reason that those Heavens which were about to perish . . . had not been in the good of love and of charity, but only in some truths. For there were there from the Christian world those who had been in the doctrine concerning faith alone, which some had confirmed by some passages from the Word, and had thereby obtained some conjunction with the Ultimate Heaven; but this conjunction was disrupted, when that Heaven, which is called 'the Former Heaven,' was dissipated; and ordination was then made by the Lord to prevent anyone from being hereafter conjoined with the Heavens, except him who is in the good of love to the Lord, and in charity towards the neighbour. This, in special, is what is meant by the things which now follow in this chapter. He, therefore, who believes that the Heavens can hereafter be approached through worship and through prayers by those who are in faith alone, and not at the same time in the good of charity, is much mistaken. Their worship is no longer received, nor are their prayers heard; but attention is paid only to their life's love; and therefore if there reigns the love of self and of the world, no matter in whatever way they may be in external worship, they are conjoined with the Hells, and are also borne thither after death; and not previously to any Heaven which is to perish, as has hitherto been done.

369. For it treats in (Rev. vi. and vii.) concerning the state of the Christian Church . . . from beginning to end; or from the Lord's time up to the Last Judgment . . . Predictions concerning these successive states of the Church are here manifested as if from the Book . . .

375<sup>6</sup>. The reason the internal sense of the Word has (now) been opened, is that the Last Judgment has been accomplished; and thus all things in the Heavens and in the Hells have been reduced into order . . . 376<sup>8</sup>.

391. By 'the souls under the altar,' are meant those who were reserved under Heaven up to the Last Judgment . . . I will say how the case is with this . . . The Former Heaven which passed away . . . consisted of those who had been in external worship without internal, and who had thence lived an external moral life although they were merely natural . . . Those who before the Last Judgment constituted this Heaven, were seen upon the earth, and also upon the mountains, hills, and rocks, in the Spiritual World; and they had thence believed themselves to be in Heaven. But those who

had constituted this Heaven . . . were cast down ; and, when they had been cast down, then there were elevated and translated into the same places—that is, upon the mountains, hills, and rocks, where the former ones had been—all those who had been reserved by the Lord, and had been hidden away here and there ; most in the Lower Earth ; and from these there was formed a New Heaven. Those who were reserved, and were then elevated, had been from those in the world who had lived a life of charity, and who had been in the spiritual affection of truth. The elevation of these into the places of the former has often been seen by me. These are they who are meant by ‘the souls of the slain seen under the altar’ . . .

[E.] 392<sup>2</sup>. Hence it came to pass that all those who had been spiritual ; that is, who had been not only exteriorly, but also interiorly good ; could not be together with those (who belonged to the Former Heaven) ; but they had seceded from them, either of their own accord, or had been put to flight ; and when found had suffered persecutions ; and therefore they had been concealed by the Lord ; and had been reserved in their own places to the day of Judgment, in order that they might constitute a New Heaven. These, therefore, are those who are meant by ‘the souls of the slain seen under the altar’ . . . For they had been held in hatred by the rest, on account of Divine truth, and on account of the confession of the Lord . . .

— In the Apocalypse, it treats principally concerning such things as there were to be in the Spiritual World before the **Last Judgment**, and also during it, and after it.

394<sup>3</sup>. From these things the reason may be seen, why those who had professed the Lord, and had led a life of charity, had been taken out by the Lord from the violence of such, and had been kept concealed in the Lower Earth, and had been reserved there up to the **Judgment**. But after the **Judgment** those who had dwelt upon the earth, upon the mountains, hills, and rocks there ; who had been . . . interiorly evil, were cast out ; and those who had been kept concealed under the earth, or under Heaven, were elevated, and were allotted an inheritance in the places whence the former ones had been cast out.

397. As those who were then on high (in the Former Heaven) could not endure the presence of those who were interiorly good, they cast them out . . . and therefore they were taken away by the Lord from their violence, and were kept in concealment beneath Heaven . . . ; and this was done from the time when the Lord was in the world up to this time ; when the **Judgment** has been effected ; and then those who were upon the high places were cast down . . . The reason the evil were tolerated so long upon the high places ; and the good were kept so long beneath Heaven ; was that the latter and the former might be filled up, that is, that the good might be sufficiently numerous for a New Heaven to be formed from them ; and also that the evil might of themselves fall down to Hell ; for the Lord never casts anyone into Hell, but the evil itself which is with evil Spirits casts them down. Sig.

—<sup>3</sup>. When the state of the Church (is such that

there is no longer any truth because no good) then comes the **Last Judgment**. The reason the **Last Judgment** then comes, is also because the human race is the basis or foundation of the angelic Heaven . . . and when the basis does not correspond, the angelic Heaven wavers . . .

400<sup>2</sup>. (The scenery of the **Last Judgment** described and explained.)

401<sup>10</sup>. It is to be known that when the **Last Judgment** is being executed, the Lord appears in the Heavens in much greater shining and resplendence than at other times ; and this for the reason that the Angels must then be more strongly protected ; for the lower [parts] with which the exteriors of the Angels have communication, are then in perturbation. Hence, too, it is, that as it is here treating of the **Last Judgment**, it is said that ‘the light of the moon shall be as the light of the sun ; and that the light of the sun shall be sevenfold, as the light of seven days ;’ and for the same reason it is said that ‘there shall then be streams of waters upon every high mountain, and upon every lofty hill,’ by which [is meant] abounding intelligence with those who are on the higher mountains and on the higher hills ; for it is the lower mountains and hills upon which is then the **Judgment**.

403<sup>3</sup>. These things (in Is. xxxiv. 4) are said concerning the day of the **Last Judgment** . . . for the **Last Judgment** foretold by the prophets of the Old Testament was executed by the Lord when He was in the world. And as like things were then done to those which were done in the **Last Judgment** which is foretold in the Apocalypse, and which has been executed by the Lord at this day, therefore almost the like things are said here . . .

—<sup>15</sup>. It there (Luke xxi. 28–31) treats concerning the consummation of the age, which is the **Last Judgment** ; and there are enumerated the signs which precede . . . That a New Church will then commence, which in the beginning will be external, is signified by, ‘Behold the fig-tree, and all the trees, when they shall put forth’ . . . ‘A fig-tree’=the External Church ; and ‘trees’=the Knowledge of truth and good. ‘The Kingdom of God,’ which is then ‘near,’=the Lord’s New Church ; for at the time of the **Last Judgment** the Old Church perishes, and the New one commences.

404<sup>2</sup>. That this is so, is manifestly evident from the appearances in the Spiritual World when the **Last Judgment** has been effected ; for there have then sometimes appeared mountains and hills rolled together as the roll of a book is rolled together ; and then those who were upon them were rolled down into Hell ; which appearance is caused by the fact that the interiors of their minds, through which something of the light of Heaven had previously inflowed, had been closed up . . .

405<sup>23</sup>. These things (in Zech. xiv. 3–5) are said concerning the **Last Judgment** executed by the Lord when He was in the world. For, when He was in the world, the Lord reduced into order all things in the Heavens and in the Hells ; and therefore He then effected a **Judgment** upon the evil and upon the good. This **Judgment** is what is meant in the Word of the Old

Testament by 'the day of indignation,' 'of anger,' 'of wrath,' 'of the vengeance of Jehovah,' and by 'the year of retributions' . . . That it treats in this chapter concerning the Advent of the Lord, and concerning the **Judgment** then, is evident from these words there: 'Then Jehovah my God shall come; all the saints with Thee; and there shall be in that day no light, resplendence, and sparkling; and it shall be one day which shall be known to Jehovah; not day, nor night; because about the time of the evening it shall be light' (ver.5-7). 'The time of the evening' = the last time of the Church, when is the **Judgment**; there is then evening for the evil, but light for the good. . . By 'Jehovah shall go forth, and fight against the nations' (ver.3) is signified the **Last Judgment** upon the evil. Further Ex.

411. 'They said to the mountains and rocks, Fall upon us' = the covering over by evils, and by the derivative falsities. . . These things are illustrated by such things as come forth in the Spiritual World when there is a **Last Judgment**; for these things are said concerning the **Last Judgment**; as is evident from the following verse, where it is said: 'Because the great day of His anger is come, and who is able to stand?' By which 'day,' is meant the time and state of the **Last Judgment**. The state of the impious is then such, that they cast themselves down from the mountains and rocks—upon which they had made their dwelling-places—deep down into the Hells, according to the atrociousness of the evils and falsities with them; and this they do themselves; because they cannot endure the Divine good, and the Divine truth. For the higher Heavens are then opened; from which inflows the light of Heaven, which is Divine truth united to Divine good; by this light the simulated goods and truths with them are constricted, (and then) their evils and falsities are opened; and as these cannot endure the light of Heaven—for they are tortured by it—they cast themselves from the mountains and rocks deeply into the Hells, according to the quality of their evil and falsity; some into chasms and caves; some into holes and rocks; which then stand open before them; and after they have cast themselves in, the openings are closed. . . When they are in the caves and rocks, their tortures cease; for there is rest for them in their evils and derivative falsities, because these had been delightful to them. . . Hence may be evident what is signified by their saying to the mountains and rocks that they should fall upon them. (So) in Hos.x.8; Luke xxiii.30, where also it treats of the **Last Judgment** . . .

413. 'Because the great day of His anger is come' = the **Last Judgment** upon the evil . . . The **Last Judgment** which is signified by 'the great day,' is [that] upon the evil; and also upon the good. The **Judgment** upon the evil is called 'the day of indignation,' 'of wrath,' 'of anger,' and 'of vengeance;' whereas the **Judgment** upon the good is called 'the time of the Advent of the Lord,' 'the year of well-pleasing,' 'the year of the redeemed,' 'the year of salvation.' Everyone, both evil and good, is judged immediately after death . . . But still many of them, both evil and good, are reserved to the **Last Judgment**; but only those evil

who could act a moral life in externals, from habit in the world; and those good who had imbued falsities, from ignorance, and from religion. But the rest, after some time had passed, had been separated from them; the good had been elevated into Heaven; and the evil had been cast into Hell; and this before the **Last Judgment**.

—<sup>2</sup>. The reason the **Last Judgment** is called 'the great day of the anger of God,' is that it appears to the evil who are being cast into Hell as if God does this from anger and wrath; because their destruction then comes from above, and also from the east, where is the Lord as a Sun; and because they are then in terrors, pains, and also torments. But still there is no anger whatever in the Lord . . . but that appearance is from this:—When it is the last state; which is when evils on earth, and at the same time in the Spiritual World, are so augmented, that the dominion hangs on their side; and thereby the equilibrium between Heaven and Hell is perishing—on the perishing of which, the Heavens where the Angels are begin to labour—then the Lord intensifies His virtue from the Sun; that is, He intensifies His love to protect the Angels; and to restore the state which is labouring, and which is beginning to be weakened; by which virtue and power, the Divine truth united to Divine good, which in its essence is the Divine love, penetrates through the Heavens to the lower [parts], where the evil have consociated themselves; and as they cannot endure such an influx and presence of the Divine love, they begin to tremble, to be in anguish, and to be tortured; for thereby are dissipated the goods and truths which they had learned to counterfeit in their speech and actions . . . and their internals are opened, which are nothing but evils and falsities; and as these are diametrically opposite to the goods and truths which are inflowing from within—and yet evils and falsities have made their life—they feel such trembling, anguish, and torture, that they can no longer withstand it; and therefore they flee away, and cast themselves into the Hells which are beneath the mountains and rocks; where they can be in their evils, and falsities of evil.

—<sup>4</sup>. Some passages shall be adduced where the **Last Judgment** is called 'the day of the indignation,' 'of the anger,' 'of the wrath,' and 'of the vengeance,' 'of Jehovah,' and 'of God.' III.

—<sup>6</sup>. It treats (in Is.lxiii.4,6) concerning the Lord's combats, by which He subjugated the Hells; thus concerning the **Last Judgment** which was effected by Him when He was in the world; for, by means of combats—which were temptations admitted into Himself—He subjugated them, and effected the **Last Judgment**. It is this **Judgment** which is meant by 'the day of the anger and of the wrath of Jehovah,' in the Word of the Old Testament. But the **Last Judgment** which has been executed by the Lord at this day, is meant by 'the day of His anger,' in the Apocalypse . . .

—<sup>e</sup>. Besides, the time of the **Last Judgment** is called, in other places, 'the day of Jehovah,' 'the day of visitation,' 'the day of slaughter,' and 'the day of the Advent' . . .

416. 'After these things I saw' = new perception concerning the state of Heaven before the **Last Judgment**;

as is evident from the things which follow in this chapter (Rev.vii.), in which it treats of the separation of the good from the evil. For before the **Last Judgment** arrives, the good are separated by the Lord from the evil; and are withdrawn.

[E.] 418. (Spiritual light and heat) flow forth from the Lord as a Sun . . . sometimes more slackly, and sometimes more intensely; when more slackly, the good are separated from the evil; but when more intensely, the evil are rejected; and therefore when the **Last Judgment** is at hand, the Lord at first inflows slackly, in order that the good may be separated from the evil; and as, in this chapter, it treats of this separation, mention is first made of the withholding of the four winds of the earth, by which is signified the slackening of the influx of Divine good and Divine truth from the Lord . . . 419, Ex.

—<sup>5</sup>. (In Matt.xxiv.) there are foretold by the Lord all the successive states of the Church, even to its end, when is the **Last Judgment** . . .

426<sup>3</sup>. That (the good and the evil) cannot be separated before the time of the **Last Judgment**, on account of the above-mentioned conjunction, is meant by the answer given to the servants who wanted to gather up the tares before [the harvest]: . . . 'The harvest' = the **Last Judgment** . . . for it is said 'the harvest is the consummation of the age,' and the consummation of the age is the time of the **Last Judgment** . . . From these things it may be evident that the plenary separation of the good from the evil takes place at the time of the **Last Judgment** . . . and that otherwise the good would perish with the evil; for it is said, 'Lest haply gathering up the tares, ye at the same time root up the wheat with them' . . . How the separation itself is effected, shall also be told in a few words. When the good are being separated from the evil—which is effected by the Lord by means of His slackened Divine influx, and by inspection into those things which are of spiritual affection with Angels and Spirits—the Lord then causes that those who are interiorly and thence also exteriorly good, should turn themselves to Him; and should thus turn themselves away from the evil; and when they turn themselves away, they become invisible to the evil . . . (and then) the evil have been separated; and, at the same time, they have also been separated from the holiness which they had counterfeited in externals; and thus they look towards Hell; into which they are also presently cast.

427. 'Until we have sealed the servants of our God upon their forehead' = that those who are in truths from good are first to be separated.

430<sup>7</sup>. It is, besides, to be known, that by 'the 144,000' are meant those who had been taken up into Heaven before the **Last Judgment**; whereas by those who follow, from verse 9 to the end of this chapter, are meant those who had been reserved by the Lord to the **Last Judgment**; and who then, for the first time, were taken up into Heaven . . . For those who had been in truths from good had all been received into Heaven before the **Judgment**; whereas those who had been in good, and not as yet so much in truths, had been reserved; and meanwhile had been instructed and pre-

pared for Heaven . . . Those who had been taken up into Heaven before the **Judgment**, are also meant by those treated of in Rev.xiv.1,3,4 . . . The same are also meant by 'those who are of the first resurrection;' and the rest are those who are of the second resurrection (Rev.xx.4-6).

486. 'When he had opened the seventh seal' = prediction concerning the last state of the Church. . . The last state of the Church is when there is no truth because no good . . . That which was done in this state is foretold in the things which now follow. That which was done . . . was done in the Spiritual World before the **Judgment**; for there was then a like state of the Church in the Spiritual World to that which there was in the natural world; but under a different appearance—*specie* . . . When it was the last state of the Church in the Spiritual World, then all these things which are predicted in the following [verses] were accomplished some of which are to be related . . . because they were seen.

489a<sup>2</sup>. That all the changes of state, and the separations of the evil from the good, and the reverse, which came forth before the **Judgment**, and during the **Judgment**, were effected by means of an interior influx of Divine good and truth, more intense and more slack out of Heaven from the Lord, has been . . . 'shown above' . . . This is [here] signified by the Angel filling the censer with the fire of the altar, and casting it into the earth; and afterwards, by the Angels sounding. A this was effected by the Lord through the Heavens; therefore the Lord first conjoined the Heavens with Himself more interiorly and closely; for otherwise danger would have threatened the Heavens also; and therefore this is signified by the seven Angels standing before God . . . And when they are more interiorly and closely conjoined with Him, then those are separate with whom there is not any spiritual good. Ex.

493<sup>2</sup>. That by these words (Rev.viii.3) is signified the conjunction of the Heavens with those who were to be separated from the evil and saved, may be evident from the series of things . . . for it treats in this chapter, and in the following ones, concerning the last state of the Church . . . when the **Judgment** is at hand; and, before this state is described, it treats of the separation of those who were to be saved; all of whom are meant those sealed upon their foreheads, and by those clothed in white robes . . . As these were then together in Societies with those who were to be damned, therefore in this chapter, is described the means by which they were separated and saved; namely, that the higher Heavens were first closely conjoined with the Lord through Divine influx into celestial good, and through it into spiritual good; and then by these goods conjoined into one in the lower [parts], where those who were to be saved, and those who were to be damned were together in Societies. This influx of the Lord of the higher Heavens, was received by those who had lived in good in the world; for this good was within them; and therefore by it they were conjoined with the higher Heavens; and were thus separated from the evil who could not receive the influx, because they had not lived in good, but in evil, when they were in the world. I



497. '[The Angel] cast the censer filled with the fire of the altar into the earth'=the influx of the Divine love out of the Heavens into the lower [parts,] where were those who were to be separated and removed. For below, upon the earths there, there were Societies in which the good and the evil were together; and who were to be separated from each other before the **Last Judgment** could take place; for from the time of the Lord, up to the time of the **Last Judgment**, all had been tolerated who could live an external moral life... And as, in the same Societies, or in the Former Heaven, there were also the simple good; some together with those who were there; and some elsewhere, but conjoined with them by a pious and holy external; and yet the good were to be separated from the evil before the **Judgment**; in order that the former might be elevated into Heaven, and the evil be cast into Hell; and as the separation was effected by means of an influx of Divine good and truth out of the Heavens into the lower [parts], where they all were—hence it may be evident that by 'he cast [into the earth] the censer filled with the fire of the altar,' is signified that influx into the lower [parts].

503<sup>3</sup>. Like things are signified by the plagues of Egypt as by the plagues in the Apocalypse which took place when the seven Angels sounded; for by the Egyptians were signified merely natural men; by the sons of Israel, spiritual men; by the plagues of Egypt, those changes which precede the **Last Judgment**; in like manner as here in the Apocalypse; for by the immersion of Pharaoh and the Egyptians in the sea Suph, was represented the **Last Judgment** and damnation.

566<sup>e</sup>. For the end itself—which is when the **Last Judgment** is at hand—is described by the sounding of the seventh Angel.

600<sup>3</sup>. 'The sheep'=those who are in the good of charity towards the neighbour, and thence in faith; and 'the he-goats'=those who are in faith separated from charity; thus [the two]=all upon whom the **Judgment** would come in the last time of the Church. For all who had been in the good of love to the Lord, and thence in the good of charity and of faith, had been taken up into Heaven before the **Last Judgment**; and all who had been in no good of charity and the derivative faith; thus all who had been interiorly and at the same time exteriorly evil; had been cast into Hell before the **Last Judgment**. But those who had been interiorly good, and not equally exteriorly so; and those who had been interiorly evil, but exteriorly in good—all these had been left to the **Last Judgment**; and then those who had been interiorly good were taken up into Heaven; and those who had been interiorly evil were cast into Hell.

624<sup>2</sup>. The reason the Word is still to be taught, although its interior truths are undelightful; and the reason the **Last Judgment** does not come until there is the consummation; that is, when there is no longer any good and truth left with the men of the Church, is this: ... There are two kinds of men upon whom the **Judgment** is effected; one kind consists of the upright; the other of the non-upright. The upright are the Angels in the Ultimate Heaven, of whom most are simple...

but the non-upright are those who had lived as Christians exteriorly; but interiorly had admitted into the thought and will evils of every kind... These, when they come into the other life, are for the most part consociated with the upright—that is, with the simple good who are in the Ultimate Heaven—for the exteriors consociate them... These, namely, the non-upright, are to be separated from the former... before the **Last Judgment** comes; and also after it; and they can only be separated successively. This is the reason why, before the **Last Judgment**, the Word is still to be taught, although... as to its interiors, it is undelightful; and which, being undelightful, they do not receive; but only such things from the sense of the letter of the Word as favour their loves and the principles thence apprehended; on account of which the Word as to the sense of the letter is delightful to them. By these things, therefore, the upright are separated from the non-upright.

—<sup>3</sup>. That, on account of this reason, the time is protracted, after the **Last Judgment**, before the New Church is fully instantiated, is an arcanum from Heaven which at this day cannot fall into the understanding, except with a few; and yet this is what the Lord teaches in Matt. xiii. 27-30; 37-42. 'The consummation of the age'=the last time of the Church; and, that before this, the upright are not to be separated from the non-upright, because they are consociated by exteriors, is meant by 'not gathering the tares lest at the same time ye root up the wheat with them.'

—<sup>20</sup>. For... the Advent of the Lord, and, with Him, the **Last Judgment**, are not at hand until there is no longer any truth of doctrine and good of life remaining in the Church; and this for the reason... that the upright may be separated from the non-upright.

—'. 'To bring in the justice of the ages'=the **Last Judgment**, when it is recompensed to everyone according to his deeds.

627<sup>2</sup>. Then came the destruction of (the Sodomites); by which is meant their **Last Judgment**.

633<sup>4</sup>. By 'the Flood' is signified... the **Last Judgment** upon those who had been of the Most Ancient Church.

674<sup>2</sup>. For the things which are said in this verse (Rev. xi. 13), take place, and also did take place, when the **Last Judgment** was at hand; but in the Spiritual World...

—<sup>4</sup>. The Societies upon which the **Last Judgment** came forth consisted of both the good and the evil; but of such evil as had been interiorly against the goods of love and the truths of doctrine, but not exteriorly... When, therefore, the good were separated from those who had appeared good solely in the external form, then the external good vanished, and the internal evil appeared; for they were being kept in that external good by communication with those who were within the same Society who were not only exteriorly but also interiorly good... These things, therefore, are what are meant in special by 'the two witnesses ascending... into Heaven in a cloud, and their enemies seeing them;' and... that 'in that hour there was a great earthquake'...



[E.] 675<sup>3</sup>. See FORMER HEAVEN, here. 702<sup>3</sup>.

676<sup>3</sup>. In the end of the Church, when the **Last Judgment** is at hand, those who are spiritually good are taken away from those who are only naturally so; and (then) from the latter are also taken away all truths of good, and consequently all understanding of truth . . .

687. The higher Heavens in light and power from the Lord to separate the evil from the good before the day of the **Last Judgment** shortly to come. Sig. and Ex.

693<sup>3</sup>. Because, in the end of the Church, a little before the **Last Judgment** . . . the state of those who are in the Former Heaven and the former earth is changed; which is effected by the separation of the good from the evil. Ex.

699. Because in this chapter it has treated of the changes of state which precede the **Last Judgment**; namely, concerning the separation of the evil from the good; and concerning the removal of the former from the places where they had previously been. When this is done, there then appears to those who are in the higher Heavens a new Heaven and a New Church. Sig. and Ex.

702<sup>4</sup>. For it here treats concerning the state of Heaven such as it would be proximately before the **Last Judgment**.

710<sup>7</sup>. For man is kept in the midst between Heaven and Hell; and, before the **Last Judgment**, that which rises up from Hell prevails over that which descends from Heaven.

727<sup>18</sup>. The time of the **Last Judgment**. Tr.

754<sup>3</sup>. Because, after the **Last Judgment**, the state of the Spiritual World has been completely changed . . . For now everyone is borne (to Heaven or Hell) according to his life.

806<sup>3</sup>. In order that the destroyed equilibrium might be restored, it pleased the Lord to come into the world, and to effect a **Last Judgment** . . .

817<sup>e</sup>. When the **Last Judgment** had been effected upon those who had been of the Christian Church, all those who had been in faith separated from charity . . . were cast into Hell; and all those who had been in faith from charity were preserved.

849. Manifestation concerning the future separation of the good from the evil before the **Last Judgment**. Sig. and Ex.

— In (Matt.xxiv.) also it treats concerning the **Last Judgment** . . .

—<sup>2</sup>. The future separation of the good from the evil at the time of the **Last Judgment**, is foretold by the Lord in (Matt.xiii.).

850<sup>3</sup>. The **Last Judgment** by Him [when in the world]. Sig.

—<sup>9</sup>. As the Lord came into the world in order to effect a **Judgment**, and thereby to reduce into order all things in the Heavens and in the Hells; and as the **Judgment** is effected by means of Divine truth . . . the Lord assumed the Human; and, so long as He was in the world, made it Divine truth . . .

859. For it treats in (Rev.xiv.) concerning the separation of the good from the evil before the **Last Judgment**;

and therefore the good, who were separated from the evil, are meant by 'the 144,000 sealed from all the tribes.'

878<sup>e</sup>. By this latter [Angel] manifestation is made concerning the **Last Judgment** now at hand.

879. Finally, (in what follows, it treats) concerning the **Last Judgment**.

880. That at the time of the **Last Judgment** (the Babylonians) are to be completely destroyed. Sig.

907. This separation (of the good from the evil) precedes the **Last Judgment**.

911<sup>e</sup>. The Angels will have such a state (of celestial loves and their joys) after the **Last Judgment** . . .

912<sup>2</sup>. That the separation of the good and the evil, when the **Last Judgment** was at hand, was thus effected. Sig. and Ex.

926. Revelation from the Lord concerning the state of the Church proximately before the **Last Judgment**. Sig. and Ex.

957. There is [here] meant the time before the **Last Judgment** was effected . . . [for] before that time the Word was in obscurity before the understanding. Sig.

985. No fear in regard to the **Last Judgment** by the Lord. Sig. and Ex.

1013. Manifestation out of Heaven from the Lord that a consummation has been made, and thus that the **Last Judgment** is at hand. Sig. and Ex.

— This was said after the seventh Angel had poured out his vial into the air; by which is signified that all things of man's thought are averted from Heaven, whence there is no longer any communication of the men of the Church with Heaven; and, when this communication is broken, then comes the **Last Judgment**; for all things are held together in connection so long as there is a communication of Heaven with the Church; but when the communication perishes, it is like a house which falls when the foundation is taken from under it . . .

1087<sup>4</sup>. Therefore it pleased the Lord to take on the Human, and to become Divine truth . . . and thus from Himself, to reduce into order all things of Heaven, and all things of Hell; that is, to effect a **Last Judgment** . . .

1091. After the **Last Judgment** had been effected upon those who are meant by 'the harlot.' Sig.

1093. For when the **Last Judgment** had been effected upon those who are meant by . . . 'Babylon,' the darkness was removed which had been interposed between Heaven and earth. 1094.

1094. This was the reason why the spiritual sense of the Word was not revealed, and the state of Heaven and Hell manifested, until after the **Last Judgment** had been executed. For if [they had been done] before, Divine truth would not have had power and light.

1096. Joy of heart . . . because after the **Last Judgment** had been effected upon those who are meant by . . . 'Babylon,' Divine truth has power and light. 1097.

1098. Where they are after the **Last Judgment**. Sig.

1107. Since the **Last Judgment** was executed upon

(the Babylonians), they have been severely forbidden to send any [emissaries] into the Societies where the Reformed are, or to the Gentiles . . . As it here treats concerning their state after the **Last Judgment**, especially concerning their state in the Spiritual World, therefore the things said here . . . are to be understood as said principally for [the Babylon there].

1124. By the last state . . . is signified the state when there is no longer any good and truth left with them; and, as they are then completely destroyed as to the spiritual life, destruction, that is, the **Last Judgment**, comes upon them. The reason . . . is, that then there is no longer any connection or conjunction of Heaven with them; and when there is no connection or conjunction, separation takes place; and separation is the **Last Judgment**; and when this takes place, the evil are cast into Hell; and the good, having been drawn out from them, are elevated into Heaven; for as soon as the connection of Heaven with anyone is dissolved, he at once falls into Hell . . .

1127. 'Because strong is the Lord God who judgeth them' (Rev. xviii.8)=by the **Last Judgment** . . . upon them . . .

1179. For, before the **Last Judgment**—or before the Babylonians were cast into Hell, and the World of Spirits was thereby delivered from them—the light from which the Angels derive their wisdom and intelligence was intercepted. The reason that light was intercepted . . . was on account of the conjunction of the Babylonians with the Angels of the Ultimate Heaven.

1217. 'The Lord God Omnipotent reigneth'=that His Kingdom is on earth as in the Heavens; by which is meant that after the good had been separated from the evil, and the evil had been cast into Hell, then all the good came into a better state for receiving truth and good from the Lord; in which state they had not been before; for if they had received goods and truths so long as they were in connection with the evil, they would have contaminated and perverted them. This, also, is the reason why interior truths were not revealed on earth until after that separation had been effected by means of the **Last Judgment**. This, also, is meant by: 'Thy Kingdom come on earth, as in the Heavens' . . . The Lord's Kingdom was before the **Last Judgment** also . . . but the state of the Lord's Kingdom after the **Last Judgment** has been made different from what it was before it; for the reception of Divine truth and good after it, is more universal, interior, easy, and distinct.

De Dom. 22. That the Lord effected a **Judgment** when He was in the world . . .

Ath. 49. The **Last Judgment** which is described by 'the Flood,' was effected from the Divine which was left in the human race; thus the Divine effected it from its own therein; and thus also from primes through ultimates. The ultimate then was in the human race which was left.

92. If the Lord had not now effected a **Judgment**—which is His Advent—no one in the Church could have any longer been saved; because all are in falsities . . .

P. P. Page 1<sup>15</sup>. [Latin edition.] Ref. to passages in the P. P. on the subject of the **Last Judgment**.

J. (Post.) Title. Concerning the **Last Judgment**.

2. When the **Last Judgment** was going on, the Protestants were brought into the middle, and then appeared in the following order:—the English in the middle; the Dutch towards the east and south; the Germans more towards the north; the Swedes at the north and west, in the middle. All then appeared according to their general genius as to the reception of good and truth. . . It was perceived that many from the English had received the Heavenly Doctrine, and are thereby coming into the New Jerusalem; because they are such as to receive the truths of faith more easily than the rest; and they see them in interior light.

18. On the day of the **Last Judgment**, there were cast out of their cities, villages, and lands, the Dutch who had done nothing of good from any religion . . . but only for the sake of reputation . . . This casting out was seen on the 9th day of January, 1757. (See above, D. 5366.)

102. The Pope who was in the year 1738 . . . when the **Last Judgment** was going on dwelt . . .

105. [Immediately after the date 13th. Dec. 1759, occurs the following.] Since the **Last Judgment**, the Babylonians are collected upon the mountains in the west for a long time, as before . . . where part have made for themselves as it were new Heavens. But as soon as there has been computed [np] to about two hundred there, they are cast down into the Hells, as before; and this is done until all things have been reduced into such an order that no one after death can go anywhere except into his own Hell . . . and this is done when those places are occupied by Societies where they are in the acknowledgment and adoration of the Lord. (See also the following numbers.)

126. About [the time of] the **Last Judgment**, the Christians appeared in the middle there, ordained at a distance on the right at the circumferences, and also at the quarters, according to the light of truth from the love of good. Around that middle were seen the Mohammedans; in like manner at all the quarters; near the Christians; according to the light of truth from good. Outside this compass were seen the Gentiles, ordained according to their religiosity, and according to the life therefrom. With all of them there are the like lands, distributed into mountains, hills, rocks, and valleys; and over them there are expanses, in which are the best of them, who had received from the Angels truths of doctrine concerning the Lord, and concerning life. Outside of them there appeared as it were a sea, which was the boundary. All these compasses, taken together, are not extended into a plane, but into a globe, like the earth . . .

127. (Concerning the **Last Judgment** upon the Gentiles.)

134-179. Concerning the **Last Judgment** upon the Protestants or Reformed. Before the **Last Judgment**, which was general, less general **Judgments** preceded, which may be called preparatory ones, by which those who were evil more exteriorly were cast into Hell. It is to be known, that between the **Judgment** effected by the Lord when He was in the world, and the **Judgment**

effected now, the Spirits who had lived an exteriorly moral life, and who then confessed God with the mouth; but not interiorly, or with the heart, had ascended upon mountains and hills, and had made for themselves there as it were Heavens . . . so that the World of Spirits . . . had been filled up with such Heavens; and thereby the communication of the Lord and Heaven with the human race had been intercepted; which also was the reason why the spiritual things of the Word and of doctrine thence were not disclosed until after the **Last Judgment**; for thereby the World of Spirits was purified, and the communication with man was opened. If [it had been done] before, the spiritual things of the Word and of doctrine thence would not have been received, nor understood; and if they had been received and understood, still Hell, which then prevailed, would have snatched those things away from their hearts, and would have profaned them. . . (135) Before the **Last Judgment**, I often saw Societies cleansed and also destroyed which had made for themselves a semblance of the Heavens. There was one rock upon which was a rather large city, where were those who were in faith separated from charity . . . They were in the desire of commanding; and therefore they stood at the sides of the rock, and in various ways were infesting those who were below. When visitation was made, and all there were found to be such, I saw that that rock subsided into the deep, together with the hill and the inhabitants. The like was done elsewhere; but before this is done, the good are separated from the evil; and the evil are in the middle; and then the middle subsides; and the circuit remains—in the circuit are those who are in the good of faith; that is, who are in charity. (136) All who have not denied God with the mouth, although [they have done so] at heart; and who [have led] a moral life on account of the civil laws, and also on account of reputation and the consequent honours and gains—when they come into the other life, betake themselves into Societies, where there are cities; and there, as in the world, they live morally well, from fear of a penalty, and of the loss of honour and gain. But, when externals are taken away from them, and they are let into internals, they rush into nefarious things. But, when the wicked increase in number, then the Society is perverted; and therefore Angels are sent thither, who explore the state, and who separate the good from the evil; and the good are either sent to the sides, or are taken out. Then that city subsides, together with the evil, into Hell; deeply according to their wickedness. I once saw that four Angels were sent to such a city; who, when they came thither, entered a house; but the infamous ones there, being excited by their presence into interior wickedness . . . ran to the house where the Angels were, crying to them to come out and scortate, wanting to force them to it . . . In a word, it was done like as it was done in Sodom; and that city was completely destroyed, and its inhabitants were cast into the Hells. . . (137) I also saw a rock upon which there was such a city torn up from its place, and translated into another place at a considerable distance, which appeared like the translation of a cloud; and, when it came to that place, I saw that it subsided, because their Hell was there. The inhabitants had previously been driven

into stupor. (138) Most who are in faith separated from charity betake themselves into a rock; and those who are in the love of self, into mountains, which are higher than the rocks . . . and when, before the **Last Judgment**, the evil had been so congregated upon rocks and upon mountains, then suddenly there were first felt concussions and earthquakes—by which are meant perversions of the state as to the Church—and afterwards there follows an overturn, which is effected either by subsidences, or by translations, or by castings out, and thus thrustings down into Hell. With the mountains and hills upon which are Angels, the wisest are in the middle, and the less wise are at the circumferences; but with those upon which are the evil, the worst are in the middle, and the better ones are at the circumferences. The subsidence in the middle appears like a vortical gyration; but in a spiral. (139) There was a plain a little more elevated than a valley, where there was congregated a multitude of Spirits who had learned to work evils by cunning, and to present themselves invisible behind others, and thus to compel others to think and to speak what they want [them to do], even evils and falsities. They had derived these things from the fact that they had been in the insane love of reigning over others. As it was then found that their wickedness was consummated, their destruction came. That whole plain was overturned; and then the earth was opened elsewhere, and there rose up good Spirits who had been kept concealed by the Lord in the Lower [Earth]; and who had been guarded lest they should be infested by the evil; and they succeeded in their place, and came, in full number, into possession of their land. Such things were represented by the sons of Israel, to whom Canaan was given, after the wickedness of the nations had been consummated. (140) After many destructions and quasi **Judgments** had been executed, which were premonitory of the general destruction and **Judgment**; and [after] cohorts of Spirits who had been impure, had been cast down into pools, lakes, and gulfs; that is, into the Hells; there then came some who were skilled in the art of insuflating and exciting others to evils of the interior thought. These excited lower minds against the Lord, and against the Divine truth from Him; by means of whom the multitude began to ferment as it were in the whole mass. The tumult advanced from thence on every side; as when a rebellion is made by a few, and nevertheless it excites the crowd. There, on many rocks and mountains, up to their peaks, and thence on the sides down to the roots, I saw the disturbance widely extended. Their mind was to destroy those who were acknowledging and worshipping the Lord, and who were in Divine truths from Him. When it was observed that the contagion had grown so widely, then there was the Advent of the Lord, to a general **Judgment**. This Advent was the influx of the Lord through the Heavens into them, which appeared like a cloudy sphere carried round upon those mountains and upon those rocks; and it carried away the inhabitants there; not by casting them down, but by carrying them away. That Divine sphere entered into their interiors; and it opened them, so that there became evident what was concealed in their will, and hidden in their heart; and it snatched them away, and

drew them down into the Hells, according to the evils of life. That Divine sphere was seen to be carried round in gyres, returning several times; and it also drew them out from the places where they had concealed themselves. This was done with some myriads, within the time of an hour. (Then) the heads of the mountains receded; and the mountains themselves subsided down to the plain, and there was seen a solitude. Such things are meant in the Apocalypse by 'the Former Heaven and the former earth' which John saw pass away . . . Those who were thus . . . cast down are those who are meant in the Apocalypse by 'the dragon' and his 'two beasts' (Rev.xii.xiii.); and by 'the false prophet' who were cast into the lake of sulphur and fire (Rev.xix.20; xx.10). (141) The Judgment upon the Protestants or Reformed was thus effected. They who had led a life of charity . . . had been carried up into Heaven long before the universal Judgment; and all who at heart had denied Heaven, and had led an evil life, had all, by turns, as they had come from the world, been cast into Hell. The Judgment was effected upon those only who had professed religion, and had acted as if from religion, but only hypocritically . . . These were they who made for themselves Heavens . . . for their exteriors communicated with the Ultimate Heaven, and their interiors with the Hells . . . The Angels of the Ultimate Heaven were first separated from them, and the communication was broken; as . . . with seeds in fruits, when they have ripened . . . in that the seeds separate themselves from the flesh of the fruit, as it were of their own accord . . . (142) All the Protestants or Reformed, concerning whom there was still any hope, were collected in the middle; where they were all ordained according to their kingdoms in the world . . . But above, and also around them, were those who had read the Word, had frequented temples; but still had made nothing of the evils of life, loving themselves and the world above all things. There was a vast multitude there. Round about the Middle, where were the Christians who had been in the good of faith and of charity, there were black caverns, tending obliquely into the Hells, which occupied a wide space below; where there were Hells beneath Hells. There were such chasms and gulfs on every side around that middle —on the eastern, western, southern, and northern sides; and also beneath the compass which the Papists had made around the Reformed. All the interiorly evil were disposed around the Christian middle; and they were brought into those gulfs from every quarter, and were cast in thither. Thus, into the eastern gulf, [were cast] those who were collected from the east, who had been in the love of self, especially in the love of reigning; nor had any of them known but that faith alone saves. Into the southern gulf were cast those who had been skilled in the doctrinals of faith. Into the western gulf, those who had been in the love of the world. And into the northern one, those who had been in no understanding; but had merely heard preachings; and had received no instruction afterwards. (143) First, the southern ones were brought; afterwards the western ones; finally the eastern ones. This was done at the same time as with the Papists. The eastern ones were brought beyond the northern tract. (144) When this

had been done, their dwelling-places were devastated and destroyed. (145) I afterwards saw a vast number of those who had vaunted faith alone, and yet had had no faith, because they had paid no attention to the evils of their life, both the learned and the unlearned, saying, that they have the Word and the true doctrine . . . These, in a multitude, were first brought out into the west; and afterwards into the south, on the other side of the tract. The Babylonians were devastated there, and even towards the east, and thus further; and they were divided and dispersed towards the north . . . (146) When they were in the southern quarter, there then went forth near the gulf there a multitude which had been concealed there from early times; who in like manner had said that they had faith; and that they were to be saved on account of faith alone; and yet had thought nothing about the life. This multitude then approached and was commingled with them. (147) From a certain mountain[land] there was led forth a multitude who had led a moral life; but not in any religion; [but] solely from fear of the law, of the loss of reputation, of honour, and of gain; thus without any Christian life; and therefore in so far as they could perpetrate evils unseen, they had perpetrated them. As these had not acquired for themselves any communication with Heaven by a life from religion, they were brought round to the southern and western quarter, and were explored as to whether they had any religion of life; and, as they had none, they were rejected. (148) Lastly, came those who had been skilled in the doctrinals of the Church, and who in like manner had led a moral life, but not a Christian one . . . These, also, were cast out from that mountain[land]. (149) All these, who were divided into three classes, were driven away so far that they did not appear, except as a cloud; and were dispersed. I was told from Heaven, that they had been cast down into uninhabited and desert places; and thus had been separated, to prevent them from consociating. (150) This dispersion of the three classes was made to all the quarters . . . whence they can never return . . . because all the Knowledge of religion has been taken away from them . . . (152) The cleansing of the middle where the Reformed were lasted long; and those who were in the Church without having the Church in themselves . . . were cast by turns into the gulfs around the middle; and many into deserts. These cleansings lasted long after the Judgment. . . (165) I afterwards saw a vast number both sent forth out of the Heavens, and rising up below, and also left behind, who were allotted their places, abodes, and dwelling-places; in the east, those who were in the clear good of love and of charity; to the west, those who were in the obscure good of love and of charity; to the south, those who were in clear truths from good; to the north, those who were in obscure truths from good; all acknowledging the Lord as the God of Heaven and earth. (166) Many were also brought from the Christian world who had the understanding of truth, but not the will of good. In the beginning such had been accepted by the good, because they can also speak many truths; and with such in the beginning the understanding is illustrated, but the will is lulled. Such had been collected on the mountains in the western quarter. They bind

themselves with the upright who are in the Ultimate Heaven . . . [and] secretly consociate themselves with the evil, and infest the upright, first by reasonings, and then by arts, until they are conjoined . . . for thus they prevail against others . . . I saw such on a rather high mountain in the western quarter towards the north . . . I saw such cast down from the mountain, and from the sides of the mountain; and a chasm opened beneath, and swallowed them . . . (See also above, at D.5696.) (176) Since the Judgment, all the Societies have been disposed in admirable order according to nations; the order was according to the affections in the Heavens, and according to the cupidities in the Hells . . . (178) The ordination of the Reformed lasted long after the Judgment . . . (179) All those were retained in the Heavens who had the delight of any use . . . and the acknowledgment of God . . .

[J. Post.] 219. After the Judgment [the Solifidians] were collected who had been dispersed among others round about; and when they had been collected there came into their mind the cunning to seduce the upright—that faith alone saves; and therefore the latter complained about them to the Lord; and then I saw them recede more and more, until they came to the boundaries of the Christian world, behind which there were deserts . . . (Their life there des.)

251. See JEW, here.

352. On the Last Judgment. (Nine propositions.)

—<sup>2</sup>. That a Last Judgment has been effected three times.

—<sup>3</sup>. That a Last Judgment has been effected and is effected by the Lord from primes through ultimates.

—<sup>4</sup>. That the Last Judgment could not have been effected the second time, unless the Lord Himself had come into the world . . .

—<sup>5</sup>. That unless the Lord had glorified His Human . . . no Last Judgment could have been effected at this day.

—<sup>7</sup>. That after a Last Judgment a new Church is always instaurated . . .

—<sup>8</sup>. That it is therefore foretold in the Apocalypse that the New Jerusalem will descend from Heaven after the Last Judgment, by which is meant the New Church.

—<sup>9</sup>. That no one is received into this Church . . . except him who acknowledges God as one both in Person and in Essence, in whom is the Trinity, thus the Lord; and unless by some combat he removes and shuns evils as sins against the Divine laws.

Coro. 10. That after this consummation . . . the Lord Jehovah appears, and effects a Judgment upon the men of the former Church, and separates the good from the evil . . . Gen.art.

— Every man is indeed judged after death; but at the end of [each Church] all are collected, and a general Judgment is effected upon them; and this to the end that they may be conjoined in heavenly order; which is effected by the ordination of the faithful into a new Heaven, and of the unfaithful into a new Hell beneath it.

11. The Judgment which is the last of every Church,

is not effected in the natural world, but in the Spiritual World . . .

12. The Judgment which is effected upon all from the past Church, is effected to the end that the good may be separated from the evil, both generally and singularly; and in order that the good may be elevated into Heaven, and the evil cast down into Hell. (Other reasons given.) Such a Judgment was effected in the year 1757, upon the men of the modern Christian Church . . . 20<sup>a</sup>. 21<sup>a</sup>.

34. The fifth state of (the Most Ancient) Church, was the separation of the good from the evil, which was the Last Judgment upon all who had been of that Church. Gen.art.

36. Thus, in this Earth, there have come forth four Last Judgments upon its inhabitants; and from them four Heavens and Hells . . . All these Heavens have been described in the work concerning Conjugal Love . . .

### Last Judgment, On the. *De Ultimo Judicio, et de Babylonia Destructa.*

H. 229. The Work referred to. 482<sup>a</sup>. 508<sup>a</sup>. 559<sup>a</sup>. 587<sup>a</sup>. N.1<sup>a</sup>. 2. 8. 172<sup>a</sup>.

L. Pref. 62<sup>a</sup>. P.27. 264<sup>a</sup>. R. Pref. 716, (The Work sent to the English Bishops and Lords). 769. T.115. D.5908. 5946. J.(Post.)125.

### Last Judgment, Continuation of the. *Continuatio de Ultimo Judicio.*

L. Pref. The Work referred to. F.64<sup>a</sup>. W.386<sup>a</sup>. P.27. 255<sup>a</sup>. R.17<sup>a</sup>. 865. M.39<sup>a</sup>, etc.

### Last Judgment, On the. *De Ultimo Judicio. (Posthumous).*

J.(Post.) 104. The date of this Work indicated. 122. 125. 239. 262.

### Latchet. *Corrigia.*

A. 1748. 'If from a string even to a latchet of a shoe' (Gen.xiv.23) = all things which were unclean natural and corporeal. Ex. . . By 'the string of a shoe' is signified what is false; and by 'the latchet of a shoe,' what is evil; and this the lowest of all, because it is in the diminutive.

—<sup>e</sup>. This was meant by John the Baptist, when he said, 'There cometh One stronger than I; the latchet of Whose shoes I am not worthy to unloose.'

Late. *Serotinus*. E.376<sup>a</sup>. 644<sup>a</sup>. —<sup>15</sup>. —<sup>21</sup>.

Latent. See under HIDDEN, TO LIE.

Laternal. See under SIDE—*latus*.

Lateran. *Lateranensis*. R.776<sup>a</sup>.

### Latin. *Latinus*.

D. 5030. Masses said in the Latin language. 5218.

5561. In Heaven they have the Word, and other books; and in the Spiritual Heaven the writing is in . . . Roman letters . . . 5579. 5602. D.Min.4830<sup>a</sup>.

De Dom. 1. A revelation has been made by the Lord

concerning Heaven and Hell; concerning the Last Judgment . . . concerning the spiritual sense of the Word . . . and concerning the state of man after death; and this fully and manifestly, so that anyone who understands the Latin language may know . . .

**Lattice.** *Cancelli.* A.3391<sup>2</sup>. M.375.

**Lattice.** *Transenna.*

L. 37<sup>2</sup>. (The phrase *per transennam* occurs.) 45. R.611<sup>7</sup>. M.132<sup>4</sup>. I.11<sup>2</sup>. Ad.41. D.Love iv. Can. God iii.10.

T. 17<sup>4</sup>. (The phrase *per tam subtiles transennas* occurs.)

**Laugh.** *Cachinnare.*

**Loud laughter.** *Cachinnus.*

M. 79<sup>7</sup>. Many in the crowd laughed aloud, mocked at, and jested . . .

240<sup>2</sup>. They will perhaps laugh at the mention of love truly conjugal.

T. 16<sup>2</sup>. On seeing this portent, the bystanders laughed with a loud laugh.

80<sup>4</sup>. He replied, with a loud laugh . . .

172<sup>2</sup>. For who does not laugh at three gods?

562<sup>2</sup>. They fled away; some laughing and uttering peals of laughter . . .

**Laugh.** *Ridere.*

**Laughter.** *Risus.*

A. 1726<sup>2</sup>. In their vernal flower and smile.

2072. 'Abraham' laughed' (Gen.xvii.17)=the affection of truth; as may be evident from the origin and essence of laughter. Its origin is nothing else than the affection of truth, or the affection of falsity. Hence come hilarity and gladness, which put themselves forth in the face by means of laughter. Hence it is evident that the essence of laughter is nothing else. Laughter, indeed, is a something external, which is of the body, because of the face; but in the Word interior things are expressed and signified by means of exterior ones . . . thus the affection of truth by laughter. In the Rational of man there is truth, which is the chief thing. There is also the affection of good in it; but this affection is in the affection of truth itself, as its soul. The affection of good which is in the Rational does not put itself forth by laughter; but by a certain joy; and by a derivative delight of pleasure which does not laugh; for in laughter there is commonly something which is not so good . . .

—<sup>3</sup>. That 'laughter' here=the affection of truth, may be evident from the fact that it is here mentioned that Abraham laughed; and in like manner Sarah, both before Isaac was born, and also after he was born; and also from Isaac's having been named from laughter; for 'Isaac' means laughter. III.

2083. Because 'laughter,' in the internal sense, =the affection of truth, which is of the Rational . . . thus, here, the Divine Rational.

2139. That the human rational truth with the Lord did not perceive it, thus did not believe, is signified by

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the laughter of Sarah at the door of the tent, which was behind him;

2202. 'Sarah laughed within herself' (Gen.xviii.12)=the affection of truth of that Rational, that it should be so. 'To laugh,' or 'laughter,' =the affection of truth.

2207. 'Why did Sarah laugh at this?' (ver.13)=the thought of rational truth from its affection. 'To laugh,' or 'laughter' =the affection which is of truth.

2215. 'Sarah denied, saying, I did not laugh, because she was afraid' (ver.15)=that human rational truth wanted to excuse itself . . .

2216. 'He said, Nay, but thou didst laugh' (id.)=that still it was such. . . How these things are circumstanced, may be evident from those things which have been said above concerning the signification of 'to laugh,' or of 'laughter'; namely, that it is an affection of the Rational; and in fact the affection of truth or of falsity in the Rational. Thence is all laughter. So long as there is such an affection in the Rational as puts itself forth in laughter, so long there is something corporeal and worldly, thus merely human. Celestial good and spiritual good does not laugh; but it brings out its delight and cheerfulness in the face, speech, and gesture, in a different way. For there are very many things in laughter; as, for the most part, something of contempt; which, although it does not appear, still lies hidden; and it easily distinguishes itself from that cheerfulness of the lower mind, which also produces something like laughter. The state of the human Rational with the Lord is described by Sarah's laughing; and by it there is signified with what affection the truth of the Rational—at that time separated from good—regarded that which was said; [namely] that it was to be put off, and the Divine put on; not that it laughed; but that it perceived from the Divine of what quality it still was, and how much of the human there was still in it that had to be expelled. This is signified, in the internal sense, by the laughter of Sarah.

2640. '(Sarah said) God hath made me laugh' (Gen. xxi.6)=the affection of celestial truth. 'Laughter' =the affection of truth.

2641. 'Everyone who heareth shall laugh to me' (id.) =that all things there will have affection.

—<sup>e</sup>. That 'to laugh' =to be affected with truth; or to have the affection of truth. Refs.

2658. 'Laughter,' from which Isaac was named, =the affection of truth, or the good of truth.

3392. 'Behold Isaac laughing with Rebekah his woman' (Gen.xxvi.8)=that Divine good was present in Divine truth; or that Divine good was adjoined to Divine truth. . . 'To laugh' =the love or affection of truth.

8113. The Spirits of Jupiter . . . disposed the face to be smiling and cheerful.

8246. They were pleased with the faces . . . which were cheerful and smiling.

8247. The reason they were pleased with the smiling and cheerful faces, was that in their Earth the faces of almost all are such; and this because they have no solicitude about future things, nor have they worldly cares.

[A. 8247.] Even if, with those who are not good, there is cheerfulness and **laughter** in the face, it is in the external skin; and not in the fibres from the internal.

9278<sup>a</sup>. He **laughs** at everything of the Church . . .

H. 489<sup>3</sup>. Hence all things before their eyes as it were **laugh**, play, and are alive.

W. 416<sup>e</sup>. It can then **laugh** at those things.

R. 421<sup>e</sup>. In their hearts they have **laughed** at the holy things of the Church.

M. 5. In a **smile** of cheerfulness.

10<sup>2</sup>. The Angels . . . **smiled**.

56<sup>2</sup>. At this they all **laughed**, and said . . .

79<sup>6</sup>. At this our host **laughed** most heartily—*toto pectore*.

137<sup>2</sup>. (The Angels) **smiled** pleasantly.

207. In (the cry) there was something of **laughter**; and in this something of indignation; and in this something of sadness. T. 694.

—<sup>3</sup>. At this, the three new-comers said, **smiling** . . .

380<sup>8</sup>. He then listened, but **smiling**. T. 35<sup>6</sup>.

B. 93<sup>e</sup>. At this they **laughed**.

T. 16<sup>e</sup>. On seeing this portent, the bystanders **laughed** with a loud laugh.

17<sup>2</sup>. At this they **laughed**, saying, You are joking.

80<sup>1</sup>. I could no longer restrain my **laughter**.

147<sup>e</sup>. Then, sometimes they **laugh** at those things.

381<sup>3</sup>. When a hypocritical preacher returns home, he **laughs** at all the things . . . he has said.

D. 2801<sup>e</sup>. Some of the Spirits **laugh** at such things . . . they **laugh** that they are so; and they **laugh** because it is said that the last times are at hand.

2957<sup>e</sup>. The Spirits . . . **laughed** through me.

4140. From whatever affection they are thinking; as from . . . a **laugh** . . . in that thing there may lie hidden many things which are simultaneously in it, or present with it . . .

5213<sup>2</sup>. A place where were those who were **laughing** together.

E. 388<sup>18</sup>. 'At wasteness and famine thou shalt **laugh**.' Ex.

837<sup>10</sup>. They **laugh** when they hear . . .

5 M. 8. The Angels with a **smile**—*subridente ore*—asked them.

**Laurel, A.** *Laurea, Laurus.*

**Laurel, Of.** *Laureus.*

**Laurel wreath.** *Laurea.*

**Laureate.** *Laureatus.*

A. 1974. Laurel garlands, seen.

2296. Laurel espaliers, seen. H. 337.

H. 520<sup>e</sup>. The ways which lead to the Spiritual Kingdom appear adorned with vineyards and **laurels** . . . because vineyards and **laurels** correspond to the affection of truth, and its uses.

R. 606. Decorated with the **laurel** of the tutorship.

875<sup>4</sup>. I saw a garden . . . where were olives, vines, figs, **laurels**, and palms; set in order according to correspondence.

—<sup>9</sup>. I walked in the garden, and saw some sitting under a certain **laurel**, eating figs . . .

M. 10. Nine men, each wearing a **laurel wreath**, the glory of his reputation . . . The Angel addressed the nine **laureates** . . .

17<sup>4</sup>. The quicker boys receive some leaves of **laurel** as a prize.

56. An avenue of palms and **laurels**, (which) terminated in a garden, in the midst of which was the Temple of Wisdom.

77. We entered the Heaven (of the Copper Age) on the southern side; and there was there a magnificent grove of palms and **laurels**.

136<sup>e</sup>. To those who were at the east, the Angel gave **laurel wreaths**, in which were rubies and sapphires.

182<sup>3</sup>. Then the **laureates** . . . asked, What is new from the earth?

183. There appeared in the eastern quarter a grove of palms and **laurels**, set in spiral gyres (which led into the garden Adramandoni).

461<sup>e</sup>. This **wreath** (which consisted of a garland of flowers) is given you, because from childhood you have meditated about Heaven and Hell.

I. 19. I saw three men like **laureates** . . .

T. 58<sup>e</sup>. Daphne turned into a **laurel**.

335. I observed a number of Spirits, whose heads were encircled with leaves of **laurel**, and who were clothed in flowered robes; which signified that they were Spirits who in the natural world had been renowned for the reputation of erudition.

815<sup>e</sup>. Those who, from modern orthodoxy, teach concerning faith, appear to the Angels as if wearing a **wreath** made of the leaves of the bay-oak—*aesculi*; whereas those who teach from the Word concerning charity and its works, appear to the Angels as if adorned with a **wreath** woven of the odoriferous leaves of the **laurel**.

**Laver.** *Labrum.*

See LIP.

A. 3147<sup>e</sup>. See LAVER—*lavacrum*, here.

8215<sup>e</sup>. By the ten **lavars**, or 'bases' (near the temple of Solomon) (1 Kings vii. 30–33) were signified receptacles of the truth by means of which man is purified and regenerated.

10175a. By the **laver** and the washing (Ex. xxx.) is signified purification from evils the first in all worship.

10235. 'Thou shalt make a **laver** of brass' (ver. 18) = the good of the Natural of man, in which is purification. (For) 'the **laver**,' in which was water for washing, = the Natural of man. (See WASH, here.)

—<sup>3</sup>. The reason 'the **laver**' = the Natural, is that by the washing therein is signified purification from evils; and purification from evils is effected in the Natural; and besides, by vessels in general are signified those things which are of the natural man. . . It may

seem strange that by 'the **laver**' is signified the Natural of man; but it is to be known that in the internal sense it here treats of purification from evils; and man is that which is purified. Hence it follows that something of man is signified by that in which the washing took place . . . and the reason that this is the Natural, is that purification is effected therein.

—<sup>4</sup>. As by 'the **laver**' is signified the Natural of man; by the waters in the **laver**, the truths which are of faith; and by the washing, purification from evils; it may thence be known what was signified by the brazen sea near the temple; and also by the twelve oxen which bore it: and in like manner what by the other ten **lavvers** which were also placed near the temple; and by the lions there, the oxen, and the cherubs; and also by the wheels as of a chariot beneath them. (See SEA, here.)

—<sup>5</sup>. This vessel, or this **laver**, is called 'a sea,' because by 'a sea' is signified the Scientific in general; and all the Scientific is of the natural man . . . The reason why this **laver** was 'according to the **laver** of a cup,' was that by 'a cup' . . . is also signified the Scientific which is of the natural or sensuous man; by 'the twelve oxen' were signified all the goods of the natural and sensuous man in the complex, because they were in place of bases; and by 'a base' is signified that which is the ultimate, and supports . . . The reason they looked to all the quarters of the world, was that the good of the Natural of man is the receptacle of all things which inflow from the world; both those which relate to goods, and those which relate to truths. Its diameter of ten cubits signified what is full; and its circumference of thirty cubits signified a plenary complex. The 'two thousand baths' signified the conjunction of good and truth; thus purification and regeneration . . . That the brazen sea was placed 'on the right shoulder [of the house] towards the east overagainst the south,' signified towards the Lord; for the Lord is the east. 'The house,' or temple, = Heaven and the Church where is the Lord. (Thus) 'the brazen sea,' consequently 'the **laver**' = the Natural of man, in which is purification.

10236. (For) 'the base' of the **laver** in which was the water for washing = the ultimate of the Natural, which is called the Sensuous.

10237. The reason the **laver** was placed 'between the Tent of the Assembly and the altar' (id.), and the reason Aaron and his sons there washed their hands and feet, was that there might be represented the purification of the heart, and regeneration, which in its essence is the conjunction of truth and good . . . This conjunction is effected through the truths of faith . . . and this is meant by man's being regenerated 'by water and the spirit' . . .

10275. '(Thou shalt anoint with it) the **laver** and its base' (ver. 28) = all things which belong to purification from evils and falsities, and to regeneration by the Lord. . . . 'The **laver**,' in which was the washing, = the Purificatorium from evils and falsities; and also the Regeneratorium.

10345. '(They shall make) the **laver**, and its base' (Ex. xxxi. 9) = a representative of purification and regeneration; and of the Natural; (for) the washing which was

effected by the water in the **laver**, = a representative of purification and regeneration; and 'the **laver**' = the Natural of man.

E. 600<sup>21</sup>. The reason Solomon placed **lavvers**; 'five near the shoulder of the house on the right,' and 'five near the shoulder of the house on its left;' but the brazen sea 'on the right shoulder of the house towards the east overagainst the south,' was that 'the house,' or temple, represented Heaven and the Church; 'the **lavvers**,' purifications from falsities and evils, and thus preparations to enter into Heaven and into the Church; and 'the right shoulder of the house,' the south in the Heavens, where Divine truth is in its light; and its 'left shoulder,' the north, where Divine truth is in its shade. Thus by those 'ten **lavvers**' were signified all things of purification, and all who are being purified; and by the five on this shoulder and on the other were signified those, or that kind of men, with whom Divine truth is in its light, and those with whom it is in its shade . . . But 'the brazen sea' represented a general Purificatorium; and the reason this was placed (as it was) was because the Divine truth which purifies proceeds from the Lord's Divine love . . .

### Laver. *Lavacrum.*

See WASH-lavare.

A. 2162<sup>12</sup>. Hence their **lavvers** were of brass . . . because 'brass' represented the good of external worship, which is the same as natural good.

3147<sup>6</sup>. The **lavvers**, which were of brass, were placed outside the temple; namely, the brazen sea, and the ten brazen **lavvers**, and the **laver** of brass from which Aaron and his sons washed themselves . . . by which was signified that external or natural things alone were being purified; and unless these are purified—that is, unless the things which are of the love of self and of the world are removed—internal things . . . can never inflow.

T. 685<sup>2</sup>. Hence it is that baptism . . . is called the **Laver** of Regeneration.

### Law. *Lex.*

See under JURISDICTION-jus.

A. 36<sup>e</sup>. 'The **Law** and the Prophets' (Matt. xxii. 40) = the universal doctrine of faith; and the whole Word. 2037<sup>e</sup>. 2049<sup>3</sup>.

162. All the **laws** of truth and right flow from celestial principles (or beginnings); or from the order of life of the celestial man . . . so, principally, does the **law** of marriages descend [therefrom] . . . The **law** of marriages thence derived, is that there shall be one husband and one wife . . . This **law** was not only revealed to the men of the Most Ancient Church, but was also inscribed on their internal man . . .

266. As every **law**, and every precept, comes forth from the Celestial and the Spiritual, as from its true beginning, it follows that this **law**, which is of marriages, does so also . . .

548. The **laws** of this Kingdom are eternal Truths, which are all founded on that one only **law**, that they shall love the Lord above all things, and the neighbour as themselves. 1038<sup>5</sup>. 1728. 1775. 5826<sup>3</sup>. H. 406.



[A.] 1121. (The sons of the Most Ancient Church) said that they had the law inscribed on themselves, because they were in love to the Lord, and in love towards the neighbour; for in that case whatever the laws dictated was according to their perception; and whatever the laws forbade was contrary to their perception: and they did not doubt but that all human laws—as is the case with the Divine ones—are founded in love to the Lord and charity towards the neighbour, and regard it as their fundamental . . . They also believe that all who live in the world at this day who love the Lord and the neighbour, also have the law inscribed on themselves . . .

1361. It is a general law of representation, that . . .

1857<sup>3</sup>. A universal law of order . . .

1861<sup>15</sup>. When the Law was being promulgated . . .

1937<sup>4</sup>. Hence is a universal law, that . . .

2015<sup>4</sup>. 'So that there is no law' (Lam.ii.9)=nothing of the doctrine of faith.

—<sup>10</sup>. All the laws of order by which the Lord governs the universe as a King, are truths; but all the laws by which He governs it as a Priest—and by which He also rules the truths themselves—are goods . . .

2121. It is according to the laws of order, that . . .

2235. What is right is what is judged from the law; and thus from what is just of the law . . .

2447. From the laws of order as to truth. Sig. and Ex.

—<sup>2</sup>. When a man separates himself from good, he then casts himself into the laws of order which are of truth separated from good; and which are such that they condemn . . .

—<sup>9</sup>. For all the laws of order are from the Divine Itself, the Divine Human, and the proceeding Holy of the Lord.

2567<sup>8</sup>. All these laws originate from the laws of truth and good in Heaven; and, in the internal sense, they have relation to these . . .

2606. The Word of the Old Testament was formerly called 'the Law and the Prophets.' By 'the Law' were meant all the historical books. Enum.

2748. I asked them if they did not fear the laws . . .

2768<sup>e</sup>. For he who separates himself from the laws of Divine order—all of which are of good and the derivative truth—casts himself into laws opposite to Divine order, which are of evil and falsity, and thence of punishments and tortures.

2826<sup>7</sup>. 'The law of Truth' (Mal.ii.6)=the truth of (good).

2876. It is an eternal law, that . . .

3382. 'He hath observed My observances, My precepts, My statutes, and My laws' (Gen.xxvi.5)=through continual revelations from Himself . . . 'Laws'=all things (of the Word) in special.

—<sup>3</sup>. For to observe . . . laws, etc. is not predicable of the Lord; because He Himself was the Word; consequently, He Himself . . . was the law . . . Therefore by the above words, in the supreme sense, nothing else can be signified than the union of the Divine of the Lord with the Human through continual revelations from Himself.

—<sup>3</sup>. That 'laws'=all things of the Word in special, in the genuine sense. Ill.

3540<sup>2</sup>. As all the laws—even the civil and public ones—which are in the Word, have a correspondence with the laws of good and truth which are in Heaven . . .

3654<sup>8</sup>. 'The law written on the heart' (Jer.xxxi.33) =the derivative perception of good and truth; and also conscience.

3693<sup>6</sup>. In this law, as in the rest, there is what is representative and significative of the Divine law which is of good and truth in the Lord's Kingdom. —<sup>7</sup>.

3703<sup>15</sup>. In the representative Churches there were many laws which had their Divine thence. Ill.

—<sup>17</sup>. (As) the laws of marriages . . . The laws of inheritances . . . The laws concerning the allowed and the forbidden degrees . . .

3974. The law concerning the [Hebrew] servants. Ex. 4113<sup>9</sup>.

4167<sup>2</sup>. The fear of the law, etc. (as a motive). 5135<sup>3</sup>. (See under BRIND-vincire.)

4197<sup>7</sup>. This command . . . is founded on the Divine law, that . . . These are the things upon which that law is founded; although, in the external form, it appears to be founded on the civil state; but the one is not contrary to the other . . .

4281<sup>8</sup>. In order that the representative of a Church might come forth with them, there were given them, through manifest revelation, such statutes and such laws as were entirely representative; and therefore so long as they . . . strictly observed them, they could represent; but when they turned aside . . . to the statutes and laws of other nations . . . they deprived themselves of the faculty of representing.

4335<sup>4</sup>. This law was delivered because (of its signification).

4434<sup>10</sup>. The laws concerning marriages delivered in the Old Testament, in like manner have a correspondence to the laws of the heavenly marriage. Ill.

4444<sup>2</sup>. That this same law was known to the Ancients . . .

— (Thus Dinah's brothers) did not act from the law, thus not from good; but against the law, and therefore from evil.

—<sup>6</sup>. For the statutes, judgments, and laws, which were given to the Israelitish . . . nation were not new; but were such as there had been before in the Ancient Church, and in the second Ancient Church . . . 4449<sup>2</sup>.

4503<sup>11</sup>. The reason these laws were delivered (was on account of the signification).

4835<sup>2</sup>. The quality of the levirate law . . .

—<sup>4</sup>. When representatives ceased . . . that law was abolished.

4859<sup>2</sup>. Moses represented the Word which is called 'the Law.'

4952<sup>2</sup>. Unless the laws had withstood them . . .

5002<sup>2</sup>. Unless there were laws which united . . . society would be entirely dissipated.

5127. From a law of order. Sig. and Ex.

—<sup>2</sup>. That it is a law of order that lower or exterior things must serve higher or interior ones . . .

5135°. For as all the laws (of the Jewish Church) derived their origin from the Spiritual World, they correspond to the laws of order which are in Heaven.

5323°. The Royal was to (kings then) the law; which, being from Divine truth, was to be adored in the king . . . Thus the king himself attributed to himself nothing of the Royal except the guardianship of the law . . . knowing that adoration from any other source than the law . . . was idolatry. The Royal is Divine truth . . . consequently, the Royal is the law; which, in itself, is the truth of the kingdom, according to which they must live.

5413°. It is a general law, that . . .

5759. This law is of judgment from truth.

5764. Such a law has been derived from Hell.

5828°. The universal law, that influx accommodates itself to efflux.

5886°. The law of the female captives. Ex. —8.

5922°. Moses (in this) represented the Law; that is, the Historical Word . . . By 'the Law' are meant his books together with the other historical ones . . . and therefore when the Word is called 'the Law and the Prophets,' by 'the Law' is meant the Historical Word . . .

6071°. The laws in kingdoms are from the king; but not the evils of penalty.

6435°. As such things were signified (by mountains) . . . the Law was promulgated upon Mount Sinai.

6559. It is a law in the other life, that . . .

6632°. 'The Law and the Prophets' are the Word in each and all things.

6705. Hence the doctrine of their Church contained the laws of life.

—e. Everyone . . . either explains or changes the laws of doctrine in his own favour.

6714. (In Ex.ii.) in the supreme sense, it treats of the Lord, how as to the Human He was made the Law Divine. Moses represents the Lord as to the Law Divine, which is the Word.

6718. The first of birth of the Law Divine in the Lord's Human. Sig.

6719. The Law Divine in its own origin. Sig.

6723°. As it was provided that Moses should represent the Lord as to the Law Divine, or the Word . . . he was placed in a little ark, but in a mean one, because it was at its first birth . . . But afterwards, when it had shone forth from Mount Sinai, it was placed in an Ark which was called the Ark of the Testimony. That the Law Divine was placed within the Ark. Ill.

—4. Hence the Ark was most holy, because it represented the Lord's Divine Human as to the Divine Law; for from the Lord's Divine Human proceeds the Divine Law, or the Divine truth, which is the same as 'the Word' in John i. 6725.

6744. Moses . . . =the Law Divine in its origin; in the supreme sense, with the Lord when He was making His Human to be the Law Divine; and, in the relative sense, with man . . . when he is being initiated into truth Divine. 6752.

6752. What the Law Divine is . . . The Law Divine, in a wide sense, signifies the whole Word; in a less wide one, it signifies the Historical Word; in a confined one, that which was written through Moses; and in the most confined one, the ten precepts inscribed on stone tables upon Mount Sinai. (All these different senses of the 'Divine Law' ill.)

—8. As Moses represented the Law, he was allowed to enter to the Lord on Mount Sinai; and not only to receive there the tables of the Law, but also to hear the statutes and judgments of the Law . . .

—9. The radiation from his faces signified the internal of the Law; for this is in the light of Heaven, and is therefore called 'glory;' and 'the covering' signified the external of the Law.

6766°. It has treated . . . concerning the beginnings of the Law Divine in the Lord's Human: it now treats of the progress of that Law. But, in the internal sense, it treats of the progress of Divine truth with the man who is being regenerated . . . 6772.

6780. Aid from the truths which are of the Law from the Divine. Sig.

6789°. The truth which is of the Law from the Divine is the truth of the Internal Church.

6804°. 'To put the law in the midst of them; and to write it upon their heart'=to endow with faith and charity.

6827. That the Law from the Divine was instructing those who were in the truth of simple good. Sig. and Ex.

—, Moses=the Lord as to the Law Divine; in the beginning, as to truth which is of the Law from the Divine; but here, as to the Law from the Divine. So may be named the degrees of progression in the Lord before He became the Law Divine itself as to the Human.

6940. (In Ex.iv.) it treats of the Law Divine,—that truth was adjoined to its good . . . Moses represents the Law Divine as to good; and Aaron, as to truth.

6943. Thought from the Law Divine. Sig. and Ex.

7089. 'Moses and Aaron'=the Divine Law, and the doctrine thence.

—, By the Divine Law which Moses represents, is meant the Word such as it is in its internal sense, thus such as it is in the Heavens.

—, The ten precepts, which, in special, are called 'the law.'

7104. That their Divine Law and doctrine will not exempt them from grievous things. Sig.

7158. Thought concerning the Divine Law and the derivative doctrine. Sig.

7164. Complaint from the Law Divine. Sig.

7166. When yet the Law proceeding from the Divine seems to say otherwise. Sig. and Ex.

—, For the Law from the Divine is the law of order; and the law of order concerning those who are in a state of infestations is . . .

7167. When the command from the things which are of the Law Divine appeared to those who are in falsities. Sig. and Ex.

[A.7167]<sup>2</sup>. (For) 'the name of Jehovah' = everything of faith and charity from which the Lord is worshipped, thus everything which is of the **Law Divine**; for the **Law Divine** is nothing else than that which is of charity and faith; for the **Law Divine** is truth Divine proceeding from the Lord; and that which proceeds from the Lord is Divine good and truth . . .

7186. Instruction concerning the **Law Divine**. Sig. and Ex.

—<sup>1</sup>. Divine order is no other; hence neither is the **Law Divine** any other; for every **law Divine** is of order; inasmuch, that whether you say the **Law Divine**, or a law of Divine order, it is the same.

—<sup>2</sup>. Those of the Spiritual Church are now instructed concerning this **Law**, and that they will certainly be delivered by means of it . . . Moses here represents the **Law Divine**, such as it is with those who are of the Spiritual Church when they are in a state of infestations . . .

7201. That the **Law Divine** will give those of the Lord's Spiritual Kingdom to apperceive. Sig.

7206. These truths Divine are nothing else than the laws of order from the Lord's Divine Human; for all order is from Him; thus all the **laws** of order. According to these **laws** is the whole Heaven, consequently also the universe. The **laws** of order, or the truths, which proceed from the Lord . . . are what are called 'the Word by which all things were made' . . .

7215. Exhortation by the **Law Divine** to those who are of the Lord's Spiritual Kingdom. Sig.

7222. The **Law** from the Divine and the derivative thought. Sig.

7226. Instruction anew from the **Law Divine**, and at the same time from doctrine. Sig.

—<sup>3</sup>. The quality of the difference between the **Law Divine**, and doctrine. Refs.

7231<sup>e</sup>. The Internal of the Church is called **Law** from the Divine; and the External, doctrine thence. The **Law** from the Divine, which is the Internal of the Church, is also the Word in the internal sense . . .

7244. Thought concerning the **Law Divine** with those who are in falsities. Sig.

—<sup>4</sup>. Here, that the **Law Divine** is impure to those who are in falsities.

7262<sup>e</sup>. 'The **Law** and the Prophets' are the whole Word. 9383<sup>e</sup>. 9841<sup>4</sup>. T.287. E.797<sup>4</sup>. 888<sup>4</sup>.

7268. The **Law Divine**, and its power over those who are in falsities. Sig.

—<sup>5</sup>. Because Moses represented the Divine **Law**, which is Divine truth, and is called 'the Word.'

7270. Immediate Divine influx into the Divine **Law**. Sig.

7284. The state and quality of the **Law** from the Divine (then with them). Sig. and Ex.

7291. The influx and communication of the **Law Divine** . . . with doctrine. Sig.

—<sup>6</sup>. Because the **Law Divine** is internal truth, and doctrine is external truth.

7296. 'Wizards' = those who pervert . . . the **laws** of order.

7381. The influx of the internal **law** into the external **law**. Sig. . . The doctrine of good and truth, which Aaron represents, is nothing else than the external **law**, which comes forth from the internal **law**, that is, through the internal **law** from the Divine. . . The internal **law** is truth Divine itself, such as is in Heaven; and the external **law** is truth Divine such as is on earth: thus the internal **law** is truth accommodated to the Angels; and the external **law** is truth accommodated to men . . . The (former) truth is for the most part incomprehensible to men . . . (whereas) the ideas of interior thought with men, although they are above material things, still are terminated in material things; and where they are terminated there they appear to be . . . Hence it is evident how the case is with the truth of faith; and of what quality is that which falls into the thought of man; and which is called the external **law**, and is represented by 'Aaron.' Examp.

—<sup>7</sup>. From this example, it may in some measure be evident of what quality is internal truth, or truth accommodated to the Angels, which is called the internal **law**; and of what quality is external truth, or truth accommodated to men, which is called the external **law**.

7390. The presence of the **Law Divine**. Sig. 7451.

7416. The influx of the internal **law** into the external **law**. Sig.

7463<sup>2</sup>. The reason the **Law Divine** is the same as truth Divine, is that the **Law Divine** = the Word, and thus truth Divine. That 'the **Law**' = the Word, and thus truth Divine. Ill.

—<sup>8</sup>. 'Written in the **law**' (John x.34) = in the Word; for it is written in David.

—<sup>9</sup>. That 'the **law**,' in a wide sense, = the whole Word; in a less wide sense, the historical Word; in a still less wide sense, the Word which was written through Moses; and in a confined sense, the precepts of the decalogue. Ref.

7634. By Moses is represented the **Law Divine**, which is the Divine truth proceeding from the Divine good of the Lord; thus it is Divine truth to which Divine good is united; from which is the Church.

7721. By the presence of the **Law Divine** with the infesters, is meant that they perceived whence the plagues were coming.

7995. The **laws** of order for those who have been delivered from damnation and infestations. Sig.

—<sup>10</sup>. It is to be known that all the statutes which were commanded to the sons of Israel, were **laws** of order in the external form; but those things which they represented and signified, were **laws** of order in the internal form. The **laws** of order are truths which are from good. The complex of all the **laws** of order, is the Divine truth proceeding from the Divine good of the Lord . . .

8013. 'One **law** shall be' (Ex.xii.49) = that there is a like right . . .

8068. 'That the **law** of Jehovah may be in thy mouth' (Ex.xiii.9) = that the Divine truth may be in everything which proceeds from . . . the understanding and the will.

8080<sup>4</sup>. The law of the redemption of the first-born of men . . .

8118<sup>3</sup>. As the laws of charity and of conscience which had been inscribed on their hearts ceased, it was necessary to enact laws to restrain violence.

8223. That the evil which is intended for others relapses upon themselves . . . originates from the law of Divine order: 'Do not to another except what thou wantest others should do to thee.' From this law, which, in the Spiritual World, is constant and perpetual, have originated the laws of retaliation. III.

—<sup>2</sup>. But with that law in the other life, the case, further, is this. Ex. . . And as it is from a law of order, that evil relapses upon those who intend evil . . . they rush in. . . The good who are in the Heavens . . . do not resist evil; for the laws of order defend and protect what is good and true . . .

—<sup>e</sup>. (Thus) the law of retaliation . . . was not abrogated by the Lord; but was explained . . . that the law of order itself which protects what is good, does it from itself, through the evil.

8420. 'Whether he walks in My law' (Ex.xvi.4)=whether they can live the life of truth and good. . . 'The law'=the Word; and as it=the Word, it=Divine truth; thus also the doctrine of good and truth. Hence by 'to walk in the law of Jehovah' is signified to live the life of truth and good according to doctrine.

8513. 'How long do ye refuse to keep My precepts and My laws?' (ver.28)=that were not acting according to Divine order. Ex.

8581. 'Horeb'=the Law Divine.

—<sup>e</sup>. The reason water was not given to the people from any other rock than from that in Horeb, is that by 'Horeb' is signified the Law Divine. The reason the Law Divine is signified by 'Horeb,' is that the Law was promulgated there; and the faith which is from the Lord is from the Law Divine; that is, from the Word; for by that the Lord teaches what faith is; and also gives faith.

8658<sup>e</sup>. To this state comes the man of the Church after he has undergone temptations; and before the Law Divine is inscribed on hearts.

8695. 'I make known the judgments of God, and His laws' (Ex.xviii.16)=that thence they are taught what is true and what is good. . . 'Judgments'=truths; and 'laws'=the truths of good. The reason 'laws'=the truths of good, is that 'the law' in a wide sense=the whole Word; in a less wide one, the Historical Word; in a confined sense, the Word which was written through Moses; and in the most confined sense, the ten precepts of the decalogue.

8706. 'Thou shalt teach them the statutes and the laws' (ver.20)=that from the truth which is immediately from the Lord are the external and internal goods and truths of the Church. . . 'Statutes'=the external goods and truths of the Church; and 'laws'=the internal goods and truths of the Church.

8753<sup>2</sup>. The reason Mount Sinai=these things, is that the Law was promulgated thence by the Lord; and the Law is Divine truth from Divine good; and also is the truth of faith from good. Refs. 8817.

8904. 'Thou shalt not commit adultery'= . . . that the laws of order are not to be inverted. Ex.

8972<sup>2</sup>. The laws which were delivered and commanded by the Lord to the sons of Israel were distinguished into precepts, judgments, and statutes. (Continued under JUDGE.)

—<sup>4</sup>. All laws, in so far as they were of a Representative Church, were called in general 'judgments,' and 'statutes.' III.

8981<sup>2</sup>. The law from which this statute flows, is that . . .

8999. That which is contrary to the laws of Divine order. Sig.

— The laws of Divine order are truths in Heaven; for Divine order is from the Divine truth which proceeds from the Lord.

9026<sup>e</sup>. Therefore such things were . . . commanded as do not avail as laws since the internals of the Church have been opened . . .

9049<sup>2</sup>. For the laws of order in the other life are not learned from books, and thence stored up in the memory, as with men in the world; but they are inscribed on hearts; the laws of evil in the hearts of the evil; and the laws of good in the hearts of the good . . .

—<sup>3</sup>. The law of order from which these things (of retaliation) flow, is . . . 'All things whatever that ye would men should do to you, so do ye also to them; this is the Law and the Prophets' (Matt.vii.12). Order is from the Divine truth which proceeds from the Lord; the laws of order are truths from good in Heaven; and truths separated from good in Hell . . .

—<sup>4</sup>. The Law which is called the law of the right of retaliation. Quoted and Ex.

9182. Whence came the law concerning illegitimate conjunction . . . All the laws delivered to the sons of Israel have their causes in Heaven, and derive their origin from the laws of order there. The laws of order in Heaven are all from the Divine truth and good which proceed from the Lord: hence they are the laws of the good of love, and of the truth of faith.

9211. From this law concerning interest and usury it can be seen how the case is with the laws which are called 'judgments' . . . namely, that they ceased together with the sacrifices . . . The interiors of this law are, that . . .

—<sup>e</sup>. But let men beware lest they believe to be abrogated the laws of life, such as are in the decalogue, and *passim* elsewhere in the Old Testament; for these laws have been confirmed in both an internal and an external form; for the reason that they cannot be separated.

9290. 'As I have commanded thee'=according to the laws of order.

9301. This is the heavenly arcanum from which this law (respecting the seething of a kid) flows; for all the laws, and all the judgments and statutes, which were given to the sons of Israel, contain arcana of Heaven; with which they also correspond.

9349. It has treated in Ex.xx.xxi.xxii.xxiii. concerning the laws, judgments, and statutes which were promulgated from Mount Sinai; and it has been shown

what they contain in the internal sense . . . The literal sense of the Word is by no means annihilated thereby, but is rather confirmed . . . according to the Lord's words in Matthew: 'Amen, I say to you, Till heaven and earth pass, one jot or one little horn shall not pass from the Law, until all things be done' (v. 18); and in Luke: 'It is easier for heaven and earth to pass, than for one apex of the Law to fall' (xvi. 17). 'The Law' = the Word.

[A. 9349]<sup>3</sup>. From these things it may be evident how the case is with the laws, judgments, and statutes, which were promulgated by the Lord from Mount Sinai . . . namely, that each and all things therein are holy, because they are holy in the internal form; but still that some of them have been abrogated as to use at this day where the Church is which is an Internal Church; that some of them are such that they can serve for use if one so pleases; and that some of them are by all means to be observed and done. But still (all these three classes of laws) are equally holy in their internal holy . . .

—4. The laws, judgments, and statutes (in the above-mentioned chapters) which are by all means to be observed and done, are those which are contained in Ex. xx. 3, 4, 5, 7, 8, 12, 13, 14, 20; xxi. 12, 14, 15, 20; xxii. 18, 19, 20, 28; xxiii. 1, 2, 3, 6, 7, 8, 24, 25, 32. Those which can serve for use if one pleases, are such as are contained in Ex. xx. 10; xxi. 18, 19, 22, 23, 24, 25, 33, 34, 35, 36; xxii. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 17, 21, 22, 23, 25, 26, 27, 31; xxiii. 4, 5, 9, 12, 13, 14, 15, 16, 33. Those which have been abrogated as to use at this day where the Church is—Ex. xx. 21, 22, 23; xxi. 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 16, 21, 26, 27, 28, 29, 31, 32; xxii. 15, 29, 30; xxiii. 10, 11, 17, 18, 19.

9411. The reason they had 'seen the God of Israel' . . . is because the laws promulgated from Mount Sinai—in a wide sense, the Word in the whole complex; and the Word is the Divine truth from the Lord, which, in the supreme sense, treats of the Lord alone; and therefore when those who are in illustration are reading the Word, they see the Lord . . . This is effected in the Word alone, and not in any other writing.

9416. 'I will give thee tables of stone' = the Book of the Law, or the Word in the whole complex. Ex.

9417. 'And the law and the precept' (Ex. xxiv. 12) = truth in general and in particular. 'The Law' = truth in general . . . In the Word a distinction is made between precepts, judgments, and statutes . . . but all these, in a general word, are called 'the Law'; and the several things which are of the Law are called 'precepts' . . .

9422. By Mount Sinai is signified the Law, or the Divine truth proceeding from the Lord; thus the Word: by its peak, where was Jehovah . . . is signified the supreme or inmost of the Law or Word: by the rest of the mountain . . . is signified the internal of the Law or Word, such as in Heaven; and by the things which were below the mountain, where were the elders and the people, is signified the external of the Law or Word, which is its external sense . . .

9613<sup>3</sup>. The conjunction of the angelic Societies into one Heaven, has relation to the following laws. Enum.

9987. A law of order. Sig. . . (For) 'a word' = Divine truth, and thence a law of order.

—5. The law of order which in this chapter is signified by 'a word,' is how {the Lord glorified His Human . . . and, in the relative sense (it applies to) the regeneration of man . . . The reason this especially is a law of order, is that the Lord as to His Divine Human is order in the Heavens; and because everyone who is being regenerated is being reduced into that order; and therefore those who are in that order are in the Lord.

10122<sup>2</sup>. It is a law of Divine order, that the will and understanding make one mind . . .

10160<sup>2</sup>. The Most Ancients . . . acted what is just and fair from a law inscribed on their hearts.

10336<sup>2</sup>. 'To write the law upon the heart' = to implant Divine truth in the will . . .

10802. See KING at this ref. 10803. 10804. 10806.

H. 19<sup>2</sup>. 'The Law and the Prophets' = the whole Word; thus all truth Divine.

202<sup>2</sup>. The Word contains all the laws of Divine order; for the laws of Divine order are the precepts which are therein . . .

215<sup>2</sup>. (In the Spiritual Kingdom) they have laws, according to which they live together. The governors administer all things according to the laws. They understand them, because they are wise; and in doubtful things they are illustrated by the Lord.

420<sup>2</sup>. He receives the Lord who lives according to the laws of Divine order, which are the precepts of love and faith . . .

531. The laws of spiritual life, the laws of civil life, and the laws of moral life, are delivered in the ten precepts of the decalogue; in the first three, the laws of spiritual life; in the four following ones, the laws of civil life; and in the last three, the laws of moral life.

J. 69<sup>2</sup>. They had been just and sincere for the sake of civil and moral laws; and not for the sake of Divine laws . . .

L. 8. That the Lord fulfilled all things of the Law . . . thus all things of the Word. Gen. art.

9. That by 'the Law,' in a wider sense, are meant all things written by Moses in his five books. Ill.

10. That all things of the Word are meant by 'the Law' in the widest sense. Ill.

S. 46. By the Law itself inscribed on the two tables of stone . . . was signified the Lord as to the Word.

Life 21. Hence results this general law . . .

53<sup>2</sup>. They were promulgated with so great a miracle, in order that it might be known that those laws were not only civil and moral laws, but also spiritual laws . . . and therefore those laws, by their promulgation from Mount Sinai, were made laws of religion. R. 529<sup>2</sup>.

54. As those laws were the firstfruits of the Word . . . and as they were, in a brief summary, the complex of all things of religion . . . nothing was more holy. 55. 56. 59.

63. (The notion that man cannot fulfil the law. Ex.) 64.

F. 67<sup>2</sup>. 'The little horn' (of the he-goat) = the argument that no one can fulfil the law . . .

W. 37<sup>a</sup>. The Divine Love wills to save all; but it cannot save them except by means of the Divine wisdom; and of the Divine wisdom are all the laws through which salvation is effected; and Love cannot transcend these laws; because the Divine love and the Divine wisdom are a one, and act in union.

P. 32<sup>a</sup>. He comes into the second degree . . . if he lives according to the spiritual laws of order, which are Divine truths; and he can also come into the third degree . . . if he lives according to the celestial laws of order, which are Divine goods.

70. That there are laws of the Divine Providence which are unknown to men. Gen.art.

71. That it is a law of the Divine Providence that man should act from freedom according to reason. Gen.art.

95. In proportion as man as from himself does the laws of his table, the Lord gives him to do the laws of His table. But the man who does not do the laws of his own table—all of which relate to love towards the neighbour—cannot do the laws of the Lord's table, all of which relate to the love of the Lord . . .

100. That it is a law of the Divine Providence that man should as of himself remove evils as sins in the external man . . . Gen.art.

115. The saying of Paul . . . 'That man is justified by faith without the works of the law.' Ex. R. 417<sup>a</sup>, Ex.

129. That it is a law of the Divine Providence that man should not be compelled by external means . . . Gen.art.

154. That it is a law of the Divine Providence that man should be led and taught by the Lord from Heaven through the Word . . . Gen.art.

175. That it is a law of the Divine Providence that man should not perceive and feel anything concerning the operation of the Divine Providence . . . Gen.art.

221. The means by which man is led by the Lord are what are called the laws of the Divine Providence; among which is this . . .

234. That the laws of permission also are laws of the Divine Providence. Gen.art.

249<sup>a</sup>. All the laws of the Divine Providence are necessities . . .

322<sup>a</sup>. Live these laws not only as civil and moral laws, but also as Divine laws; and you will be a spiritual man. Ex.

329<sup>a</sup>. If you say, Do not do this because it is contrary to the Divine laws—to this he can attend . . .

331. That the Lord cannot act contrary to the laws of the Divine Providence . . . Gen.art.

R. Pref. IVa. (The doctrine of the Reformed concerning the Law and the Gospel. Quotations.)

417<sup>a</sup>. That Paul meant the works of the Mosaic law, which was for the Jews, we have been further confirmed by this: that all the statutes for the Jews in Moses are called 'the law.' III.

577. 'His wound of death was healed' = . . . that no one can . . . fulfil the law; and that . . . Christ . . . has taken away the damnation of the law.

578. 'And the whole earth admired after the beast' = that that faith was then received with joy . . . because thus they would not be servants under the law . . .

— For they believe that thus the law does not damn; thus they believe that to sin without the damnation of the law is freedom, provided they have faith; when yet this is servitude itself . . .

—<sup>2</sup>. I have spoken with certain doctors of the Church in the World of Spirits, as to what they understand by 'the works of the law;' and what by 'the law,' under whose yoke, servitude, and damnation they say they are not. They said that they were the works of the law of the decalogue. I then said, What does the decalogue decree? Is it not these things—Thou shalt not kill; Thou shalt not scortate; Thou shalt not steal; Thou shalt not testify falsely? Are these the works of the law which you separate from faith, saying, that faith alone justifies and saves without the works of the law? and are these the things for which Christ has made satisfaction? And they replied that these are the things. And then was heard a voice from Heaven, saying, Who can be so insane? and their faces were at once turned to the diabolical Spirits, among whom was Machiavelli, and many from the Jesuitical order, who permitted all those things, provided they would beware of the laws of the world . . .

579. 'They adored the dragon . . . '= the acknowledgment by the leaders and teachers of the doctrine of justification by faith without the works of the law . . .

580. 'And they adored the beast' = the acknowledgment by the general body—*coetu*—that it is a holy truth, that no one can . . . fulfil the law.

— It follows that the works of the law are to be removed from faith, as not saving.

601. 'Saying . . . to make an image of the beast . . . ' = that they lead the men of the Church to receive for doctrine, that faith is the only means of salvation, because no one can . . . fulfil the law . . .

662. 'They sang the Song of Moses . . . and the Song of the Lamb' = confession from charity, and thus from a life according to the precepts of the Law, which is the decalogue . . .

— By 'Moses,' in a wide sense, is meant all the Law written in his five books; and, in a confined sense, the Law which is called the decalogue . . .

—<sup>2</sup>. The reason why by 'Moses,' in a wide sense, is meant the Law, is that his five books are called 'the Law.' That all the precepts, judgments, and statutes given through him in his five books are called 'the Law.' Ex. and III.

—<sup>3</sup>. It follows from this that by 'Moses' is meant the Law which is the decalogue . . .

920<sup>a</sup>. In the Church [those] men are celestial who live justly according to the precepts because they are Divine laws; as a civil man lives according to the precepts of what is just because they are civil laws. But the difference between them is, that the former, from his life according to the precepts or laws, is a citizen of Heaven, in proportion as, with himself, he makes the civil laws which are of justice also Divine laws.

M. 276<sup>a</sup>. That matrimonies . . . are to remain to the end of life, is from the Divine law; and, as it is from

this, it is also from rational law, and thence from civil law . . . It is from rational law, because it is founded upon spiritual law ; for Divine law and rational law are one law.

[M.] 351. That from these . . . are saved those who acknowledge God ; and, from religion, live according to the civil laws of justice. Gen.art.

— By the civil laws of justice are meant such precepts as are in the decalogue . . .

—<sup>2</sup>. These same laws were promulgated . . . with a stupendous miracle . . . in order that . . . they might become also the laws of religion . . . T.282. 444<sup>2</sup>.

T. 55. There is not an empire, kingdom, dukedom, republic, City, house, which is not established by laws, which make the order, and thus the form, of its government. In each of them the laws of justice are in the highest place ; political laws are in the second ; and economical laws are in the third. If these are compared with man, the laws of justice make his head, political laws his body, and economical laws his garments ; and therefore these latter, like the garments, can be changed. But as to what concerns the order into which the Church has been instaurated by God . . . the laws of this order are as many as the Truths in the Word : the laws which regard God will make its head ; the laws which regard the neighbour will make its body ; and ceremonies will make its garments ; for unless the latter held together the former in their order, it would be as if the body were stripped naked, and exposed to the heat in summer, and the cold in winter . . .

56. That the omnipotence of God . . . proceeds and operates according to the laws of His order. Gen.art.

71<sup>2</sup>. IV. It is a law of order that . . . V. It is a law of order that . . . VI. It is a law of order that . . . VII. It is also a law of order that . . .

—<sup>3</sup>. When the satan had heard these things . . . he retorted . . . Is man, from his own power, to introduce himself into order by doing these its laws ? Do you not know that man is not under the law ? . . . I only replied this : It is also a law of order that man by his own work and power should procure for himself faith through Truths from the Word . . .

73. (They said,) What is the Divine omnipotence if it is tied to laws ? Ex.

—<sup>2</sup>. The laws of order prescribed for man are . . . The laws of order on the part of God then are . . . God cannot, according to the laws of His order, remit sins to any man, except in so far as the man, according to his laws, desists from them . . .

—<sup>3</sup>. (God did this) by fulfilling all things of the Word ; that is, all the laws of order therein . . .

— The Divine omnipotence . . . acts continually and to eternity according to the laws of its order ; and it cannot act against them ; nor change them as to a point ; because order with all its laws is Himself.

74<sup>2</sup>. (They said,) Are you the man who has circumscripted God with laws, as with bonds ? . . . I said, Learn the laws of Divine order . . .

—<sup>3</sup>. God from Himself as order created . . . man, in whom He established the laws of His order . . . which laws, in the sum, are that he should believe in God, and love the neighbour . . . There is no reciprocal dwell-

ing of man in God, except with those who live according to the laws of order prescribed in the Word . . .

—<sup>4</sup>. I replied, It is not a contradiction to act omnipotently according to the laws of justice with judgment ; or according to the laws inscribed on love from wisdom : but it is a contradiction that God can act against the laws of His justice and love . . . (See OMNIPOTENCE, and ORDER, here.)

87<sup>e</sup>. By means of Divine truth, God created the universe ; and all the laws of order, through which He preserves the universe, are Truths.

89<sup>e</sup>. For it is a law of order, that . . .

100<sup>e</sup>. For it is a fixed and immutable law, that . . .

131<sup>e</sup>. (This) is according to a law inscribed on nature.

220. By the Law itself inscribed on the two tables was signified the Word.

262. That the Lord fulfilled all things of the Word, is evident from the passages where it is said that the Law and the Scripture were fulfilled by Him. III.

—<sup>2</sup>. That all things of the Word are meant by 'the Law.' III.

283. The holiness of the whole Tabernacle was . . . from the Law which was in the Ark.

—<sup>2</sup>. On account of its holiness, from the Law in the Ark, the people . . . encamped around it . . . On account of the holiness of that Law, and the presence of Jehovah in it, Jehovah talked with Moses over the mercy-seat . . . and the Ark was called 'Jehovah there.' . . . On account of the presence of Jehovah in that Law, and around it, miracles were wrought by the Ark in which was the Law. Enum. 284, III.

287. The decalogue is called, by eminence, 'the Law,' because it contains all things which are of doctrine and of life . . .

288. 'The Law' is often mentioned in the Word . . . In a confined sense, by 'the Law' is meant the decalogue ; in a wider sense . . . 'the Law' means the statutes given through Moses to the sons of Israel ; and . . . by 'the Law,' in the widest sense, is meant the whole Word. III.

341<sup>2</sup>. The laws of justice are truths which cannot be changed ; for the Lord says, 'It is easier for heaven and earth to pass, than for one apex of the Law to fall.'

411. The law of charity . . . is this : 'Whatsoever ye would that men should do to you, so do ye also to them ; for this is the Law and the Prophets.'

414<sup>2</sup>. That our Country is to be loved . . . more than self, is a law inscribed on human hearts . . .

423<sup>2</sup>. Such become like those of whom it is said . . . that they 'have the law written on their hearts.'

437. For it is a universal law in the Spiritual World ; and thence also in the natural world ; that in proportion as anyone does not will evil, he wills good . . .

444. The spiritual law is this one of the Lord : 'Whatsoever ye would . . .'

643<sup>2</sup>. There was (then) no other law of imputation . . .

D. 2000. That not the least movement is made by man apart from a stated law.

3253. That the internal law had perished when the Law was promulgated from (Sinai).

3428. Pref. The general law of Heaven. Stated.

4263. (On the law written on the heart.)

5526. In the other life they do not care whether a man has lived according to the civil laws . . . but that he has lived according to Divine laws . . .

E. 130<sup>8</sup>. 'The law' = Divine truth itself.

204<sup>7</sup>. 'The Law,' in a confined, and in a wide sense . . .

237<sup>3</sup>. 'The Law' = the Word. 392<sup>11</sup>.

392<sup>13</sup>. 'Law,' 'precepts,' 'commandments,' 'statutes,' and 'judgments,' are frequently mentioned; and by . . . 'law' and 'precepts' are signified the things which teach doctrine . . . Ill.

406<sup>5</sup>. 'To hope in the law' (Is.xlii.4) = to give the Knowledges of truth.

—<sup>6</sup>. 'A law shall go forth from Me; and I will excite My judgment for a light of the peoples' (Is.li.4) = that from Him are Divine good and Divine truth itself, from which is illustration; 'a law' = the Divine good of the Word; and 'judgment,' the Divine truth of the Word.

444<sup>10</sup>. 'They shall teach Jacob judgments, and Israel thy law' (Deut.xxxiii.10) = that those who are in the affection of spiritual truth will do the Word, and teach the goods and truths of the Church . . . 'Judgments' = the truths of doctrine from the Word; 'law' = the good of truth.

—<sup>12</sup>. 'The law' (Mal.ii.7) = the goods of doctrine.

502<sup>3</sup>. By 'the Law' which was then promulgated (from Sinai) is signified Divine truth.

597<sup>9</sup>. By 'the Law and the Prophets' (Matt.xxii.40) is meant the Word in each and all things; consequently by those words is meant that each and all things of the Word hang upon the good of love to the Lord, and the good of charity towards the neighbour.

624<sup>17</sup>. By 'the law hath perished from the priest' (Ezek.vii.26) are meant the precepts of life.

653<sup>7</sup>. By 'the word of Jehovah,' is meant Divine good; and by 'the law of God' (Is.i.10), is meant Divine truth . . .

700<sup>6</sup>. The reason the Lord spoke to Moses from above the propitiatory (or mercy-seat), was that the Law was there; and by that Law, in a wide sense, is signified the Lord as to the Word; and the Lord speaks with man from the Word. 701.

701<sup>9</sup>. By 'the law of Truth' (Mal.ii.6) is signified Divine truth from Divine good.

— By 'to recede from the way, and to stumble in the law' (ver.8) is signified to live contrary to Divine truth.

—<sup>21</sup>. As by the Law which was promulgated from Mount Sinai, is signified, in a wide sense, the Word . . .

734<sup>2</sup>. 'Out of Zion shall go forth the law, and the Word of Jehovah from Jerusalem' (Is.ii.3) . . . 'The law' = the doctrine of the good of love; and 'the Word' = the truth from that good.

774<sup>5</sup>. That man cannot possibly fulfil the law, is a reasoning from the natural man. The spiritual man knows that to do the law, and to fulfil it in the external

form, does not save; but that in proportion as a man does the law in the external form from the internal form, it saves. The internal form, or the internal of the law, is to love what is good, sincere, and just; and its external is to do them. This the Lord teaches in . . . 'Cleanse first the internal of the cup and of the platter, that the external may become clean also.' In proportion as a man does the law from the internal, he fulfils it; but not in proportion as he does it from the external without the internal. The internal of man is his love and will; and to love what is good, sincere, and just, and from love to will them, is from the Lord alone; and therefore to be led by the Lord is to fulfil the law.

—<sup>6</sup>. That without the fulfilling of the law there is no salvation, involves that if a man could fulfil the law from himself, he would be saved; which, however, in itself, is false . . . It follows that the law is to be fulfilled by the Lord . . .

—<sup>7</sup>. That the Lord came into the world in order to fulfil the law; and that thus His justice and merit might be imputed to man; and that by this imputation man is loosed from the yoke of the law . . . is also a reasoning from the natural man . . .

826<sup>2</sup>. By 'the law' (Jer.xxxi.) are meant all things of the Word; thus all the truths and goods of Heaven: 'in the midst of them' = in their life: and that 'the law shall be written upon the heart' = love.

—<sup>9</sup>. Those become Angels of the Third Heaven who draw the laws of life from the Word, and live according to them; and who worship the Lord.

946. For the laws of government in the Lord's Spiritual Kingdom are called 'judgments;' and the laws of government in the Lord's Celestial Kingdom are called 'justice;' for (the former laws) are laws from Divine truth; and (the latter laws) are laws from Divine good.

—<sup>4</sup>. By 'judgments' are signified civil laws; by 'precepts,' the laws of spiritual life; and by 'statutes,' the laws of worship. . . That the laws with the sons of Israel were called 'judgments,' 'precepts,' and 'statutes.' Ill.

948<sup>4</sup>. All laws, whether civil, moral, or natural, declare that we are not to steal, etc. . . But still a man is not saved if he shuns these evils from those laws alone, unless he also shuns them from spiritual law . . .

1135<sup>3</sup>. The laws of this order are called the laws of the Divine Providence; and the natural mind, unless it is illustrated, cannot know them . . .

1136<sup>2</sup>. The laws of order, which are called the laws of the Divine Providence, are as follow . . . (These laws treated of seriatim.)

1138<sup>2</sup>. From these things it is evident that the Lord cannot lead man to Heaven, except by means of these laws . . .

1173<sup>2</sup>. These laws are immutable, because they are of the Divine wisdom, and at the same time of the Divine love . . .

D. Wis. ii<sup>4</sup>. That these productions take place according to the laws of correspondence . . . Ex.

viii<sup>9</sup>. That it is from a law of Divine order, that all things shall return from ultimates to the prime *a quo*. Ex.



**Lawful.** *Legitimus.*

A. 2868. Not from so lawful a bed.

5345°. That which is multiplied from marriage is lawful, thus true; but that which is from adultery is not lawful, but spurious, thus not true.

9186°. In order that illegitimate conjunction might become legitimate . . .

M. 251°. The legitimate causes of separation are those which follow. 252. 253. 254.

252°. By legitimate causes are not here meant judicial causes; but such as are legitimate in regard to the other consort.

466°. Not at all with those who from causes legitimate . . .

467. That concubinage apart from a wife, when it takes place from causes legitimate, just, and truly weighty, is not unlawful-*illicitus*. Gen.art.

468. That the legitimate causes of this concubinage are the legitimate causes of divorce, when the wife is nevertheless retained at home. Gen.art.

**Lawgiver.** *Legislator.*

A. 6372. 'And a lawgiver from between his feet' (Gen.xlix.10)=the truths which are from (the Celestial Kingdom) in lower things. 'A lawgiver'=truths.

—2. For at that time the Celestial Kingdom exercised its Power through the truth (which is from good); and as this was the case, this truth is called 'a lawgiver.' This truth is also understood by 'a lawgiver' in (the following passages). Ill. 6584°.

D. 4432°. He who acts against just laws . . . throws the blame upon the lawgiver . . .

E. 355<sup>33</sup>. 'The lawgivers of Israel' (Judg.v.9)=the truths of the Church.

433<sup>4</sup>. 'And a lawgiver from between his feet' (Gen. xlix.10)=that the truth of the Word (shall not recede) from its ultimate sense.

435<sup>8</sup>. 'For there is the portion of the hidden lawgiver' (Deut.xxxiii.21)=the truths Divine which lie hidden therein.

440<sup>5</sup>. The reason Judah is called Jehovah's 'lawgiver' (Ps.lx.7; cviii.8), is that by 'Judah' is signified internal Divine truth, or the Word in the spiritual sense; and the like by 'lawgiver,' and 'law.'

447<sup>4</sup>. 'Lawgivers' (Judg.v.14)=those who are in truths from good; and, abstractedly, the truths of good.

537<sup>3</sup>. 'A lawgiver' (Num.xxi.18)=the Lord as to the Word, and as to doctrine from the Word. A.3424°.

**Lawn.** *Viretum.* H.489<sup>4</sup>. M.13<sup>2</sup>. D.5153.

**Lawyer.** *Legisperitus.* A.2135, Pref.<sup>e</sup>. 10792. 10804.

E. 536<sup>4</sup>. Those were called 'lawyers' who searched the Scriptures, and taught how the things therein are to be understood; and as the . . . Word is that by which there is communication . . . with Heaven . . . and truths falsified . . . are what cause disjunction, it is therefore said that they 'carry the keys of Heaven' (Luke xi.52).

**Lay beams, To.** *Contignare.* E.283<sup>8</sup>. 594<sup>10</sup>.

**Lay hold of, To.** *Capessere.* T.371<sup>3</sup>. D.1809°.

**Lay on, To.** See IMPOSE.

**Lay up, To.** *Reponere.*

A. 5022. 'She laid up his garment by her' (Gen. xxxix.16)=that it retained ultimate truth.

8497°. Occurs. 8498. 8532. 8535.

9174<sup>2</sup>. Laid up in his memory. 9394. H.271. 278<sup>2</sup>.

S. 72°. Laid up in the Sacrament. 73.

T. 391. Unknown and remote-*repositus*.

**Layman.** See LAITY.

**Lazarus.** *Lazarus.*

A. 2916<sup>4</sup>. That the Lord exsuscitated Lazarus from the dead (John xi.) involves the resuscitation of a new Church from the gentiles.

4783<sup>4</sup>. Not thinking about what the Lord said concerning the rich man and Lazarus . . .

9231<sup>3</sup>. By 'the poor man' are signified those within the Church who are in but little good, from ignorance of truth; and who still long to be instructed. The reason he was called 'Lazarus,' was from the Lazarus who was exsuscitated by the Lord; and of whom it is said that the Lord loved him; and that he was His friend; and that he reclined with the Lord at the table. That he wanted to be filled with the crumbs which fell from the rich man's table, signified his longing to learn a few truths from those within the Church who were in abundance. 10227<sup>20</sup>. E.118<sup>4</sup>.

S. 40<sup>3</sup>. By 'Lazarus the poor man' are meant the gentiles, who have not the Word. That these were despised and rejected by the Jews, is meant by Lazarus being cast forth at the vestibule of the rich man full of sores. The reason why the gentiles are meant by 'Lazarus,' was that the gentiles were loved by the Lord; as Lazarus, who was resuscitated from the dead, was loved by the Lord; and was called His friend; and reclined at the table with the Lord (John xi.3,5,11,36; xii.2).

R. 725<sup>3</sup>. By 'Lazarus' are meant the gentiles who have not the Word.

E. 137<sup>2</sup>. By 'Lazarus' who was cast forth at the vestibule of the rich man, and who longed to be filled with the crumbs which fell from his table, are meant all whom the Lord loves because they long for truths from spiritual affection . . . The Lord loved a certain person called Lazarus, whom He also exsuscitated from the dead . . . on which account Lazarus (the poor man) was so called by the Lord . . .

717<sup>16</sup>. By 'Lazarus the poor man' are meant the gentiles, who have not the Word, and consequently have not truths. 1143<sup>2</sup>.

962<sup>7</sup>. By 'Lazarus cast forth full of sores at the vestibule of the rich man,' are meant the gentiles, who from ignorance of truth were in falsities, and consequently were not in goods . . .

**Laziness.** *Pigritia.***Lazy.** *Piger.*

A. 6078. Good Spirits and Angels (are then) in laziness or sluggishness of life.

7270<sup>3</sup>. The ultimates with man . . . are relatively sluggish . . .

D. Love xii. No lazy boaster . . . (is tolerated there). D. Wis. xi. 4.

**Lazy.** *Socors.*

M. 6<sup>e</sup>. No food is given to the lazy.

**Lead, To.** *Ducere, Abducere, Circumducere, Deducere, Perducere, Reducere, Subducere.*

**Leader.** *Ductor, Ductrix.*

**Leading.** *Ducatus, Ductus.*

See BRING FORTH—*educere*, DRAW AWAY—*abducere*, GUIDANCE—*manuductio*, INTRODUCE, and LEAD INTO—*inducere*.

A. 24<sup>e</sup>. It is a heavenly arcanum, that man is led (by the Lord) both by the fallacies of the senses, and by cupidities . . .

50<sup>3</sup>. The Angels do indeed lead, but they only minister ; for it is the Lord alone who rules man through Angels and Spirits.

132. As man is such that he is not content to be led by the Lord ; but desires to be led by self and the world, or from proprium, it here treats of the proprium which was conceded to him.

205<sup>e</sup>. The love of self is attended with this,—that they do not want to be led by the Lord, but by self . . .

1386. So long as Spirits suppose that they lead themselves . . . they cannot have perception.

1884<sup>e</sup>. Then also he is led through ways of which he himself is ignorant, even to the designated place.

1937<sup>2</sup>. Therefore they are among the less useful ones ; for they suffer themselves to be led equally by the evil and the good ; and they suffer much from the evil.

2294. The Spirits . . . could not withhold themselves from leading (the infants) to think and to speak . . .

—<sup>e</sup>. Such is the temptation of the infants . . . to accustom them . . . to not suffering themselves to be led by another, except by the Lord alone. H. 343.

2679<sup>e</sup>. For the least things . . . with man are foreseen by the Lord, and are provided for his future state to eternity ; and this for his good, in so far . . . as the man suffers himself to be led by the Lord.

2768. Good, into which God leads him who is in temptations . . . But it is the evil with man . . . which leads—*inducit*—into temptation.

2890. The evil Spirits with a man . . . infuse into him their cupidities and their persuasions, and thus lead him wherever they want. But the Angels . . . insinuate into him affections of good and truth, and thus lead him by freedom, not whither they want, but whither the Lord pleases. Hence it is evident . . . that it is slavery to be led by the devil, and that it is freedom to be led by the Lord.

2891<sup>e</sup>. The more exquisitely (the Angels) perceive

that they are led by the Lord . . . the more they are in freedom.

3350. Although there were so many (Angels), they all thought and spoke as one . . . and this because no one wanted . . . to lead the choir : he who does this is of himself dissociated in a moment. But they suffered themselves to be led mutually by each other ; thus all in singular and in general by the Lord . . .

3573<sup>3</sup>. For he who suffers himself to be led by the Lord, never intends and thinks anything else (than what is good).

3913<sup>2</sup>. When man is being regenerated . . . he is led by the Lord through many states. Sig.

3963<sup>e</sup>. They who are in the affection of good from which is not truth . . . suffer themselves to be led into any evil and also falsity ; provided there is induced on the evil the likeness of good, and on the falsity the likeness of truth.

3986<sup>4</sup>. The good of love to God, and the good of charity towards the neighbour . . . suffer themselves to be led by the Lord . . . Otherwise those who are in the love of self and of the world ; these do not suffer themselves to be led and bent by the Lord, and to the Lord ; but resist severely ; for they want to lead themselves . . .

4088<sup>2</sup>. These are not such as do much from themselves and from proprium ; but they suffer themselves to be led by others ; thus to good by the Angels, and to evil by evil Spirits ; which also shines forth from the historicals here concerning Laban.

4136<sup>2</sup>. For it is foreseen by the Lord . . . how a man will suffer himself to be led by the Lord.

4151<sup>6</sup>. If they had believed . . . that all good and truth are from the Lord, they would have suffered themselves to be led by the Lord . . .

4122<sup>2</sup>. For the Angels see and perceive with a man who is being regenerated all the changes of his state . . . and according to them and by means of them they, from the Lord, lead to good, in proportion as the man suffers himself to be led.

4232<sup>e</sup>. So that he can, if he chooses, be led from Hell to Heaven, and through Heaven to the Lord.

4364<sup>2</sup>. The Lord leads everyone by his affections, and thus bends by a silent Providence ; for he leads by freedom . . . When, therefore, man has been led to good in freedom, then truths are accepted and implanted . . . He who has been regenerated . . . if he reflects upon his past life, will then discover that he has been led by many things of his thought, and by many things of his affection.

4366. Man is led by the Lord in spiritual life by almost the like things as those by which a man leads others in civil life. Examp.

4563<sup>2</sup>. Therefore infants are led by the Lord by means of infants and Angels from the Lord.

4680<sup>2</sup>. (Then) Spirits from Hell led those (of the Ancient Church).

4844<sup>4</sup>. For good is what teaches and leads ; and truth is what is taught and led.

—<sup>5</sup>. 'Widows'=those who . . . nevertheless long to be led through good. Ill.

— . It here treats of those who are being instructed in truths and led to good by the Lord.

— . 'An orphan'=those who . . . long to be led through truth to good ; and 'a widow'=those who . . . long to be led through good to truth.

—<sup>6</sup>. The Lord is called 'the Father' (of the orphans), because He leads them like a father ; and this through truth into good . . . The Lord is called 'the Judge' (of the widows), because He leads them ; and this through good into truth . . . For by 'a judge' is signified a leader.

[A.] 5145<sup>5</sup>. All those with whom the voluntary interiors have been terminated, are elevated to Heaven ; for the influent Divine can lead them . . .

5660<sup>2</sup>. They who are being regenerated . . . choose, from freedom, to be led by the Lord as to willing and thinking . . .

—<sup>c</sup>. For to be led by the Lord is freedom ; for he is led in good, from good, to good.

5662<sup>2</sup>. No one can be gifted with this peace, except him who is led by the Lord . . .

5893<sup>2</sup>. He is thus led, through degrees, to good.

—<sup>3</sup>. The truths of faith, introited through the affection of truth, are the plane into which the Angels operate ; and therefore those who have not this plane cannot be led by the Angels ; but suffer themselves to be led by Hell.

5954<sup>8</sup>. Suffers himself to be led by means of reasonings equally by evil and by good Spirits.

5982. In freedom man must be withdrawn—*abduci*—from evil, and be led to good.

5992<sup>2</sup>. (How the Angels lead man. See ANGEL, here.)

6201. He is (then) said to be withdrawn—*subduci*—from sensuous things.

6325<sup>2</sup>. For the man who is led by the Lord is in freedom itself ; and thus in delight and bliss itself ; goods and truths are appropriated to him ; the affection and longing to do what is good is given him ; and then nothing is more happy to him than to perform uses ; the perception of good is given him ; and also the sensation of it ; and intelligence and wisdom are given him ; and all these things as his own ; for he is then a recipient of the Lord's life.

6390. Whereas the affection of the latter love inflows from the Lord, who does not command, but leads.

6392<sup>a</sup>. For they do not know that those who are led by the Lord want nothing more than to do good works ; and think nothing less than about merit through them . . .

6472<sup>2</sup>. The Lord does not compel man to receive what inflows from Himself ; but leads in freedom ; and, in proportion as man allows, through freedom leads to good : thus the Lord leads man according to his delights ; and also according to fallacies and the principles taken thence ; but He gradually leads him from these ; and this appears to the man as if from himself . . .

6484<sup>2</sup>. It was shown . . . that each thing of his life

had been led by the Lord ; and that otherwise he would have precipitated himself into the most frightful Hell . . .

6717. 'He took a daughter of Levi' (Ex.ii.1)=conjunction with good. 'To take' . . . namely, to wife=conjunction.

6914<sup>3</sup>. There are evil Spirits with these (preachers) . . . who lead them.

7044<sup>2</sup>. When a man knows these truths, and wants to do according to them, he is then led by the Lord . . .

7055<sup>2</sup>. For those with whom immediate Divine influx has been conjoined with mediate, suffer themselves to be led by the Lord ; but those with whom these influxes have not been conjoined, lead themselves, and love this.

7272. Derives its origin. — .

7284<sup>2</sup>. Multiplied into each other. — .

8093. 'God did not lead them by the way of the Philistines' (Ex.xiii.17)=that it was provided by the Divine that they should not pass to the truth of faith which is not from good . . . For 'to lead,' when by God, =Providence.

8098. 'God led the people about—*circumduxit*—by the way of the wilderness' (ver.18)=that from the Divine auspices they were brought—*perducti*—to confirm the goods and truths of faith through temptations. 'God led'=Providence ; or, what is the same, the Divine auspices.

8107. 'To lead them in the way' (ver.21)=the Divine auspices. (For) 'to lead in the way,' when said of Jehovah, =Providence . . .

8216. 'He dragged his [chariot] in heaviness' (Ex. xiv.25)=resistance and impotence.

8307. 'In Thy mercy Thou hast led Thy people' (Ex. xv.13)=the Divine influx with those who had abstained from evils, and thus had received good. 'To lead in mercy'=to receive the Divine . . .

8309. 'In Thy virtue Thou hast conducted—*deduxisti*—to the habitation of Thy holiness' (id.)=that the Divine power of the Lord has elevated them to Heaven, into the Divine there. 'To lead in virtue'= . . . to elevate from Divine power.

8315<sup>2</sup>. That those who are in natural good and not in spiritual good cannot possibly be led by any influx from Heaven. Refs.

8495<sup>4</sup>. That with those who are led by the Lord all things inflow, even to the last of life, both intellectual and voluntary. Refs.

8505<sup>3</sup>. For he who acts from truth leads himself ; whereas he who acts from good is led by the Lord. Sig.

8510. For the order in which man is led by the Lord is through the willing of man, consequently through good . . .

8512<sup>a</sup>. By to live according to order, is here meant to be led by the Lord through good ; whereas by not yet living according to order, is to be led through truth ; and, when man is led through truth, the Lord does not appear ; and therefore the man then also walks in darkness, in which he does not see good. It is other-

wise when man is led through good ; he then sees in light.

8513. When a man does what is good for the sake of himself . . . the interiors are closed, and he cannot be led through Heaven by the Lord ; but he is led by himself. The love determines by whom a man is led ; for everyone is led by his love : he who loves himself more than his neighbour leads himself ; but he who loves good is led by good, consequently by the Lord from whom is good.

8516. Everyone must be led to . . . charity through the truth of faith.

—<sup>3</sup>. When a man has been regenerated . . . he is led by the Lord through good ; and no longer through truth . . . All in Heaven are so led ; for this is according to Divine order . . . If they were to think and act from truth . . . they would be . . . led by themselves, and not by the Lord. Ex. 8539<sup>2</sup>.

8517. 'The Sabbath' = a state of peace . . . in which man is led by the Lord through good. If man were then to lead himself, even by truth, he would dissipate the state of peace . . .

8521<sup>2</sup>. Those who are in the affection of truth for the sake of the uses of life . . . are led by the Lord through good . . .

8559. The life of Heaven is to be led by the Lord through good . . .

8560. The Divine Providence differs from every other leading . . . in this,—that it continually . . . leads to salvation . . .

8686<sup>e</sup>. In the first state . . . the man is led by the Lord through truth . . . 8701. 8731<sup>e</sup>.

8701. Man is then led by the Lord through good. 8702<sup>2</sup>, Des.

—<sup>e</sup>. In the other life everyone is led according to his will which he had procured in the world.

8722<sup>e</sup>. What it is to be led by the Lord through truth, and what through good. Refs. 8750<sup>e</sup>.

8754. The man who is being regenerated is first led by the Lord through truth, and afterwards through good. Refs. 8935<sup>2</sup>. 9096<sup>e</sup>. 9274<sup>2</sup>. 9294<sup>3</sup>.

8755. One man leads another according to his ruling love.

8866. For it is slavery . . . to be led by those in Hell ; and freedom to be led by the Lord. Refs. 8988<sup>2</sup>. 10409. E.409<sup>2</sup>, Sig.

8893<sup>e</sup>. As soon as the good of love has been implanted . . . the man is led by the Lord according to the laws of order (in Heaven) ; thus in peace. Sig.

9211. Hence he who is led by the Lord thinks nothing at all about reward ; and still does good to the neighbour from the heart.

9227<sup>2</sup>. In the same proportion the man is not led through truths, but through good ; consequently, in the same proportion he is led by the Lord.

9229. 'Men of holiness' = those who are led by the Lord . . .

9305. 'To bring—*perducendum*—thee to the place

which I have prepared' (Ex.xxiii.20) = introduction into Heaven . . .

9336<sup>2</sup>. There are thousands and thousands of arcana . . . through which man is led by the Lord . . . into the life of Heaven.

9341<sup>5</sup>. 'To lead into the way' (Jer.ii.17) = to teach truth.

9409<sup>4</sup>. Without doctrine for a directress and leader—*ducatrice*.

9589. Heavenly freedom is to be led by the Lord . . . but infernal freedom is to be led by the devil.

9846<sup>e</sup>. How the Lord leads man through the truths of faith, or through faith ; namely, (that it is) through the good of love with him. Ex.

9993<sup>2</sup>. A sunning man . . . is delighted to lead others by such things . . .

10099<sup>3</sup>. When man is *withdrawn—abducitur*—from sensuous things . . . he is *withdrawn—subducatur*—or elevated into the light of his spirit.

10153<sup>2</sup>. He then leads him by his love wherever he wants . . .

10184<sup>4</sup>. In (the first) state, man is led through truth to good, thus partly by himself ; but in the latter one . . . he is led by good ; that is, by the Lord through good. Sig.

10188<sup>2</sup>. They who suffer themselves to be led by the Lord . . . are in the sphere of Divine good . . .

10210<sup>2</sup>. For if a man is not in the good of innocence, he is not led by the Lord ; but by himself : and he who is led by himself is led by Hell.

10360<sup>5</sup>. 'By the Sabbath' is signified a state of the conjunction of man with the Lord ; thus a state when man is led by the Lord, and not by himself ; which state is when he is in good. For to be led by the Lord, and not by self, is 'to turn away the foot from the Sabbath ; not to do our own wills ; not to do our own ways ; not to find our own desire ; and not to speak a word' (Jer.lviii.13, 14).

10362. 'Profaning it' = to be led by self and our own loves, and not by the Lord.

—<sup>3</sup>. It is to be known that to be led by self and to be led by the Lord are two opposite things ; for he who is led by self is led by his own loves ; thus by Hell . . . and he who is led by the Lord, is led by the loves of Heaven . . . He who is led by these loves, is *withdrawn—subducitur*—from his Own loves ; and he who is led by his Own loves, is *withdrawn—subducitur*—from the loves of Heaven . . .

10377. For all who acknowledge God under a human form . . . are led : the rest cannot be led . . .

10409. 'To make to ascend from the land of Egypt' . . . = to lead themselves. Ex.

10490<sup>7</sup>. 'To be a disciple of the Lord' = to be led by Him, and not by self ; thus by the goods and truths which are from the Lord ; and not by the evils and falsities which are from man.

10561. The Divine which will lead. Sig. and Ex.

10731. Spiritual death for those who are led by them-

selves and their own loves, and not by the Lord. Sig. (by 'doing work on the Sabbath day').

[A.] 10794. Priests must teach men the way to Heaven, and also lead them : they must teach them according to the doctrine of their Church, and they must lead them to live according to it. The priests who . . . do not lead to the good of life, and thus to the Lord, are evil shepherds.

10798. Priests must teach the people, and must lead through truths to the good of life . . . Life 39.

H. 119°. When they were *withdrawn-subducti*-from the body . . .

278. They who are in innocence . . . want to be led by the Lord, and not by self.

280. As innocence is to be led by the Lord, and not by self, all in Heaven . . . love to be led by the Lord ; for they know that to lead one's self is to be led by proprium . . . and he who loves himself does not suffer himself to be led by another. 341. M. 414°.

— For in proportion as anyone is wise, he loves to be led by the Lord ; or, what is the same, in proportion as anyone is led by the Lord, he is wise.

351<sup>2</sup>. Man believes in the Divine when he wants to be led by the Divine.

359°. The reason the Lord's yoke is easy . . . is that in proportion as a man resists evils . . . he is led by the Lord, and not by self.

420°. And to be thus led by the Lord, from infancy to the last of life here, and afterwards to eternity, is the mercy which is meant.

479<sup>3</sup>. All Spirits can be led wherever you please, provided they are kept in their reigning love . . .

522°. Through Divine truths the Lord leads man to Heaven . . . In proportion, therefore, as a man abstains from evil, the Lord, from pure mercy, leads him through His Divine means ; and this from infancy to the end of his life in the world, and afterwards to eternity . . .

558. In proportion as anyone is in celestial love, which is to love uses and goods . . . he is led by the Lord ; because this love is that in which He is . . . But in proportion as anyone is in the love of self . . . he is led by self ; and in proportion as anyone is led by self, he is not led by the Lord . . . To be led by self is to be led by one's own proprium . . .

J. 12<sup>3</sup>. This is especially the case when a man is led by the Lord ; for he is then introduced into genuine truths . . . and into genuine goods . . . for the Lord then disposes all things of such a mind into the form of Heaven . . .

Life 44. The will leads the understanding.

P. 43°. Therefore man is continually led by the Lord in freedom . . .

44. To be led by self they call slavery. Ex.

154. That . . . man is to be led and taught by the Lord from Heaven, through the Word, doctrine, and preachings from it ; and this in all appearance as of himself. Gen.art.

— It is from appearance that man is led and taught by himself ; and it is from Truth, that man is

led and taught by the Lord alone. They who confirm . . . the appearance . . . cannot remove from themselves evils as sins . . . They are all interior idolaters ; for they are worshippers of self and the world . . .

—<sup>2</sup>. But they who confirm . . . the Truth, become worshippers of the Lord ; for the Lord . . . gives them to perceive interiorly that they are not led and taught by themselves, but by the Lord.

155. That man is led and taught by the Lord alone. Gen.art.

156. That man is led and taught by the Lord alone, means that he lives from the Lord alone ; for the will of his life is led, and the understanding of his life is taught . . .

162. That man is led and taught by the Lord alone through the angelic Heaven and from it. Gen.art.

— That man is led through . . . Heaven, is from the appearance ; but that he is led from it, is from the Truth. Ex.

165. That man is led by the Lord through influx . . . Gen.art.

— For to be led, and also to inflow, are said of . . . the will.

— That every man is led of himself from his own love ; and according to it by others . . . is known. He is led by the understanding and according to it only when . . . the will makes it . . .

174. That in externals man is led and taught by the Lord to all appearance as by himself. Gen.art.

— No one knows how the Lord leads and teaches man in his internals . . .

176°. If man perceived and felt the Divine Providence, he would also be led by it ; for the Lord leads all through His Divine Providence ; and man does not lead himself, except apparently . . . and therefore if he were led with a living perception and sensation, he would not be conscious of life . . .

183. (Thus) man knows no otherwise than that he leads himself.

186°. By His Divine Providence the Lord leads man silently ; as a hidden stream . . . does a ship.

200°. That the affections of the life's love of man are led by the Lord through His Divine Providence, and at the same time the thoughts, from which is human prudence. Ex.

202°. It follows that unless the Lord leads man every moment . . . the man recedes from the way of reformation and perishes.

—<sup>e</sup>. It is according to the laws of the Divine Providence for it to appear to man as if he leads himself ; but the Lord foresees how he leads himself . . . 203.

208. They who acknowledge God and His Divine Providence . . . are averse to be led by themselves, and love to be led by the Lord. A sign that they are led by the Lord, is that they love the neighbour. But they who acknowledge nature and Own prudence . . . are averse to being led by the Lord, and love to be led by themselves . . .

210. It follows that unless man disposes as from his Own prudence all things which are of his function and

life, he cannot be led and disposed from the Divine Providence . . .

—<sup>2</sup>. Therefore, if you want to be led by the Divine Providence, use prudence, as a servant . . . who faithfully dispenses the goods of his lord . . .

211<sup>2</sup>. See FREE at this ref. D.5797.

215<sup>18</sup>. For man does not know whether he is led by the devil, or by the Lord. He who is led by the devil does uses for the sake of himself and the world ; but he who is led by the Lord does uses for the sake of the Lord and Heaven . . . From this (alone) is the difference Known . . .

227<sup>2</sup>. This is the good through which every man, even an evil man, is led by the Lord.

249<sup>6</sup>. By these means the Lord leads the evil ; but only from doing those things ; and not from thinking and willing them. But by the former means the Lord leads the good ; not only from doing those things, but also from thinking and willing them.

253<sup>2</sup>. As these . . . look to God, and do no evil to the neighbour, they are led by the Lord ; and they who are led are also taught . . .

295. That the evil are continually leading themselves into-*inducant*-evils ; and that the Lord is continually leading them away-*abducant*-from evils. Gen.art.

296<sup>8</sup>. That an evil person, from himself, is continually leading himself more deeply into-*inducat*-his evils. Ex.

—<sup>7</sup>. That the Divine Providence with the evil is a continual permission of evil, to the end that there may be a continual withdrawal-*abductio*. Ex.

—<sup>10</sup>. That the withdrawal-*abductio*-is effected by the Lord in a thousand ways, even the most secret. Ex.

—<sup>12</sup>. With an evil man there is no other . . . withdrawal-*abductio*-than of the more grievous evils from the less grievous ; whereas with a good man there is not only the . . . withdrawal-*abductio*-of the more grievous evils, but also of the less grievous ones . . .

297. That the evil cannot be completely . . . led away-*abduci*-from evils, and led into goods, so long as they believe Own intelligence to be everything . . . Gen. art.

298<sup>5</sup>. That man is thereby led away-*abducatur*-from evil ; not by himself, but by the Lord. Ex.

—<sup>6</sup>. He who believes in the Divine Providence is led away-*abducitur*-from evil ; whereas he who does not believe in it, is not led away . . .

310<sup>5</sup>. Thus they lead others (by their cupidities) . . .

324<sup>6</sup>. Therefore He cannot lead man, except according to the laws of His Divine Providence.

326<sup>5</sup>. The effect of conjunction is that the Lord turns the man's face to Himself, and then leads him ; but the effect of separation-*sejunctio*-is, that Hell turns the man's face to itself, and leads him.

333. With the evil the Lord provides by leading away-*abducendo*-from evils ; but with the good He provides by leading to good . . .

— Those want to be saved who acknowledge God, and are led by Him ; and those do not want, who do not acknowledge God, and lead themselves . . . This

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the Lord sees, and still leads them ; and He leads them according to the laws of His Divine Providence . . .

R. 384. 'He shall lead-*deduct*-to living fountains of waters' (Rev.vii.17)=He will lead through the truths of the Word to conjunction with Himself.

D. 842. That man does not at all know that he is led by Spirits, and through Spirits.

— One Spirit is led by others ; and, successively, by others . . . and still the Spirit knows no otherwise than that he is leading himself . . . In like manner, also, a Spirit can be led by a man . . . 3117a.

892. That he who is led by the Lord perceives in each thing he does whether it is of permission, of leave, or of good pleasure . . . Ex.

1589. That he who is led by the Lord is blameless. Ex.

1628<sup>2</sup>. Spirits who are not led by the Lord, but who want to lead themselves (could not do right, however they acted).

1936. That some are more easily led by the Lord. 2223.

1937<sup>2</sup>. It is as easy for the Lord to lead one as another ; but as it pleases the Lord to lead according to order, it is more easy to lead him who is in order than him who is not in order ; for he has first to be brought back-*deducendus*-into the way, or into order, which causes delay, to prevent his being broken.

2591. That from the creation of the first man the Lord has led the human race. Ex.

2628. That there are mere necessities through which man is led.

2850. That man is marvellously led . . .

2918. How man is led to good ends also, even by the evil. Ex.

2965<sup>6</sup>. For they are thus led through series of their cupidities . . .

2994. For man to be led by the Lord, there must not be the least pertinacity in him. So much pertinacity, so much is there of the proprium of man ; which is taken away by the Lord in those who are led by the Lord . . .

3002. One who supposed that by a mental look directed into others, he could lead them . . . wherever he wanted ; which is so common in the other life . . .

3114. That man can never be led any better.

— Spirits suppose that they could have been led otherwise ; and thus could become better than they are . . . But I perceived in a spiritual idea that they never can be led better ; so that there are necessities every moment of their lives . . . 3115.

—<sup>e</sup>. For man also can thus almost similarly lead man in some particulars, when he knows his evil nature, or cupidity.

3495. How one Spirit leads another both to think and to speak. (See FREE, here.)

4001. It is not conceded to any Spirit to teach man, nor consequently to lead him, except from cupidity ; but the Lord alone wills to teach and lead man ; which would not be possible if a Spirit had anything of the corporeal memory.

[D.] 4144. Spirits are indignant and complain, when they perceive that another is **leading** them . . . They care nothing when they are not noticing it ; they then suppose that they are **leading** themselves . . .

4321. A Spirit who said that he had **led** Paul.

5778<sup>2</sup>. Hence it was evident that in proportion as the external man acts as one with the internal, the man can be **led** by the Lord . . .

5786. When they were turned to lower things, they wanted to **lead** all whom they saw . . . For in the other life the thoughts are communicated ; and the one **leads** the other marvellously by means of the thoughts . . .

5796. The Lord **leads** his will . . . so that he is affected with good ; and **leads** his understanding, so that he is affected with truth . . . and in proportion as he learns truth . . . he is **led** by the Lord through it ; for he who does not know what is good and true cannot be **led** by the Lord : a man is **led** through that which he knows : the Lord inflows into the things which he knows, and thus **leads** his affections and thoughts . . . (that is to say) the Lord **leads** him by means of those things which he learns from affection.

6080. Thus the Lord **leads** men of the world by their Own affections.

D. Min. 4652<sup>e</sup>. (Thus) man is **led** by the Lord to foreseen ends by continual necessities ; and still [he is **led**] by his freedom.

E. 195<sup>2</sup>. (Such) are **led** by means of Heaven by the Lord.

242<sup>e</sup>. In proportion to the charity there is in the faith, he is **led** by the Lord ; but in proportion as there is no charity in it, he is **led** by himself ; and he who is **led** by himself, and not by the Lord, cannot think what is good ; still less can he will and do good which in itself is good . . .

386<sup>27</sup>. 'To **lead**' (Is. xlix. 10), when said of the Lord, = to illustrate.

555<sup>18</sup>. 'Thy **leaders**' (Is. iii. 12) = those who teach.

689<sup>2</sup>. From this it may be evident, that it is of the Divine omnipotence to **lead** man according to order ; and this every moment, from the beginning of his life, even to eternity ; and this according to the laws of order . . . that is to say, in so far as the man suffers himself to be **led** ; that is, in so far as he does not want to be **led** by himself ; for he who wants this, is in the same proportion carried against order. And as it is of the Divine omnipotence to **lead** according to order the man who wants to be **led**—and consequently not anyone contrary to order—therefore it is not of the Divine omnipotence to **lead** anyone to Heaven who wants to **lead** himself . . . Hence it may be evident, that it is not of the Divine omnipotence to save those who do not want to be **led** according to order ; for to be **led** according to order is to be **led** according to the laws of order . . . and therefore to **lead** according to these laws every moment and continually to eternity the man who wants to be **led**, is of the Divine omnipotence . . .

730<sup>31</sup>. These things were represented by the . . . **leading** about-circumductio-of the sons of Israel in the wilderness.

803<sup>2</sup>. VI. In proportion as a man is in these good affections, he is **led** by the Lord, and not by himself.

825<sup>3</sup>. In proportion as a man lives religion, he is **led** by the Lord ; and in proportion as he is **led** by the Lord, his works are good . . .

864<sup>5</sup>. 'To deny one's self' = not to be **led** by self, but by the Lord . . .

—<sup>6</sup>. From these things it may be evident, that 'to follow the Lord' = to be **led** by Him, and not by self ; and no one else can be **led** by the Lord than he who is not **led** by self ; and everyone is **led** by self who does not shun evils because they are contrary to the Word. Ex. . . Whereas, when evils have been removed . . . then the Lord enters . . . and **leads** him . . . 865<sup>e</sup>.

979<sup>e</sup>. Only abstain from evils as sins, and look to the Lord ; and the Lord will teach and **lead**.

1032<sup>2</sup>. By the love of dominating, a man completely averts himself from the Lord . . . and thus can no longer be **led** by the Lord ; but is **led** by his own proprium ; and to be **led** by one's own proprium, is to be **led** by Hell. Man is **led** from Heaven, or else he is **led** from Hell ; he cannot be **led** by both together. He is **led** from Heaven when he is **led** by the Lord ; and he is **led** from Hell when he is **led** by himself . . .

1072<sup>2</sup>. That the Word is Divine holiness from inmosts to outermosts, is not evident to the man who **leads** himself, but to the man whom the Lord **leads** ; for the man who **leads** himself sees only the external of the Word . . . whereas the man whom the Lord **leads** judges concerning the external of the Word from the Holy which is therein.

1145<sup>10</sup>. An Angel man is **led** by the Lord both from within and from without ; but a devil man is **led** by himself from within, and by the Lord from without. An angel man is **led** by the Lord according to order ; from within, from order ; from without, to order : but a devil man is **led** by the Lord to order from without ; but by himself contrary to order from within. An Angel man is continually **led**—*abducitur*—from evil by the Lord, and is **led** to good ; but a devil man is also continually **led** from evil by the Lord ; but from a more grievous to a less one ; for he cannot be **led** to good . . . As an Angel man is **led** by the Lord, he is **led** by the civil law, by the moral law, and by the spiritual law, for the sake of the Divine in them. A devil man is **led** by the same laws ; but for the sake of what is his own in them.

1153<sup>3</sup>. The ways through which the Lord **leads** man are much more involved and inextricable ; both those through which the Lord **leads** a man by the Societies of Hell, and from them ; and also those through which He **leads** a man by the Societies of Heaven, and more interiorly into them.

1155<sup>4</sup>. Through man's internal freedom, the Lord enters to man even into Hell, where he is ; and through it **leads** him there ; and, if he is willing to follow, **leads** him out-*educit*—thence, and introduces him into Heaven . . .

1174<sup>2</sup>. How the Lord inflows ; and how man is thus **led** . . .

—<sup>3</sup>. Thus and no otherwise can man be **led** by

affection into affection . . . from the affection of truth and good, by **leading**, if he acknowledges the Divine Providence in each thing; and from the affection of evil and falsity, by permitting, if he does not acknowledge it.

1175<sup>4</sup>. Similar would it be if the Lord were to **lead** man by thoughts, immediately; and not by affections. Moreover, when a man is **led** by the Lord by affections, it appears to him as if he thinks from himself freely . . .

1179<sup>2</sup>. The good of love is that by which God **leads** man; and the truth of faith is that through which man is **led**. Ex.

J. (Post.) 170. (Those who are in faith alone) are such that they do not want to be **led**; but to **lead**: this is their delight; and therefore they cannot be **led** by the Lord; for the Lord **leads** through the affection of use . . .

241<sup>e</sup>. Nay (the diabolical Spirits) **lead** (their thought).

D. Wis. iv. For when the Lord is reforming and regenerating man, he **leads** in like manner his will and understanding; but by means of the will given him, and by means of the understanding given him, it appears as if the man himself is **leading** himself . . .

**Lead across, To.** *Traducere.* T. 469<sup>2</sup>.  
E. 504<sup>22</sup>. 577<sup>9</sup>.

**Leading across, A.** *Treductio.* A. 8125.  
D. 4362.

**Lead into, To.** *Inducere.*

See INDUCTION.

A. 959. By **inducing** bodies on them.

— . Pains **induced** by resistance.

—<sup>2</sup>. To **induce** [the belief] that they were others.

1692. Horror is **induced** for these things.

1717<sup>3</sup>. Temptations are means . . . of **inducing** goods and truths.

1788. The diabolical crew, which **leads into** temptation.

1982<sup>9</sup>. Wakefulness **induced** on the senses . . .

2796. The states the Spirits were **inducing** (on me).

3425<sup>e</sup>. 'Lead us not into temptation.' It is according to the sense of the letter that He **leads into** temptation; but the internal sense is that He **leads no one into it**.

4299. It is the evils and falsities with man which **lead him into** temptation; consequently the evil Spirits and Genii who infuse them.

6574<sup>2</sup>. The Lord permits the infernals in the other life to **lead the good into** temptation . . .

7298. Thus dulness is **induced . . .** by the magicians there. . . They also know how to **induce** fallacies . . .

7337<sup>3</sup>. The magicians there . . . **induce** on others changes of states . . .

8197<sup>2</sup>. The 'pillar' **induced** darkness on the Egyptians . . .

8247. These things are what **induce** what is sad and anxious on minds, and thence on faces. 8250.

8480<sup>e</sup>. They who trust in themselves, continually **induce** evil on themselves . . .

8628<sup>2</sup>. They concluded that knowledges **induce** a shade . . .

H. 352<sup>3</sup>. Man is to be **led into** order by Knowledges . . .

360. (These Spirits) **induce** anxieties . . .

—<sup>e</sup>. By gains and honours . . . they were **induced** to love themselves and the world.

457<sup>2</sup>. It is not allowable (there) to **induce** on one's self faces contrary to the love.

518<sup>2</sup>. That they might be **brought into** some angelic Society.

535<sup>2</sup>. They had **induced** the vulgar to believe . . .

547. He **leads himself into** Hell . . . The Lord is so far from **leading man into** Hell . . .

W. 20. The like may be **inferred from** . . .

243<sup>e</sup>. They **induced** darkness.

315. They **induce** matters on them.

P. 295. See **LEAD** at these refs. 296<sup>3</sup>.

T. 14<sup>3</sup>. Holiness **induced** on it by authority.

D. 2373. They who **induce** obscurities . . .

2759. 'Lead us not into temptation.' Ex.

2764. They can **induce** others to believe . . .

2971. Spirits do not tolerate others **inducing** anything . . .

3227<sup>e</sup>. Persuasion . . . can thus **induce** . . .

3477. Some **induce** on themselves to reason . . .

3592. Which **induce** Falsities.

3849. That natures are **induced** through external things.

3937. They try to **induce** a bond of conscience . . .

4277. On those who **induce** the persons of others.

D. Min. 4658. As hypocrites **induce** pains on the teeth, so other Spirits **induce** other pains . . .

4733. On Spirits who **induce** diseases.

J. (Post.) 45. The Arians **induce** a pain on the right arm near the shoulder-blade. The Socinians **induce** a pain on the breast-bone.

**Lead.** (*The metal.*) *Plumbum.*

A. 2967<sup>3</sup>. Mentioned. E. 411<sup>23</sup>.

8298. 'They sought the deep like **lead**' (Ex. xv. 10) = that evils dragged them down to lower things . . . It is said 'like **lead**,' because by '**lead**' is signified evil.

—<sup>2</sup>. As **lead** is more ignoble than the rest of the metals, it = the evil which is lowest, such as is the evil of the exterior Natural. But in a good sense, it = the good of the same degree; as in Jeremiah vi. 29; Ezek. xxii. 18.

E. 540<sup>8</sup>. The things of the sense of the letter . . . are signified by 'brass, tin, iron, and **lead**' (Ezek. xxii. 18), because by these things are signified the goods and truths of the natural man . . .

**Leader.** See under *CHIEF-primoris*, and under *LEAD-ducere*.

**Leader.** *Antesignanus.*



A. 1879<sup>2</sup>. The leaders (of the evil Spirits) . . .

10330<sup>6</sup>. So many heresies exist in the world, because the leaders and chiefs-*duces*-have looked to themselves, and have had their own glory as the end; and those things which are of the Lord and Heaven as means to the end.

H. 74<sup>2</sup>. From these leaders and chiefs-*ducibus*-falsity of thought concerning the Angels has been derived to others . . .

P. 257<sup>3</sup>. It was necessary that the Lord should be preached from the Word, and that thereby the Christian Church should be instaurated; but this could only be done through leaders who would do it from zeal . . .

328<sup>7</sup>. When, in the Church, (evil) has invaded the overseers, governors, and leaders, religion becomes perverted . . .

R. 581<sup>e</sup>. That this doctrine has been confirmed so ingeniously . . . by the leaders, and by those who teach after them, that it cannot be assailed. Sig.

833. That all who are interiorly evil, who have professed faith alone, with the leaders and their adherents, will assault the Divine truths of the Lord. . .

B. 21. The leaders of the Reformers, Luther, etc. 22. 23<sup>2</sup>. 24. 25. Scia. 3.

T. 759. Such is every Church which is in falsities, when it has once been founded by leaders who seem to themselves like lynxes . . .

796. I have often spoken with these three leaders, (Luther, Melancthon, and Calvin).

D. 4495. An interior magician . . . to whom they adhered as their leader.

E. 163. They (merely) think that the leaders are to be believed . . .

236<sup>2</sup>. They had been solely in the natural affection of knowing what the leaders said . . .

## Leader. Dux.

### Dukedom. Ducatus.

A. 2135<sup>4</sup>. 'Thou Bethlehem . . . art not the least among the leaders of Judah, for out of thee shall go forth a leader' (Matt. ii. 6; Micah v. 1). . . As they expect a leader and king who shall bring them back into Canaan . . . they explain . . . 'the leader' to be their Messiah; when yet by . . . 'the leader' is meant the Lord.

2407<sup>e</sup>. In proportion as truth becomes the leader, good is obscured; but in proportion as good becomes the leader, truth is evident in its light.

2733. A General of an army who had been an adulterer. H. 385. M. 481. (It was Prince Eugene. D. 4405.)

3448. 'And Phicol the commander of his army' (Gen. xxvi. 26) = the primary things of the doctrine of their faith. . . For 'a commander,' like 'a prince,' = primary things.

4647. 'These are the dukes (or chiefs) of the sons of Esau' (the dukes enum. Gen. xxxvi. 15-19) = the chief truths of good . . . 4648. 4649.

6148<sup>8</sup>. They who reigned over the people were called leaders; and afterwards judges.

7041. Moses here represents . . . that nation . . . whose leader he was to be (8928<sup>4</sup>) . . . for everywhere in the Word a leader, or a judge, and also a king, represents the nation and people whose leader, judge, or king he is; because he is its head.

8150. 'Tertian leaders were over them all' (Ex. xiv. 7) = reduced into order under generals. 'Tertian leaders' = the generals under which are particulars . . . because 'three' = what is complete . . . and 'leaders' = chief things; and these things, taken together, are generals . . .

8276. 'The choice of the tertian leaders' (Ex. xv. 4) = all things with single things; (for) 'tertian leaders' = generals under which are particulars in series; thus each and all things.

8314. 'The dukes of Edom were dismayed' = (ver. 15) = the like with those who were in the life of evil from the love of self. 'Dukes' = chiefs-*præcipui*; thus each and all.

— As to 'dukes,' by them are signified chiefs; and, in the sense abstracted from person, chief things; thus each and all things; for when 'dukes' (or 'leaders') are mentioned, there are signified generals under which are all the other things; or chief things; as 'the tertian leaders;' and they are predicated of good; and, in the opposite sense, of evil. But 'princes' are predicated of truth.

—<sup>2</sup>. In the Word there are words which belong to the class of spiritual things; and to the class of celestial things . . . Such is the cases with the signification of 'princes,' and of 'leaders.' 'Princes' = primary things; and are predicated of the truths of faith: whereas 'leaders' = chief things; and are predicated of the good of love. In the opposite sense, 'princes' are predicated of falsities of faith; and 'leaders,' of evils of love.

—<sup>3</sup>. Hence it is, that those who reigned in Edom were called 'leaders' (ill.) because by 'Edom' was signified the good of celestial love . . . Whereas with the sons of Ishmael those who were set over the rest were not called leaders, but 'princes;' because by 'Ishmael' were signified those in truth. From this cause also those were called 'princes' who were set over the rest in Israel, (ill.) . . . whereas . . . in Judah they were called 'leaders' . . . ill.

P. 251<sup>5</sup>. Ascribes the victory to the prudence of the General . . .

—<sup>6</sup>. This is the Divine Providence, especially in the counsels and meditations of the General . . .

M. 263<sup>2</sup>. We are all . . . leaders of leaders . . .

T. 405. See KING, here.

413. The difference between . . . the duty of a citizen, the duty of a magistrate-*praetor*, and the duty of a chief.

418. Who loves a king, prince, chief, magistrate, consul . . . except from the judgment from which they act and speak . . . Who loves the General-in-chief of an army, or any commander-*præfectum*-under him, except from his bravery and prudence?

446<sup>e</sup>. The clown who jokes at the table of a duke.

680<sup>2</sup>. If each (part of an army) were not commanded by lesser leaders . . .

813. (In Germany) there are greater and lesser **dukedom**s; and each is like a monarch in his own . . . 814.

End of T. A theorem proposed by a certain Electoral **Duke** in Germany, who also possessed the highest ecclesiastical dignity.

E. 537<sup>8</sup>. Because they taught falsities, and the falsities were also believed by the people, they are called 'blind leaders of the blind' (Matt.xv.14).

576<sup>6</sup>. 'Governors and leaders' (Ezek.xxiii.6)=principal truths.

600<sup>15</sup>. 'The chieftains of Judah' (Zech.xii.6)=the goods with the truths of that Church.

654<sup>69</sup>. 'All of whom have the look of leaders . . .' (Ezek.xxiii.15)=the appearance as of chief Truths, which were to be set over the rest.

C. 164. Charity with the **General** of an army.

— By the **General** of an army is meant its highest, whether he is a king, an archduke, or a **General** constituted by them, who holds the chief command. He, if he looks to the Lord, and shuns evils as sins; and if he acts sincerely, justly, and faithfully in the things of his **generalship**—*ducatus*—and government, he does the goods of use which are goods of charity; and as he is perpetually meditating upon them, studying them, and exercising them, he becomes a charity. He, if he is a king, or an archduke, does not love war, but peace; and in war he continually loves it. He does not go to war except for the protection of his country; and thus is not an aggressor, but a defender. But afterwards, when war has begun, he is also an aggressor when aggression is defence. In battles, if he has not been born otherwise, he is brave and strenuous; after battle he is mild and merciful. In battles he would fain be a lion; but after battle, a sheep. Within himself he does not exult from the overthrow of the enemy and from the honour of the victory; but from the deliverance of his country and his own there from the invasion of the enemy . . . He acts prudently; consults faithfully for his army, as the father of a family does for his children and servants; loves them—everyone as he does his work sincerely and strenuously . . . Cunning, with him, is not cunning, but prudence.

## Leading man. *Antistes*.

A. 413<sup>6</sup>. There was a certain Church dignitary who had believed himself to be more learned than others . . .

4730<sup>2</sup>. Because the **leading men** of the Church can gain nothing by faith alone; but by the preaching of works.

5532<sup>3</sup>. That very many of the prelates of the Church are such (spies), is manifestly evident from them in the other life . . .

6047<sup>2</sup>. The **leading men** (of the Papists, Quakers, Jews, and Mohammedans) have so said; and their followers confirm (their doctrinals).

7332<sup>9</sup>. They are like evil **leading men** of the Church; who, if the truths of doctrine do not serve them as means of acquiring gain, deride them.

8581<sup>4</sup>. How readily the **leading men** of the Church seize upon [the idea] that such Power has been given to Peter . . .

9192<sup>2</sup>. In Hell have been seen . . . both Church dignitaries, and others . . .

9263. It is believed by the **leading men** of the Church that he is just and justified who knows the truths of faith . . . and is thence in confidence . . .

H. 353<sup>3</sup>. The **leading men** of the Church who deny the Divine . . .

J. 38<sup>9</sup>. He does not Know that it is true from any other source than because it has so been said by a **leading man** of the Church . . .

R. 426<sup>2</sup>. For scarcely anyone, except a **leading man** of the Church who teaches and preaches, comprehends these (arcana of justification and salvation by faith alone).

M. 126. It is from this appearance that the **leading men** of the Church have given the palm to faith . . .

T. 7. The key to open (their theology) is with the **leading men** of the Church alone.

135<sup>2</sup>. We cannot think otherwise, because the **leading man** of our Church . . . ascribes . . .

D. 5230. Monks, abbots, priests, prelates. (See also under LAST JUDGMENT.)

E. 114<sup>5</sup>. Therefore evil prelates equally with good ones; or prelates who have no faith, equally with those who have faith, can preach the Gospel, in appearance, with a like zeal and affection.

250<sup>3</sup>. This the doctors and **leading men** of the Church preach, when they preach from the Word . . .

443<sup>2</sup>. All in the First Heaven are in the obedience of doing the truths and goods commanded by . . . the master or **leading man** from whom they have heard that this or that is true . . .

538<sup>10</sup>. 'Pilots'=the **leading men** who lead and teach.

714<sup>9</sup>. This doctrine and this life are with those who form the head of the dragon, who for the most part are **leading men** of the Church . . .

802<sup>3</sup>. Lest the **leading men** of the Church who are initiated into this dogma, when they are initiated into the priesthood; and, from them, the people of the Church, should be infected by such poison . . .

810<sup>3</sup>. As the **leading men** of the Church speak, when they speak from the Word.

863<sup>8</sup>. By 'governors and rulers' (Jer.li.23) are signified principles of falsity and of evil.

1019<sup>9</sup>. In like manner the **leading man** of the Church who falsifies the truth of the Word, and perverts its good.

1063<sup>3</sup>. Those of this kind who had been **leading men** of the Church sometimes appear to shine at the mouth . . .

1130<sup>2</sup>. Their **leading men** and presbyters, who are called monks, desisted from reading (the Word); saying that the dicta of the Pope are equally holy . . .

1134<sup>2</sup>. Hence it is that a man says to himself, or a **leading man** of the Church says to him . . .

D. Love. xviii<sup>3</sup>. *Sacerdotes antistites ministri* . . .

Coro. 17. For anything to be perfect, there must be a trine in just order . . . In like manner in the Church—a priminfulate, overseers of the parish, and flamens under them.

**Leaf.** *Folium.*

**Leafy.** *Foliosus.*

A. 57<sup>e</sup>. 'Leaf' (Ezek. xlvii. 12) = the intelligence which they have for the sake of use; which is called 'medicine.' (=The truths from good which serve for the instruction and regeneration of the human race. 885.) (=the truth of faith. 6502<sup>5</sup>).

216. 'They sewed fig-leaves together . . . ' (Gen. iii. 7) . . . 'To sew a leaf together' = to excuse.

884. 'Behold an olive-leaf plucked off in her mouth' (Gen. viii. 11) = some little of the truth of faith; 'a leaf' = truth.

885. That 'a leaf' = truth, is evident from the Word *passim*. Where man is compared to 'a tree,' there 'the fruits' = the good of charity; and 'the leaf,' the truth thence; and they are also circumstanced in like manner. III.

—<sup>2</sup>. 'A green leaf' (Jer. xvii. 8) = the truth of faith; thus it = the faith itself which is from charity.

— . What is doctrinal of faith, or the truth, which was preserved with the Jewish Church, is the 'leaf' (on the barren fig-tree). A vastated Church . . . knows truth, but does not want to understand it; and those are like it who say that they know truth . . . and have nothing of the good of charity. They are only the leaves of a fig-tree; and wither away.

3427<sup>3</sup>. If love to the Lord is compared to 'the tree of life,' charity and its works are the fruits thence; and faith and all things of faith are only the leaves . . . and they deduce the fruits . . . from the leaves.

4231. 'When . . . its leaves bud forth, ye know that summer is nigh' (Matt. xxiv. 32). . . 'The leaves' = truths.

5115. See GERMINATE, here.

—<sup>2</sup>. Such things as are of intelligence, are signified in the Word by 'leaves.'

5116. The virescence (of a tree) from its leaves represents the first state of man's rebirth . . . Hence it is that 'leaves' = those things which are of intelligence, or the truths of faith; for these are the first things of the rebirth or regeneration.

7966<sup>e</sup>. In the Spiritual World this is presented representatively as a tree with leaves and fruits; the leaves there, are truths.

8326. In the Word, man is compared to 'a tree' . . . the truths of faith with him are compared to 'leaves' . . .

8377<sup>e</sup>. See JUPITER, here.

9031<sup>4</sup>. 'The leaf which is for medicine' = the truths of faith which are for the recreation and restoration of the spiritual life.

9327<sup>e</sup>. 'The sound of a driven leaf shall pursue them' (Lev. xxvi. 36) . . . the reason it is so said is that 'a leaf' = truth.

9337. The leaves are indeed born first; but for the sake of the fruit as the end . . .

—<sup>e</sup>. From these things it is evident . . . that faith without fruit; that is, without the good of life; is only a leaf; and thus that a man . . . luxuriant in leaves, without fruit, is the fig-tree which 'wither away,' and which is 'cut down.'

9553<sup>3</sup>. 'Leaf' (Dan. iv. 12, 14) = scientific truth in general.

9960<sup>80</sup>. By 'the leaves of the fig-tree of which they made themselves girdles' . . . are meant the truths and goods of the external man. Ex.

—<sup>e</sup>. That 'leaf' = natural truth, which is scientific. Ref.

10185<sup>2</sup>. That all things in nature relate to the human form, is evident from each thing in the vegetable kingdom. All things therein are clothed with leaves . . . For the leaves therein relate to the lungs; and are as it were in place of respiration; for by their means the sap is drawn up; and therefore a tree despoiled of its leaves does not bear fruit. Hence also it is that 'leaves,' in the Word, = the truths which are of faith; for in like manner by them is conveyed the Vital whereby good is formed.

H. 185. Paradises (in Heaven) where . . . in some places the leaves are as of silver; and the fruits as of gold . . . M. 13.

S. 66<sup>2</sup>. A tree . . . draws out of the ground . . . a grosser sap for the trunk, branches, and leaves . . .

Life 46<sup>2</sup>. (The faith of an evil man) is like a tree luxuriant in leaves, and not giving fruits . . . 'A tree,' also, = man; its 'leaves' and 'flowers,' the truths of faith . . .

P. 107. The life's love is that tree; the branches with the leaves are the affections of good and truth with their perceptions . . .

313<sup>e</sup>. By 'the leaves of a fig-tree' with which they covered their nakednesses, are signified the moral truths by which are veiled the things of their love and conceit.

332<sup>3</sup>. There is a correspondence of man's life with the vegetation of a tree . . . The natural truths with which every man is first imbued are like the leaves with which the branches are covered: 'leaves,' in the Word, = nothing else.

R. 936. 'The leaves of the tree for the medicine of the nations' (Rev. xxii. 2) = rational truths thence by means of which those who are in evils and the derivative falsities are brought to think soundly, and to live becomingly.

— . The reason why by 'leaves' are signified rational truths, is that by 'a tree' is signified man; . . . and by the leaves are signified his rational truths.

—<sup>2</sup>. That by 'leaves' are signified rational truths, is clearly evident from the things seen in the Spiritual World . . . With those who are in the goods of love and at the same time in the truths of wisdom, there appear fruitbearing trees luxuriant with beautiful leaves; whereas with those who are in the truths of some wisdom, and who speak from reason, but are not in the goods of love, there appear trees full of leaves, but devoid of fruits; and with those with whom there are neither the goods nor the truths of wisdom, there appear

no trees, except such as are denuded of leaves in winter-time. A man who is not rational is nothing else than such a tree. Rational truths are those which proximately receive spiritual truths . . .

—<sup>8</sup>. By 'leaves' are signified rational truths also in . . . (III.); but they signify according to the species of the trees. The leaves of the olive and of the vine = rational truths from celestial and spiritual light; the leaves of the fig-tree = rational truths from natural light; and the leaves of the fir, poplar, oak, pine, = rational truths from sensuous light. The leaves of these cause terror in the Spiritual World, when they are agitated by a strong wind. These are what are meant in Lev. xxvi. 36; Job xiii. 25. But the leaves of the former not so much.

M. 76<sup>o</sup>. The (vine) leaves became silver; and we carried them away as a sign that we had spoken with the people of the Silver Age.

T. 585<sup>2</sup>. The leaves which (a plant) puts forth immediately after birth, are for lungs; for as the heart without the lungs does not produce motion and sensation, and by these vivify the man, so without leaves the root does not cause a tree or shrub to vegetate.

638. By 'the leaves of a fig-tree' (Gen. iii. 7) are meant the truths of the natural man which had been successively falsified.

D. 710a. In every leaf there is a more interior heavenly gladness . . .

1960. What was the leaf of the fig-tree with which Adam girded himself. . . It signified the natural Knowledge, or rational or intellectual faith, under which were the nakednesses or filthy loves, which were covered with such a leaf.

2931. Their Spiritual was represented as a leafy cloud.

3484<sup>e</sup>. When I was writing on the leaf (of paper) . . .

6060. See GARDEN, here.

E. 109<sup>2</sup>. The foliage—*frondes*—and leaves (of trees) = those things which are of the Knowledge of truth and good.

—<sup>5</sup>. 'Leaves' = the truths with man. III.

386<sup>2</sup>. 'Leaves' = the truths of the natural man.

403<sup>7</sup>. The fig, as a tree, = the natural man; the fig, as a fruit, = the good of the natural man; and its leaf = the truth of that good.

—<sup>21</sup>. That with that nation there was not any natural good, but only truth falsified, which in itself is falsity, is signified by the Lord's coming to the fig-tree, but finding nothing thereon except leaves . . . 'The leaf' = truth falsified, which in itself is falsity; for 'a leaf', in the Word, = truth; but the leaf of a tree which is devoid of fruit = falsity; and, with that nation, truth falsified, because they had the Word . . . but had falsified the truths in it.

481<sup>2</sup>. 'A leaf' (Jer. xvii.) = what is scientific.

504<sup>26</sup>. 'Leaves' (Is. i. 30) = the scientifics and Knowledge of truth in the natural man.

638<sup>15</sup>. (The dove returning to Noah with an olive leaf = the second state of regeneration) which is when spiritual good begins to come forth by means of truths

. . . For by 'a leaf' is signified truth; and by 'an olive,' the good thence born.

650<sup>30</sup>. 'His leaf beautiful, and his flower much' (Dan. iv. 12) = the Knowledge and affections of truth and good, and the derivative intelligence.

739<sup>11</sup>. That they then clothed themselves with natural truths, lest they should appear to be deprived of celestial truths, is signified by their sewing fig leaves together, and making themselves girdles; 'the fig-tree' = the natural man; and its 'leaf' = scientific truth.

1203<sup>2</sup>. In many things, plants relate to such things as are of the animal kingdom . . . They produce . . . leaves as lungs . . .

### Leaflet. *Schedula*.

H. 462a<sup>o</sup>. The letters and notes which had passed between them were read . . . and not a word was wanting.

R. 484. Leaflets lay around, on which he wrote . . . Scribes collected the leaflets, and copied them upon a whole sheet. T. 161.

I. 19<sup>5</sup>. They took three pieces of paper, and wrote on them . . .

D. 6099<sup>7</sup>. Occurs.

Leafy. *Frondosus*. A. 2722.

Foliage. *Frons*. E. 109<sup>2</sup>.

### Leah. *Lea, Leah*.

A. 409. This was represented also by Leah and Rachel, the two wives of Jacob, of whom Leah represented the External Church, and Rachel the Internal . . . 1242<sup>2</sup>.

422. The External (Jewish Church) was represented by Leah. But as Jacob, or his descendants . . . were such that they wanted nothing but external things . . . Leah was given to Jacob before Rachel; and by Leah the weak eyed was represented the Jewish Church; and by Rachel the New Church of the gentiles.

3758. How the good of truth was conjoined with related good . . . first by the affection of external truth, which is 'Leah' . . . Tr.

3793. The representation of Leah, that it is the affection of exterior truth. Ex. —<sup>2</sup>.

3819. 'The name of the elder was Leah' (Gen. xxix. 16) = the affection of external truth, with its quality.

— Leah is called 'the elder,' because external truth is said first . . . or, what is the same, man is first affected with external truths . . . for external truths are the planes of internal ones; for they are the generals into which the singulars are insinuated . . .

3820. 'The eyes of Leah were weak' (ver. 17) = the affection of external truth as to its affection, that it is such. Ex.

3834. 'And he took Leah his daughter, and brought her to him, and he came to her' (ver. 23) = that the conjunction was as yet only with the affection of external truth. 3838.

3843. Leah, who is here 'the first-born,' = the affection of external truth.

[A.] 3851. 'He also loved Rachel above Leah' (ver.30) = the love of internal truth above external truth. . . 'Leah' = external truth.

3855. 'That Leah was hated' (ver.31) = that the affection of external truth was not so dear, because it was further from the Divine. Ex.

3860. 'Leah conceived, and bare a son' (ver.32) = spiritual conception and birth from what is external to what is internal. Ex.

—e. For by Leah is represented the affection of external truth.

3902. In the preceding chapter, by the four sons of Jacob from Leah, it treated of the state of the Church, or of the man who is becoming a Church, as to the ascent from the truth which is of faith to the good which is of love. In this chapter, by the sons of Jacob from the handmaids of Rachel and Leah, and from Leah, and finally from Rachel, it treats of the conjunction of natural truth by media with spiritual good; and this in the order in which it takes place with the man who is being regenerated.

3906. 'Leah' = external truth. Refs. 3913.

3913<sup>2</sup>. The mediums on the side of the external man, are signified by the handmaids of Leah.

3927<sup>e</sup>. For by 'Leah,' who here is 'my sister,' is signified the affection of the external man.

3930. 'Leah saw that she stood still from bearing' (Gen.xxx.9) = that no other external truths were acknowledged. 'Leah' = external truth.

3943. 'He brought them to Leah his mother' (Gen.xxx.14) = application to the affection of external truth.

3974. 'His woman Leah' = the affection of external truth.

4073. 'Leah' (Gen.xxxi.4) = the affection of external truth. 4096. 4099. 4153.

4342. 'He divided the children over to Leah' (Gen.xxxiii.1) = the disposition of external truths under their own affection. 'Leah' = the affection of exterior truth. 4345.

4345<sup>e</sup>. Then (are insinuated) the less general things, that is, the particular ones relatively, which here are Leah and her children . . .

4428. 'The daughter of Leah, whom she bare to Jacob' (Ex.xxxiv.1) = (the affection of all things of faith, and the Church thence) in externals; (for) 'Leah' = the affection of external truth.

4604. 'The sons of Leah' (Gen.xxxv.23) = external Divine goods and truths in their order. 'Leah' = the affection of external truth.

4696<sup>2</sup>. 'The moon,' here, = natural truth, because it is predicated of Leah. . . For by 'Leah' is represented natural truth.

5469. 'Leah' = the affection of exterior truth. Refs.

6024<sup>3</sup>. 'These are the sons of Leah, which she bare to Jacob in Paddan-Aram' (Gen.xlvi.15) = that those (doctrinals) were from spiritual affection in the Natural, through the Knowledges of good and truth.

D. 3384. It has been shown me by experience how

Leah represented the Jewish Church; and Rachel the new one . . .

—e. Hence it was given to know why Leah is described as 'weak-eyed.'

E. 434<sup>8</sup>. 'Jacob' represents the Church as to truth; 'Leah' and 'Rachel,' the Church as to good; but 'Leah,' the External Church; and 'Rachel,' the Internal Church . . . and therefore the 'dudaim' were given to Leah . . . but Leah gave them to Rachel. Ex.

439. 'Leah' = the External Church, which is natural. 695<sup>15</sup>.

**Lean.** *Macilentus.*

**Leanness.** *Macies.*

A. 5258. 'Lean in flesh' (Gen.xli.19) = of no charity.

T. 391. Theological leanness at this day.

E. 556<sup>11</sup>. He had become so lean and thin-macer.

**Lean, To make.** *Emaciare.*

A. 4976<sup>e</sup>. Man would thence become lean . . . D.4150<sup>e</sup>.

E. 406<sup>15</sup>. By 'to make lean' (Zeph.ii.11) is signified to remove evils from falsities.

**Leaning back.** *Demisupinatus.* A. 10164.

**Leap.** *Salire.*

See under DANCE-saltare.

E. 455<sup>20</sup>. 'He shall leap as a stag' (Is.xxxv.6) = joy from the perception of truth.

1074<sup>e</sup>. 'A fountain of water springing into eternal life' (John iv.14).

**Learn.** *Discere, Addiscere.*

See under SEIZE, and DRAW-haurire.

A. 1050<sup>2</sup>. These are states which man does not learn . . .

1071. What good and truth were (the man of the Spiritual Church) had to learn . . .

1464. The Lord had the power of learning above every other man . . .

1472. With children, when they first begin to learn, the deeper the things are, the more they desire them . . .

1964<sup>2</sup>. They who learn Knowledges in order that they may be perfected in the faith of love . . . are in the use of all uses, and receive spiritual and celestial life from the Lord . . .

1973<sup>e</sup>. For Spirits have not the sense of taste, but in place of it the desire . . . of knowing and learning; this is as it were their food . . .

2049<sup>3</sup>. Unless Knowledges were learned for the sake of life, they would be of no use . . .

2557<sup>3</sup>. For if spiritual truth inflowed from within, as good does . . . man would have no need to learn anything.

2675. With those who are becoming spiritual, good and truth are implanted by the Lord in the affection of knowledges, so that they want to know and learn what good and truth are, to the end and use that they may become rational, and also spiritual . . .

2704<sup>2</sup>. They are then in the affection of knowing and learning truths; and, when they are in this affection, they are easily and as it were spontaneously imbued with truths.

2878. There are innumerable causes from which and for the sake of which man loves to learn truth and to will good . . .

3175. Man learns (these natural and spiritual truths). If he did not learn them, he would be much worse than a brute animal . . .

—<sup>2</sup>. From these things it is evident that man is born into no truth, but that he learns everything, and this by an external way . . .

3241<sup>3</sup>. They who are of the Spiritual Church, as they have no perception . . . of what is good and true, but acknowledge as truths the things which they have learned . . .

3332<sup>2</sup>. The spiritual man when being regenerated . . . first learns the doctrinal things of truth . . .

3603<sup>3</sup>. Hence he is in the affection of truth from a certain worldly love, which also is the means for his learning more . . .

3701<sup>2</sup>. (Necessity of man's learning what evil and falsity, and good and truth are.) 3762<sup>2</sup>.

3863. When man is being regenerated . . . he first learns and imbues the things which are of faith . . . for he is introduced by means of the doctrine of faith or of truth; for man is such that from himself he does not know what heavenly good is, but this he must learn from doctrine . . .

3905<sup>2</sup>. The truths of faith which are not learned for the sake of acting, but only for the sake of knowing, adjoin themselves to affections of evil and falsity; and therefore they are not of faith with him who has learned them, but they are interiorly against faith.

3906. They who are being regenerated, learn to know what internal truth is, but in the beginning they do not acknowledge it with such faith as to live according to it . . .

3982<sup>2</sup>. It is known that man in his infancy and childhood learns many things, for the sole use that through them as means he may learn more useful things, and successively through these things still more useful, even until he learns those which are of eternal life; and, that when he learns these, the former things are almost obliterated.

3995<sup>2</sup>. For when man is being regenerated, he does good from the truth which he has learned; for from truth he learns what good is . . .

4018. The truths and goods which are learned, and with which the man is not affected, do indeed enter into the memory, but adhere as lightly there as a feather does to the wall, which is dispersed by the slightest breath of wind . . .

4317<sup>2</sup>. In place of perception, with the regenerate there is conscience, which acknowledges as good and truth that which is learned from parents and masters.

4404<sup>2</sup>. The sense of hearing corresponds to the affection of learning, and also to obedience.

4713. How it was with those learning, or the Church. Sig. . . (For 'the flock' = those who learn.) Ex.

5113<sup>2</sup>. The man of the Spiritual Church first learns the truth of faith.

5126<sup>3</sup>. From childhood to adolescence the communication is opened to the interior Natural by his learning what is decorous, civil, and honest, both by instruction from parents and masters, and also by studies. And from adolescence to young manhood the communication is opened between the Natural and the Rational by his then learning the truths and goods of civil and moral life, and especially the truths and goods of spiritual life, through the reading and hearing of the Word: but in proportion as he then . . . does the truths which he learns is the Rational opened . . .

5270<sup>2</sup>. When man is being reformed, he first learns truths from the Word, or from doctrine . . . 5280<sup>2</sup>.

5280<sup>2</sup>. Many learn truths . . . for the sake of reputation, etc. (Such must undergo temptation.)

5354<sup>2</sup>. From his new Intellectual he apperceives delight in learning what is good and true for the sake of life.

5432. When the truths of faith . . . are learned in the first age, they are apprehended and committed to memory no otherwise than as other scientifics . . . 5951.

5620<sup>2</sup>. 'Honey,' here, = what is pleasant and delightful from the affections of knowing and learning celestial and spiritual goods and truths.

5820. He who has learned the truths of faith in the world (merely) to know and teach them, for the sake of honour and gain . . . has them taken away from him in the other life. 6316.

5945. As such doctrinals are the first which a man learns . . .

6047<sup>2</sup>. The doctrinals of the Church must first be learned . . .

6750. Scientifics are what those being regenerated must first learn.

7750<sup>2</sup>. If man were in his own love . . . he would have no need to learn these things.

7780. 'To sit at the mills' = to learn and imbue such things as will serve for faith and . . . charity.

8516<sup>3</sup>. Unless he first learns this from the doctrine of his Church . . . he cannot be prepared . . . to receive this good.

8629. (The Spirit) was asked whether he wanted to learn these things . . .

8888<sup>2</sup>. For by (truths) man not only learns what is good, but is also led to good.

8977. The men of the External Church . . . are those who learn truth from no delight, but only because it is the truth of the Church, by means of which they believe that they can be saved; it is this necessity which enjoins them to learn and know it. Rep.

8993<sup>2</sup>. They who are in the affection of truth from (the love of self and of the world), are they who learn the doctrinals of the Church for the sake of gain, etc. 9184.

8995<sup>3</sup>. Most men think of gain or honour through the truths which they learn; but if they have these as the end, the natural man dominates . . .

[A.] 9025<sup>3</sup>. There are some who teach and **learn** the truths of the Church from the literal sense of the Word; and there are some who teach and **learn** them from doctrine from the Word. (The difference ex.)

9034<sup>3</sup>. The man of the Church first **learns** truth from the literal sense of the Word . . .

9050<sup>7</sup>. A longing to **learn** the goods and truths of faith. Sig.

9188<sup>8</sup>. 'Sorcerers,' etc.=those who **learn** and teach from the cupidity of gain and of honours; and not from the affection of the truth of faith and of the good of life.

9209. The instruction of those who are in ignorance of truth, and still are in the longing to **learn**. Sig. (by 'the needy.')

9272<sup>3</sup>. 'To sow the earth,' or 'a field'=to teach and to **learn** the truths and goods of faith.

9274<sup>2</sup>. The first state of the man who is being regenerated is to **learn** truths, and to see them . . .

9391<sup>6</sup>. 'To eat the lambs of the flock'=to **learn** and appropriate to one's self the goods of innocence which are of the internal man. 'To eat the calves . . .'=to **learn** and appropriate to one's self the goods of innocence which are of the external man.

H. 351<sup>3</sup>. In order to become intelligent and wise, man must **learn** many things; not only those which are of Heaven, but also those which are of the world . . . In proportion as a man **learns** and applies to life, he becomes intelligent and wise; for in the same proportion his interior sight . . . and his interior affection . . . are perfected.

512<sup>2</sup>. Spiritual good and truth are not **learned** from the world, but from Heaven. They can indeed be known from the Word . . . but still they cannot inflow into the life, unless the man is in Heaven as to the interiors of his mind . . .

N. 23<sup>3</sup>. That if man does not **learn** or receive truths, good cannot inflow, and thus he cannot become spiritual. Ref.

S. 59<sup>6</sup>. The rest who are in some life according to truths, can **learn** from (those who are in illustration).

R. 618. 'No one could **learn** the song, except the 144,000' (Rev.xiv.3)=that no others from Christians could understand, and thus from love and faith acknowledge . . . By 'to **learn**' is signified to perceive interiorly in one's self that it is so, which is to understand, and thus to receive and acknowledge. He who **learns** in any other way, **learns**, and does not **learn**, because he does not retain. E.859.

T. 343. That man receives faith by . . . **learning** Truths from the Word . . . Gen.art.

D. 1438. Such Knowledges are to be so insinuated . . . that the man does not know that he has **learned** them . . .

2293. That Souls, Spirits, and Angels **learn** Truths; both in a state of delight, and also in one of sadness—but what the difference is. Ex.

4034<sup>6</sup>. (Thus) those things also which I have **learned** through evil Spirits, I have **learned** from the Lord alone . . .

6008. They were of those men who had wanted to **learn** nothing . . . 6050.

D. Min. 4741. With those who **learn** such things . . . without use . . . such things are like scales upon scales, which . . . take away sense from the interiors . . .

E. 403<sup>12</sup>. 'They shall not **learn** war any more' (Mic. iv.3). Ex.

741<sup>6</sup>. 'The inhabitants of the world **learn** justice' (Is.xxvi.9). Ex.

803<sup>2</sup>. How man can be in illustration; so that he may **learn** the truths which are of his faith . . . I. Let him read the Word every day, a chapter or two, and **learn** from a master, and from preachings, the dogmas of his religion; and especially let him **learn** that God is one, and that the Lord is the God of Heaven and earth; that the Word is holy; that there are a Heaven and a Hell; and that there is a life after death. II. Let him **learn** from the Word, from a master, and from preachings, what works are sins. Enum. Let him **learn** the latter and the former things from infancy to adolescence.

840. A prohibition lest anyone should **learn** and teach anything except what has been acknowledged . . . Sig.

J. (Post.) 31. Those who . . . do not want to **learn**, but to teach.

225<sup>6</sup>. He wanted to **learn**; but, as he had confirmed faith alone, he could not.

## Learned. Doctus.

See also TEACH—docere.

A. 1385<sup>6</sup>. Hence they seemed to themselves to be more **learned** than others.

3820<sup>4</sup>. They suppose that in the other life the **learned** shall shine like the stars . . . But the **learned** . . . = those who are in good . . .

3957. It has been given to speak with the more **learned** concerning this . . .

4136<sup>3</sup>. (The stupid ignorance of a certain **learned** Church dignitary.)

4844<sup>17</sup>. The **learned** in the Ancient Church knew that . . .

5432<sup>8</sup>. Such appear to themselves **learned** and wise. 5433<sup>2</sup>.

9188<sup>8</sup>. 'Sorcerers'=those who are **learned** from themselves . . . For he who will be **learned** in the truths and goods of faith, must be **taught** by the Lord . . .

9192<sup>3</sup>. They wondered that those who, above others, had been **learned** in the Word and in the doctrine of their Church, were among the damned . . .

—<sup>4</sup>. Those who are **learned** as to doctrine, but evil as to life, are meant in . . . Matt.vii.22,23; Luke xiii. 26,27; and also by the foolish virgins.

H. 347<sup>3</sup>. In the external form . . . they appear equally as intelligent and **learned** as those who are in the light of Heaven . . .

518. They had persuaded themselves that they should come into Heaven . . . because they had been **learned** . . .

W. 239<sup>3</sup>. I knew a man ordinarily **learned** . . .

P. 208<sup>6</sup>. If they have been **learned**, they apply scientifics to confirm the proprium of man and nature.

R. 419. The exploration and manifestation of the state of life of those in the Church of the Reformed, who are called **learned** and wise from the confirmation of faith separated from charity . . . Sig.

812<sup>2</sup>. Thus do the simple, . . . but rarely the **learned** and erudite.

M. 533<sup>2</sup>. A company where were the **learned** and erudite . . .

T. 74. All these (who wore hats) were **learned** and erudite; and some, who wore turbans, were **unlearned-indocti**. They were speaking together about unlimited Divine power . . .

159<sup>2</sup>. At the left were seen the **learned** of the clergy, and behind them the **unlearned**; and at the right the erudite of the laity, and behind them the **inerudite** . . .

402<sup>10</sup>. That the **learned** and erudite who have confirmed themselves deeply in falsities . . . are sensuous above others . . . 565.

619<sup>2</sup>. One of the spheres is concerning the Lord, which breathes forth from the southern quarter, where are the **learned** of the clergy, and the erudite of the laity . . .

D. 77 (Index). Cunning and malignant Spirits seduce the **learned**, and philosophers, more easily than others . . .

595. Concerning a certain one among the most **learned**.

1404. That those who suppose themselves to be in the greatest light, because they are **learned**, will be in the greatest darkness. Rep.

1462. That the **learned**, who are exterior men, apprehend nothing but exterior things.

1466. Those who represent the **learned**, or the wise of the world . . . wanted my tongue to perish. Ex.

2480. That truths . . . not sensuous . . . are at once rejected by the **learned**.

2682. That the **learned** in the world obscure the understanding of man.

3060a. That the **learned** are not permitted to speak with Spirits, except with danger to their lives.

3062. That the most **learned** . . . have conceived a false idea of Heaven.

3421. That the **learned** who have taken up phantasies, see nothing else than the things which confirm them.

3460<sup>o</sup>. Therefore, in the **learned**, the ideas are closed . . .

4264. Therefore, the **unlearned** . . . can often think and speak better than the **learned** . . .

4550. The things from which he had been **learned** . . .

4552. They brought the stupid, who in the world had been the **learned**.

5700. Concerning those who are called and believed to be **learned** . . .

D. Min. 4736. Concerning the **learned** of this age.

4752<sup>o</sup>. This is not to be **learned**, that is, illustrated.

E. 105<sup>3</sup>. I have seen many, even of the most **learned**, cast into Hell.

805<sup>13</sup>. Hence it is that the **learned** of the Church, when they come into the Spiritual World, are in so many falsities, that they know scarcely one genuine truth.

J. (Post.) 3. Provided (the English) are persuaded that he is a **learned** and sincere man . . .

**Learned.** *Eruditus.*

**Learning.** *Eruditio.*

**Instruct.** *Erudire.*

A. 445. (Ideas of the **learned** about the soul or spirit.) 1533.

1886, Pref. Fewer of the **learned** believe than of the simple . . .

2144<sup>3</sup>. The **learned** do not know what perception is.

2310<sup>4</sup>. (Ignorance of the **learned** world concerning the Word.)

2329<sup>5</sup>. (The **learned** especially have the idea of three gods.)

2504<sup>2</sup>. When speaking to the **learned** . . .

2592<sup>2</sup>. He greatly wondered that the **learned** at this day are not delighted with such a study.

2718<sup>4</sup>. (Is there no happiness from learning, etc.?)

3428<sup>2</sup>. Modern learning scarcely goes beyond these limits, namely, whether it is, and whether it is so . . .

3483<sup>2</sup>. The **learned** know that subsistence is a perpetual coming forth; but still it is contrary to the affection of falsity, and thence to the reputation of learning, to say that nature continually subsists, as it has come forth, from the Divine of the Lord . . .

3563<sup>4</sup>. When a man is affected with truth . . . that he may become **learned** . . .

3747. I have sometimes spoken with Spirits about the **learned** of our age,—that they know nothing except to distinguish man into internal and external; and this not from reflection upon the interiors of the thoughts and affections with themselves, but from the Word of the Lord; and that still they do not know what the internal man is; and . . . many of them doubt whether he exists, and also deny it; and this because they do not live the life of the internal, but of the external man; and that they are much seduced by the fact that brute animals appear like them as to organs, viscera, senses, appetites, and affections: and it has been said that the **learned** know less about such things than the simple; and that still they seem to themselves to know much more; for they debate about the intercourse of the soul and the body; nay, about the soul, as to whether it exists; when yet the simple know that the soul is the internal man; and that it is his spirit which will live after the death of the body; and also that it is the man himself who is in the body: besides that the **learned** more than the simple liken themselves to brutes, and ascribe all things to nature, and scarcely anything to the Divine; and also that they do not reflect, that man, differently from brute animals, can think about Heaven, and about God, and thus be elevated above himself; consequently, be conjoined with the Lord through love; and thus that he cannot but live to eternity after death: and that they are especially



ignorant that each and all things with man depend upon the Lord through Heaven; and that Heaven is a Grand Man, to which correspond each and all things which are in man, and also those in nature: and perchance when they shall hear and read these things, such things will be paradoxes to them; so that unless experience were to confirm it, they would reject them as something fantastical: in like manner when they shall hear that there are three degrees of life in man, as there are three degrees of life in the Heavens . . .

[A. 3747]<sup>e</sup>. But these things are remote from the ideas of the **learned** of this age, who only debate as to whether it is; and so long they cannot know that it is; and still less what it is.

3748. A certain Spirit who . . . had been reputed **learned**. Des.

3749. A certain Spirit . . . inflowed into my head . . . The Angels said that he was taken from the Spirits who are with a certain **learned person** at this day still living in the world, which **learned person** had got a reputation for **learning** above others. Then through this intermediate Spirit communication was given with the thought of that man. I asked the Spirit what idea that **learned person** could have about the Grand Man, and its influx, and the consequent correspondence. He said, that he could have no idea. Then, what idea he had about Heaven. He said not any; only blasphemies; as that they play on musical instruments there . . . and yet he is esteemed above others, and it is believed that he knows what influx is, and what the soul, and what is its intercourse with the body . . . from which it may be evident what is the quality of those who at this day teach others; namely, that from mere scandals they are against the goods and truths of faith, although they make a different avowal.

4156<sup>d</sup>. Those who had been in scientifics only, and had thence got the name and reputation of being **learned**, are sometimes much more stupid than those who have been skilled in no knowledges. Ex.

4322. For the **learned** discuss openly among themselves in their conclaves as to whether there is a Hell, thus whether there is a Heaven; and as they are in doubt concerning Heaven, they cannot receive as any principle that there is an influx through Heaven from the Lord . . .

4527. They then saw how easily the **learned** fall into error concerning the life after death; and that they above others do not believe except in the things which they see.

4658. Without any other end than to be held **learned** . . . (See below, U.38<sup>a</sup>.)

4733<sup>d</sup>. Very many of the **learned** among Christians are such (as worship nature), owing to their not believing the Human of the Lord to be Divine.

4760<sup>d</sup>. It is general . . . that the **learned** believe (in the life after death) less than the simple; and, in general, that they see Divine truths less than the simple. The reason is that they consult scientifics . . . from what is negative, and thereby destroy with themselves the [mental] view from what is higher or interior, (and then) they no longer see anything from the light

of Heaven . . . Hence it was that the simple believed in the Lord, but not the Scribes and Pharisees, who in that nation were the **learned**. Ill. 6053<sup>d</sup>.

4966<sup>d</sup>. How greatly the human race has receded from the **learning** of the ancients, which led to wisdom.

5089<sup>d</sup>. The sensuous . . . have immersed their thought in such things as are of the world; that is, in terms and the distinctions derived from them . . . and thus in sensuous things, so that they cannot look around. This is the reason why the **learned** believe less than the simple; nay, that they are less wise in heavenly things . . .

5128<sup>d</sup>. In such a persuasion (of what is false) are many of the **learned** more than all others; for they have confirmed falsities with themselves by means of syllogistic, philosophical, and finally by many scientific things. With the Ancients, such were called serpents of the tree of knowledge; but at this day they may be called interior sensuous ones devoid of what is rational.

5146<sup>e</sup>. (Ignorance of discrete degrees) is the reason why the **learned** can only discuss hypothetically concerning the intercourse of the soul and the body; nay, that many of them also believe that life is in the body . . .

5321<sup>d</sup>. (A place there) where there walk and converse those who in the world had been **learned**, and had had life as the end of **learning**.

5649<sup>e</sup>. The **learned** believe more than the simple (that the life of man is like the life of beasts) . . .

5820<sup>d</sup>. Even if, from this, he is styled in the world as **very learned** . . .

5991<sup>d</sup>. Among the grossly corporeal was one who had been known to me . . . and who was among those more celebrated for . . . **learning**.

6316. The **learned** . . . as to a great part, are sensuous. The reason is, that they have **learned** knowledges merely for the sake of reputation . . . When they are promoted to honours, they afterwards live sensuous more than the simple . . .

6317. There were with me Spirits who . . . had been called **learned**. They were remitted into the state of thought in which they had been in the body, and their thought was communicated to me, (which) was such that they could never be brought to believe that a Spirit has any sense . . . The cause was that they had placed life in the body; and had confirmed themselves . . . against the life of the Spirit . . . Hence they had closed interior things to themselves . . . After they had (thus) confirmed themselves, if the greatest truths had been told them, they would have been in relation to them as the blind . . . But the unlearned—*indocti*—who have been in the good of faith, are not such . . .

6924<sup>e</sup>. The things which obscure are chiefly the affections of elegance of discourse and of **learning**; for these hide the things themselves . . .

7270<sup>e</sup>. A maxim not unknown to the **learned** . . .

8381<sup>e</sup>. (In Jupiter) they do not care for the scientific of human **learning**.

8628. They who have been conceited from **learning** (from terms), perceive still less.

8629<sup>2</sup>. He was exceedingly stupid . . . (but) had been among the more celebrated on account of learning. He was cold . . .

8631<sup>2</sup>. **Learned men** were present from our Earth who had immersed their Intellectual in the terms of scientific things, and had disputed much about form, substance, the material, the non-material, and the like; and had applied such things to no use. (Their stupidity in comparison with the Spirits of Jupiter.)

8783<sup>2</sup>. The **learned** of the world believe that they would have received the Word better, if heavenly things had been set forth barely . . . but they are very much mistaken; for they would then have rejected it more than the simple . . . for human learning induces this thick darkness with those who trust in their own intelligence . . . It is also very evident from the fact, that those who are atheists and naturalists . . . are those who are **learned** . . . They themselves know this.

8944. This is very evident from the **learned** of the world, who, by means of knowledges, have raised the lumen of their nature above that of others: it is known that these, above others, deny the Divine, and acknowledge nature as the Divine; and also that when they are speaking from the heart . . . they deny the life after death . . . consequently all things which are of faith . . .

9297<sup>3</sup>. He who is affected with truths solely for the sake of **learning** . . . is in persuasive faith.

9394<sup>2</sup>. Hence it is that the **learned**, who are such, are more insane than the simple; and with themselves deny the Divine, Providence, Heaven, Hell, the life after death, and the truths of faith; which is clearly evident from the **learned** of the European world at this day in the other life; where a vast number of them at the very heart are atheists . . . From these things it is evident of what use are Knowledges and scientificos to those who think from the delights of the loves of self and of the world. 9407<sup>4</sup>.

10099<sup>4</sup>. Hence it is that they who think from modern **learning** do not know what the Spiritual is . . .

10156<sup>2</sup>. Hence it is that the merely natural man . . . at heart denies Divine and heavenly things; which also is the reason why so many of the **learned** reduce themselves, by means of their knowledges, into such insanity . . .

10201<sup>4</sup>. Hence it is that the **learned** of the world, who are in the love of self . . . are more blind than the simple.

H. 74<sup>2</sup>. Because they have not extinguished, by **learning**, that which is implanted in them from Heaven.

r83<sup>2</sup>. This general idea . . . is annihilated . . . especially with the **learned** . . .

—<sup>3</sup>. He who does not think from **learning** concerning the soul . . . believes that he will live as a man after death . . .

313. Very many of the **learned** from the Christian world are amazed when they see themselves in a body after death . . . The **learned** who have confirmed themselves in such things, and who have ascribed all things to nature, have been explored; and it was found that their interiors were completely closed . . . so that they

had not looked to Heaven, but to the world, and consequently to Hell . . .

353. They who do not acknowledge the Divine . . . think from the corporeal Sensuous . . . however **erudite** and **learned**—*docti*—they are believed to be . . . but their **erudition** does not ascend beyond such things as appear before their eyes in the world . . .

354. It has been given to speak with many of the **learned** after (death) . . . Those who at heart had denied the Divine . . . had become so stupid that they could scarcely comprehend any civil truth, still less any spiritual truth . . . Their interiors . . . were so closed up that they appeared as if they were black . . . so that they could not endure any heavenly light . . .

—<sup>e</sup>. From infernal ardour they torment those there who do not worship them as deities . . . Into such things is turned all the **learning** of the world, which has not received into itself light from Heaven by the acknowledgment of the Divine.

411. Before their interiors have been opened, Spirits can be . . . **instructed** . . .

456. Those who believe, are reputed by the **learned** as simple.

—<sup>2</sup>. They said that this faith has emanated especially from the **learned**, who had thought about the soul from the corporeal Sensuous . . .

464<sup>3</sup>. I have spoken with many . . . who had been believed to be **learned**, from the fact that they were acquainted with the ancient languages . . . and who had not cultivated their Rational by the things written in those languages. Some of them seemed to be as simple as those who had known nothing of those languages; and some seemed to be stupid; but still there remained with them conceit, as if they were wiser than others.

—<sup>e</sup>. The Angels grieve very much that many of the **learned** ascribe all things to nature; and that they have thus closed up to themselves the interiors of their own minds, so that they can see nothing of truth from the light of truth . . . In the other life, therefore, they are deprived of the faculty of ratiocinating, lest they should disseminate falsities among the simple good . . . and they are sent into desert places.

U. 38<sup>2</sup>. I may relate how the case is with the **learned** in the other life, who draw intelligence from their own proper meditation, kindled by the love of knowing truths for the sake of truths, thus for the sake of uses abstracted from worldly things; and how the case is with those who [do so] from others, without their own proper meditation, as those are wont to do who desire to know truths merely for the sake of the reputation of **learning**, and of the consequent honour or gain in the world . . . (Fully des. This long description is quoted from A.4658.)

W. 361<sup>2</sup>. Hence it is that many of the **learned**, who have thought much, and especially who have written much, have weakened and obscured their common perception; nay, have destroyed it . . .

M. 163. The things which belong to the rational wisdom of the men . . . are called . . . in special, **erudition**, etc.

[M.] 232. (The cry, O how learned ! Ex.) T.333.

415<sup>5</sup>. The two Angels and the two satans were standing to the right . . . and I saw around them many Spirits who . . . had been celebrated for their learning ; and I marvelled that those learned ones now stood near the Angels, now near the satans, (because) they now favoured the one side and now the other . . .

— (They said,) We have looked down into the earth at those who were celebrated for learning, and who, from their own judgment, have thought about God and about nature ; and we have found six hundred out of a thousand in favour of nature, and the rest in favour of God ; and that these were in favour of God because they have frequently said, not from any understanding, but merely from things they have heard, that nature is from God ; for frequent speech from the memory . . . induces a species of faith. T.77<sup>5</sup>.

502<sup>9</sup>. Those who . . . have caught the allurements from instruction.

T. 80<sup>2</sup>. The satan said, My function is learning : do not you see the laurel upon my head ?

98. Most of the clergy, who seek the reputation of learning for the sake of honours and gains . . .

335. I observed a number of Spirits, whose heads were encircled with leaves of laurel, and who were clothed in flowered robes, which signified that . . . they had been renowned for their reputation for learning. . . They were debating about connate ideas . . .

380<sup>2</sup>. The more anyone believes himself to be more excellent than others in learning and judgment, the more prone he is to . . . appropriate (the idea that the Lord) is a man, and not God . . .

665<sup>4</sup>. We turned to the company which consisted of the learned . . .

695. (In Heaven) the various things which belong to rational learning are in their excellence.

D. 1950<sup>6</sup>. Such is the quality of human learning or wisdom.

2515. In the Lord's Kingdom no one is estimated from his learning . . .

4628. How much the perceptions of the learned differ from those of the unlearned—*ineruditorum*. The learned, that is, those who have been instructed in knowledges . . .

—<sup>2</sup>. The reason the learned are such, is because they learn knowledges for the sake of the reputation of learning . . .

— Hence it is that most of the learned . . . attribute all things to nature . . .

4727<sup>6</sup>. (Thus) the most learned are atheists . . . so that, for them, learning is a means of being insane.

4744. Concerning the learned who have placed learning solely in such things as serve for intelligence, and not in intelligence itself.

5141<sup>6</sup>. Most of the learned within the Church become bones.

5759. Afterwards were cast down those who had utterly despised learning and knowledges, of whom there were a great number.

5999<sup>3</sup>. Most there do not come to intelligence, but to learning.

D. Min. 4739. On those who know from others, and are thence called learned . . .

4752<sup>9</sup>. This is the case with modern learning . . .

E. 52<sup>2</sup>. As this implanted [idea] has been almost cast out with the learned of the world . . . the New Church is being instaurated with the gentiles . . .

236<sup>3</sup>. Spirits who . . . had been believed to be learned were explored as to whether they know what spiritual faith is . . .

543<sup>4</sup>. Such are many of the learned . . .

559<sup>2</sup>. The learned of this kind who know things physical, anatomical, botanical, and many things which belong to human learning . . . say in their hearts that all these things are from nature . . .

714<sup>7</sup>. Most of those (who relate to the head of the dragon) are learned . . .

—<sup>9</sup>. See LEADING MAN, here.

787. Acceptance by the more learned in the Church, and reception afar by the less learned. Sig.

797<sup>10</sup>. Such are many of the learned, who have confirmed faith alone . . .

808<sup>3</sup>. The idea of the Divine Human . . . has been completely destroyed, especially with the learned there.

885<sup>2</sup>. The latter is done by the learned who teach from doctrine ; the former by the learned and the non-learned who teach from the Word.

886<sup>6</sup>. The latter is done by the simple who receive that faith ; the former by the learned who glory from their learning.

998<sup>3</sup>. It is believed by man that as the learned know many things from the Word and from doctrine, they are more intelligent and wise than others . . .

Ath. 33. The learned mentioned. 77. 112. 198.

J. (Post.) 225. One who was learned, was examined . . .

273. See LEFT, here.

D. Love xiv<sup>6</sup>. Among these are many who have been esteemed as learned . . . and who believe themselves to be wise because they ascribe all things to nature and prudence.

D. Wis. i<sup>5</sup>. The learned were collected, to the number of three hundred ; and the option was given them as to which way they would go ; and . . . two hundred and sixty entered the way of folly, and only forty the way of wisdom . . .

vii. 1. The sensuous learned have conceived this [idea] from the name spirit . . .

xi. 2a. Such is the genius of learning, which is conceit, that it can confirm everything . . .

## Learned. *Literatus*.

A. 1756<sup>2</sup>. As may be known to every scholar.

H. 56. In the learned world. 353. 354. M.313. D.2482.

T. 814<sup>6</sup>. *Historia Literaria*, occurs.

J. (Post.) 268. In the north dwell those who are not lettered.

D. Love xvii<sup>3</sup>. *Literati* who write books full of piety, doctrine, and erudition . . .

### Least. *Minimus*.

A. 228. The least of thought with man is more perceptible to the Angels than its greatest.

452<sup>2</sup>. Heaven does not consist in desiring to be the least in order to be the greatest. H.408.

952. He wanted to be the least, in order to become the greatest in Heaven. 6393<sup>4</sup>. D.1302.

1594<sup>1</sup>. These are they who are meant by 'the least,' who become the greatest in the Lord's Kingdom. Ex.

1812<sup>2</sup>. The Lord scarcely wanted to be even the least.

3417<sup>2</sup>. They did not know that heavenly delight . . . is the delight of humiliation, and of the affection of serving others; thus to want to be, not the greatest, but the least; as the Lord teaches in Luke ix.48.

3913<sup>3</sup>. The spiritual man seems to himself to have his life in humiliation, and in being the least . . .

4051<sup>2</sup>. See GREAT, here. W.269. 275<sup>2</sup>. 285<sup>3</sup>. D.5775. E.1055<sup>2</sup>.

5115. For man is a Heaven in the least form. 6013<sup>2</sup>. W.203. 231.

5688. 'The youngest' (Gen.xliii.29) = him who is born after all. Ex.

6057. The internal man is a Heaven in the least form; and the external man is a world in the least form.

6393<sup>2</sup>. Heavenly bliss is . . . to want to serve others, and to be the least, as the Lord teaches in Mark x. 35-45.

6571<sup>2</sup>. Such is the effigy of the least things of his will.

—<sup>e</sup>. That this (evil) is in the least things of his thought and will, is manifestly evident from the sphere . . .

6605. For everyone in an angelic Society is a Heaven in the least form. H.51, Gen.art.

H. 57. Is a Church in the least form.

408. In Heaven . . . he is called the least who has no power and wisdom, and wants to have no power and wisdom, from himself, but from the Lord; such a least one has the greatest happiness . . .

J. 12<sup>3</sup>. Then becomes a Heaven in the least form.

W. 77. That the Divine in the greatest and least things is the same. Gen.art. 223<sup>e</sup>. 300.

222. See DEGREE, here. 223. 226.

227. The perfection of the created universe is from the likeness of the generals and the particulars, or of the greatest and least things, as to these degrees . . .

304<sup>e</sup>. The reason there are degrees of both kinds also in the leasts of all things, is that the spiritual Sun is the one only substance from which are all things.

313. Substances and matters . . . in their leasts.

P. 296. Is a Hell in the least form. —<sup>13</sup>.

299<sup>e</sup>. As to his mind . . . man is either a Heaven or a Hell in the least form.

D. 1234. What to want to be the least means. Ex.

3120. That he is greatest in Heaven who is least. Ex.

5632. They then wanted to call themselves the least. But I replied . . .

E. 1097<sup>2</sup>. The thought of God . . . as of nature in its leasts, closes Heaven.

D. Wis. i. In the least point (wisdom and love) are one . . . for that which proceeds from the Sun also is the Sun in the leasts, and thence universally in the whole . . . There is not meant a point and least of space; for this has no existence in the Divine . . .

### Leather. *Corium*.

#### Leathern. *Coriaceus*.

A. 5247<sup>e</sup>. 'A girdle of leather about his loins' (2 Kings i.8) = the literal sense as to goods. E.543<sup>14</sup>.

7643<sup>e</sup>. External truth is signified by . . . 'a leathern girdle' (Matt.iii.4). 9372<sup>e</sup>.

9828<sup>e</sup>. 'Leather' = what is external; thus 'a leathern girdle' = that which . . . holds together interior things in connection. E.619<sup>1e</sup>.

T. 391. The sound of a beaten drum.

### Leave. *Venia*.

A. 1384<sup>e</sup>. They perceive whether it is from will, leave, or permission.

1755. Some things are from permission, some from admission, some from leave, some from good pleasure, some from will. 2447<sup>2</sup>. 9940. D.892. 2296.

D. 3845<sup>e</sup>. From leave if not evil, and from permission if evil.

E. 1097. By your leave . . .

### Leave behind. *Relinquere*.

See under RESIDUE.

A. 160. 'To leave father and mother' (Gen.ii.24) = to [leave] the internal man.

182. The celestial Angels do not leave him . . . H.450.

637<sup>2</sup>. If man were left to himself, he would rush . . . 868.

2474<sup>e</sup>. Not the least doubt is left.

2475. Man leaves behind nothing except the bones and flesh. H.461, Gen.art.

2678. That he was left in the proprium. Sig. and Ex.

5008. 'He left his garment . . .' Ex. 5028.

5758<sup>2</sup>. In proportion as I was left to my proprium . . .

5812. 'To leave' (Gen.xliv.22) = to be separated. 5813.

6532<sup>e</sup>. 'To leave,' here, (Gen.i.8) = to be there.

6789. 'To leave the man' (Ex.ii.20) = not to be able to be conjoined.

[A.]7565. 'To leave in the field' (Ex.ix.21)=to perish by falsities from evils, which are signified by 'the hail.'

7646. 'The residue . . . left from the hail' (Ex.x.5)=the truth not consumed by the former falsity. 7677.

7729. 'Not to be left' (ver.26)=not to be wanting.

7778<sup>4</sup>. These truths (are then) left behind . . .

7860. 'Ye shall not leave of it until the morning' (Ex.xii.10). Ex.

8232. 'There was not left in them even to one' (Ex.xiv.28)=all and each.

8407. 'To die by the hand of Jehovah'=to be left by the Lord; for those who are left by Him—that is, who leave Him—rush into evils and the derivative falsities.

9020<sup>2</sup>. When they are left to themselves . . . 9192<sup>6</sup>. 9399<sup>3</sup>. 10122<sup>3</sup>. H.395. 496. 502. J.36<sup>2</sup>. Life 44<sup>2</sup>. W.244. T.592. D.5843<sup>2</sup>.

10114. 'What was left of the flesh and of the bread' (Ex.xxix.34)=that it was not appropriated. Ex. 10115.

10122<sup>3</sup>. He is left in freedom.

R. 750<sup>8</sup>. They are then left by the Lord; and those who are left by the Lord become as pagans.

M. 194<sup>2</sup>. 'The father and mother' whom the man shall 'leave,' in the spiritual sense=his proprium of the will and of the understanding . . .

T. 126. In temptations, man is apparently left to himself.

—<sup>2</sup>. In the passion of the cross, the Lord was left to Himself . . .

504<sup>5</sup>. He said, The things I have heard I leave.

E. 104. 'To leave the first charity' (Rev.ii.4)=not to make it the essential of Knowledges.

280<sup>4</sup>. Occurs. 340<sup>17</sup>. 411<sup>23</sup>. 734<sup>21</sup>.

**Leave off.** See under ABSOLUTION.

**Leaven.** See under FERMENT.

**Lebanon.** *Libanus.*

A. 886<sup>2</sup>. 'Lebanon' stands for the cedars, which=spiritual things, or the truths of faith.

1443. The trees of the forest of Lebanon=interior perceptions, or those of rational things.

2162<sup>11</sup>. The celestial spiritual things of the Church are 'the glory of Lebanon,' or the cedars (Is.lx.13).

2831<sup>6</sup>. 'Lebanon,' in the Word, = the Rational. —<sup>9</sup>.

5113. The memory of the Spiritual Church is compared to the 'wine of Lebanon' (Hos.xiv.7).

5922<sup>12</sup>. 'Lebanon' (Is.xxxv.2)=the Spiritual Church. 10199<sup>6</sup>.

9011<sup>6</sup>. See CARMEL, here.

9277<sup>4</sup>. 'The cedars of Lebanon'=the truths of good.

9406<sup>2</sup>. 'The glory of Lebanon,' or 'the cedar'=spiritual good and truth.

10261<sup>6</sup>. By 'Lebanon' is signified spiritual good; thus

by 'Lebanon' is signified the same as by 'the cedar,' because Lebanon was a forest of cedars.

S. 18<sup>5</sup>. By 'the cedars,' and by 'Lebanon,' which He 'breaks' (Ps.xxix.5) is meant the falsities of the rational man.

E. 175<sup>14</sup>. 'Asshur'=the Rational of the man of the Church which is illustrated; this is called 'a cedar in Lebanon' (Ezek.xxxi.3), because 'a cedar'=the same as 'Asshur;' in special, truth from good there; and 'Lebanon' is the mind where that is, because there were cedars in Lebanon.

223<sup>15</sup>. 'Lebanon withereth away' (Is.xxxiii.9)=the Church as to truth.

281<sup>2</sup>. 'Lebanon' (Ezek.xvii.3)=the doctrine of the Church which is from the Word.

288<sup>11</sup>. 'The glory of Lebanon' which is 'given them' (Is.xxxv.2)=Divine truth.

304<sup>8</sup>. By 'Lebanon' is signified the like as by 'the cedar;' namely, the truth of the Church.

324<sup>6</sup>. 'The odour of Lebanon' (Hos.xiv.6)=spiritual good, from its gratefulness.

326<sup>11</sup>. Where it treats of the Lord's Advent, it is said . . . 'Let Lebanon,' etc., 'rejoice.'

—'. 'Lebanon'=spiritual truth and good.

328<sup>17</sup>. 'To bring them to . . . Lebanon' (Zech.x.10)=to the . . . good and truth of faith.

372<sup>4</sup>. 'Lebanon'=the Church as to truths; thus also the truths of the Church; in like manner as 'the cedar.'

388<sup>28</sup>. By 'the cedar in Lebanon' is signified the Rational.

405<sup>29</sup>. 'The sides of Lebanon' (Is.xxvii.24)=where the goods of the Church are conjoined with the truths; 'Lebanon'=the Spiritual Church.

410<sup>8</sup>. 'The cedars of Lebanon' (Is.ii.13)=interior conceit from Own intelligence. 514<sup>9</sup>.

411<sup>28</sup>. 'The snow of Lebanon' (Jer.xviii.14)=the truths of the Church thence. . . 'Lebanon'=the Church from which [they come].

458<sup>6</sup>. 'Lebanon'=the Spiritual Church.

569<sup>12</sup>. One end of the Church, which is the Cognitive and Scientific, is signified by 'Lebanon,' and 'the sea' (Jos.i.4).

638<sup>11</sup>. The sixth state of regeneration, which is a state of intelligence and wisdom, is signified by 'its odour as that of Lebanon' . . . 'Lebanon'=rationality, from which are intelligence and wisdom.

650<sup>64</sup>. 'The violence of Lebanon' (Hab.ii.17)=force inflicted by the rational man on truths perceived from the Word; for 'Lebanon'=the Church as to the perception of truth from the rational man.

654<sup>24</sup>. By 'the land of Gilead,' and by 'Lebanon' (Zech.x.10) are signified the goods and truths of the Church in the natural man.

—<sup>33</sup>. 'The cedar,' and thence 'Lebanon'=the Rational.

—<sup>36</sup>. That they have no Rational, is signified by, 'I will blacken Lebanon upon him' (Ezek.xxxi.15).

730<sup>15</sup>. By 'Lebanon' is signified the Church as to the rational understanding of good and truth.

**Leech.** *Sanguisuga*. D.2974.

**Leek.** *Porrum*.

D. 5921. (Melancthon) came to me in his persuasion (that is, in his persuasive way of speaking), and there exhaled from him as it were the odour of leek (*hwitlök*, garlick); and its pungency strongly affected my left eye; whence it was evident to what the stench of a leek corresponds.

E. 513<sup>6</sup>. 'Leeks, onions, and garlick' (Num.xi.5)=such things as are of the lowest Natural; that is, of the corporeal Sensuous of man.

**Leekgreen.** *Prasinus*. M.294.

**Lees.** *Faex*.

**Feculent.** *Faeculentus*.

A. 2468<sup>11</sup>. The falsities wherewith the good, which is 'Moah,' is defiled, are here called 'lees' (Jer.xlviii.11), in which the taste and odour remain, if he is not reformed.

5392<sup>6</sup>. Those who are defiled with earthly dregs are in the region of the intestines . . .

6666<sup>e</sup>. All evil is contagious, and pollutes-*infaecat*, as lees do though . . .

7906<sup>2</sup>. Then what is false falls down, like lees; and the truth comes forth purified; like wine, which is clarified after fermentation, when the lees are falling to the bottom. P.284<sup>2</sup>.

M. 148. The conjugal external . . . is (then) purified from its lees by the internal . . .

272. Cupidities are like lees, which precipitate themselves to the bottom, when the must of the wine is being clarified.

— The body absorbs (the internal affections), and involves them in its lees.

441. The feculent delights of scortatory love . . .

T. 798<sup>4</sup>. He had been saturated with the same dregs.

D. 1054<sup>2</sup>. What is feculent always adheres.

1738. (The skin and its coats) exhale more subtle faeces . . .

E. 252<sup>7</sup>. 'A feast of lees,' or of the best wine (Is.xxv.6)=the appropriation of truths.

724<sup>19</sup>. 'The dregs of the cup' (Is.li.17)=mere falsities from which are evils.

960<sup>6</sup>. 'Its dregs they shall suck out' (Ps.lxxv.8). Ex. (=the penalty of profanation. 1116.)

1143<sup>5</sup>. Like the effervescence from lees, which is concupiscence.

1159<sup>9</sup>. By 'lees,' 'defecated lees' (Is.xxv.6) are signified the truths from that good, with the happiness from them.

D. Wis.x<sup>3</sup>. The feculent blood of the heart is purified in the lungs.

**Leeuwenhoek.** *Leeuwenhoek*.

D. 5785. In the other life Leeuwenhoek said that he VOL. IV.

leads a miserable life, because he had merely made experiments . . . and had not cultivated the Rational by them at all. He said that in the beginning he had believed that he should be accepted before all others, but that nevertheless he is stupid. Ex.

**Left.** *Sinister*.

**Left hand.** *Sinistra*.

**Left, To the.** *Sinistrorsum*.

**Wrongly.** *Sinistre*.

See RIGHT.

A. 641<sup>2</sup>. The intellectual things of Spirits and Angels inflow into the left side of the head or brain . . . In like manner as to the face. 644.

1270. See INFLUX, here.

1276. Evil Spirits are at the Lord's left.

1763<sup>2</sup>. They apply themselves to the left side beneath the elbow; and also to the left earlap.

—<sup>3</sup>. One (of the Spirits of the moon) came to me to the left side beneath the arm.

1773<sup>2</sup>. The heat (of those who had been still more delighted with the Word) went from the loins towards the breast; and thence through the left arm to the hand.

1977. The Angelic Spirits . . . introduced . . . blackish and shining rays, which darted into the left eye . . .

1983. (Punishment) beneath the heel of the left foot.

1992<sup>8</sup>. The Spirits who chided, were perceived at the left side beneath the arm.

2129<sup>2</sup>. The other (sound) inflowed towards the left temple . . .

2605. (These idolaters of the Ancient Church) were in front towards the left . . .

2701<sup>2</sup>. 'The left eye'=the Intellectual.

2751. (Adulterers seen) before the left eye.

3884. The left side of the brain corresponds to rational or intellectual things.

4046. (These Spirits) presented a flaming lumen . . . which first appeared beneath the left side of the chin; afterwards beneath the left eye . . . Afterwards, when I applied my hand to the left side of my . . . head, I felt a pulsation . . .

4050. A little star seemed near the region of the left eye . . . Afterwards, there appeared walls . . . but only at the left side. . . It was a representation of the infundibulum . . .

4326. The involuntary sense . . . afterwards drew itself towards the left side of the face . . . D.3861. 3863, Ex.

—<sup>2</sup>. The left (side of the face, with the left eye, corresponds to) the affection of truth.

4410. The sight of the left eye corresponds to truths, which are of the understanding . . . consequently, the left eye corresponds to the truths of faith . . .

—<sup>e</sup>. For those who are in truth are at the Lord's left.

4656. A Spirit who spoke to me at my left earlap . . . 4657.

[A.4656]<sup>2</sup>. They see and interpret all things sinisterly.

4658. Something sonorous was apperceived penetrating from beneath, near the left side, even to the left ear . . . They were logicians and metaphysicians . . .

4809<sup>o</sup>. 'The he-goats on the left' = separation according to . . . falsities from evil. . . In the other life . . . those who are in falsities from evil (actually appear) at the left. 4882<sup>3</sup>.

4946. Some who had imbued [the idea] that man ought not to care for . . . spiritual things, but only for . . . natural things . . . acted into the left knee . . . and also into the sole of the right foot.

4950. Beneath the left foot, a little to the left, are such as have attributed all things to nature; but still have confessed [a Divine] Being.

5071. The reason those 'on the left' are called 'cursed' . . . is that they had averted themselves from good and truth, and had turned to evil and falsity.

5180. The chief place of (this painful suction) was on the top of the head, and it thence propagated itself towards the region of the left ear, and also towards the region of the left eye; that which was from the eye was from Spirits; that which was towards the ear was from Genii; (both of whom) pertain to the province of the cistern and ducts of the chyle . . .

5380. Those who relate to the kidneys, are at the left side, very closely at the body beneath the elbow. Those who relate to the ureters are towards the left, further away from the body. Those who relate to the bladder are still further away . . . This is one general way towards the Hells.

5390. Those who have been tenacious of revenge, appeared in front towards the left.

5391. The chaste virgins (of the subsidiary kidneys) . . . lie quiet at the left part of the side lower down.

5393. Those who are in the province of the colon extend themselves in front, towards the left, in a curved line, advancing towards Hell.

—<sup>o</sup>. There appeared to me a wall as of plaster with moulded figures, near the left elbow (which represented the better Spirits of the colon and rectum).

5567. A certain one applied himself to my left side. (His character fully des.) D.3485.

5714<sup>2</sup>. (One who had been a great adulterer) inflicted pain on the periosteum, as on the toes of the sole of the left foot . . .

5720<sup>o</sup>. When (that hypocrite) was lifted upwards at the left, a pain invaded the left jaw, and the bone of the left temple, down to the bones of the cheek.

5725. See LUNDATE, here.

6195<sup>o</sup>. Those who had been bound with me . . . as they were separated, appeared to be removed from me towards the left in front.

6267. 'Ephraim . . . towards Israel's left hand' (Gen. xlviii. 13) = the truth of the Intellectual as in the second place . . . 'The left hand' = to be in the second place.

6271. 'He placed his left hand upon the head of Manasseh' (ver. 14) = that he accounted good in the second place.

6348<sup>3</sup>. The Hell (of profaners) is at the front side to the left, at a great distance.

6922<sup>o</sup>. A multitude of Spirits . . . at the back, a little to the left, in the plane of the occiput.

7171<sup>2</sup>. The planet Venus appears to the left, a little behind; the planet Mars, to the left, in front; the planet Jupiter, in like manner to the left, in front, but at a greater distance . . . the moon to the left, at a considerable height; the satellites also to the left, relatively to their own planets. Such is the situation of these planets in the ideas of Spirits and Angels . . . 7247. 7358. 7800.

7359. Spirits (from Mars) applied themselves to my left temple . . . It breathed first on the left temple, and on the left ear above; and the afflatus advanced thence to the left eye . . .

7492<sup>o</sup>. Wrongly explained. 7803<sup>2</sup>.

7604<sup>2</sup>. By wrong applications. 8885<sup>2</sup>.

7803. The Spirits who chastise, apply themselves to the left side . . . 7810.

8149<sup>2</sup>. By wrong interpretations. 9298<sup>2</sup>.

8910<sup>5</sup>. 'The left eye' corresponds to the truth of faith.

9511. By the Lord's left hand is signified the good of spiritual love, which is the good of love towards the neighbour. Hence all things which are on man's . . . left side correspond to spiritual good. III.

9556<sup>o</sup>. By the things on the left side (of the body) are signified the truths which are from goods. (Continued under RIGHT.) 9604<sup>o</sup>. 9736<sup>2</sup>. 9843<sup>o</sup>. 10061. H. 118<sup>o</sup>. W. 127.

9684<sup>2</sup>. The Moon (there) appears at a middle altitude opposite the left eye. H. 118.

10061<sup>4</sup>. In the opposite sense . . . 'the left,' in the Word, = the falsity through which is evil.

10189<sup>2</sup>. At the left (in Heaven) are those who are in the shade of truth, thus who are in the north.

10283<sup>7</sup>. That 'the left' = the truth through which is good. Ref.

10810. The good Spirits were then separated from the evil . . . the evil to the left . . .

H. 141<sup>2</sup>. To the left there, is the north; and this in every turning of their faces and bodies. 151<sup>2</sup>. E. 298.

333. The infants who are of a spiritual genius (appear in Heaven) at the left. —.

534. The way which tended to the left was narrow leading through the west to the south . . . The good were bent to the left, and entered the narrow way which led to Heaven.

J. 61<sup>4</sup>. Some had a millstone around the left arm Ex.

R. 386<sup>o</sup>. The reason there was light when a window was made on the left side . . . was that light inflowing from Heaven on the left side affects the understanding.

933. Truth . . . on the left is what is in obscurity . . . for the north in Heaven, by which is signified truth in obscurity, is on the left.

M. 20<sup>2</sup>. The bridegroom sat down on the left.

23°. The door (of the temple) was behind the pulpit on the left.

D. 1018. On the left side of the head . . . are those who . . . have despised and injured those things which are good, or which pertain to the affections.

1284. The more direful they are, the more they appear towards the left.

1548. Those among them who begin to have wrong thoughts, dissociate themselves . . .

1690. When I held my left hand to the left side of the skull or head, I felt a pulsation . . .

2318. Such is the flux of endeavours and of forces to their centres, everywhere; namely, by spirals from left to right . . .

3202. That in the left foot up to the knee, dwell those who, being natural, correspond to the celestials.

3275°. (To be seen) on the left would be a sign of uses which are not good.

3362. (They said) that (the evil Spirits) are allowed to operate into the right side of the head; but not into the left; and from the right side of the head into the left side of the chest; but by no means into the left side of the head; for so I should be destroyed. 3363, Ex. 3375, Ex.

3495. A Spirit applied himself to my left side . . .

3522°. Cold was perceived near the left side of the head. Ex.

3550°. Those who had been in such principles were elevated through the province of the left foot. 3551.

3612. Such strike a pain into the left side of my head . . . When I did not admit such objections, I felt a pain in the nerves of the left of the neck . . .

3655°. They preside over the left nipple of the breast.

3661. When they are in the persuasion that they are gods (they feel) a delight especially near the left breast . . .

3767. At this day (the Quakers) only feel a commotion at the left side of the belly, and in the left of the arm just above the palms; and at the same time they keep the left side of the face cheerful.

3809. The rest (of the Quaker Spirits) who were in the deep, by their aspiration affected the region of the left ear, and also the left side of the head . . . so that they infused some pain into the left side of [my] head; which signifies their insane scientifics.

3948. I spoke . . . with those who were at the left ear . . .

3951. (Aristotle's deity seen to the left, above.)

4098. One who held herself . . . within the transverse suture at the left side of the head.

4198°. The point of a spear is then vibrated at their left eye . . .

4217. I have felt the tumultuation of the Antediluvians beneath the heel of the left foot.

4218. (The action of the solifidians into the left of the body.)

4227. (The solifidians) are above, around the left side of the brain . . . 4880.

4235°. (The solifidians) are those who hurt the left knee.

4614. Spirits (who) affect with pain the top of the left side of the tongue.

—<sup>2</sup>. They operate into that part of the tongue from which there is a communication from the left ear, upwards into the left side of the head . . . and also to the left eye; and downwards into the left side of the breast, down to some of the toes of the sole of the left foot. (Their character des.)

4641. At the left side in front are very filthy Hells. Des. 4642.

4744. (Wolff) was in the plane of the sole of the left foot.

4936. On the left (in the churches there) are those who are in the truths of faith.

4986. At the left (in the cities there) are those who are in falsity from evil.

5179. I was conveyed by the Lord to the left (to a mountain where is the Conjugal).

5339. There was still with them what is hypocritical, because they affected the left side of my head with a dull pain.

D. Min. 4602. Spirits not evil who ascend within the left side, towards the internal ear . . .

4717°. (The hypocrites of what is honest) appeared on the left side at some height . . .

4734. A Hell on the left in front . . .

E. 152°. By 'the left eye' is signified the understanding of truth. Refs. 313°.

386°. 'The left hand' = truth from good.

600°. By 'the left' are signified all things of truth from good.

—<sup>3</sup>. At an Angel's left is the north; from (which) it is that . . . the left = truth in shade; or, what is the same . . . the left = spiritual truth, which is truth in shade; thus also . . . the left = truth from good. Such things are signified by all . . . the left parts of the body and also of the head . . . Ill. 768°. 984°. 1120°.

— 'Let not thy left hand know . . . ' (Matt. vi. 3) . . . By 'the left hand' is here meant to know and act without good. Ex.

—<sup>8</sup>. By 'the left' is signified truth; and, in the opposite sense, falsity.

—<sup>20</sup>. The prophet Ezekiel was commanded to 'lie upon his left side' (Ezek. iv. 4). For . . . by 'the left side' is signified the doctrine of truth from good; and man is purified from iniquities by means of truths from good.

1168°. From left to right, which is contrary to order.

J. (Post.) 251. (The Jews) now dwell there at the left.

273. In the suburbs (of London) at the left, dwell many of their learned, and Newton with them. They descend thither by a declivity.

D. Wis. iii. 4. The left side (of this primitive brain) is the receptacle of wisdom.

**Leg. Crus.**

See under THIGH.



A. 2826<sup>10</sup>. 'The legs of a man' (Ps.cxlvi.10)=Own power of doing good.

3869<sup>10</sup>. 'To rescue two legs' (Amos iii.12)=the will of good.

7859. 'His head upon his legs . . .' (Ex.xii.9)=from the inmost to the external . . . 'The legs'=the exteriors; for, relatively to the head, the legs are lower things . . .

—<sup>2</sup>. The command to roast the head upon the legs . . . represented that the interiors and the exteriors must be conjoined . . .

9653. 'For the two shanks of the Habitation towards the sea' (Ex.xxvi.22)=conjunction with Heaven where good is in obscurity. . . 'Shanks'=the boundaries where good verges into obscurity. 9655. 9658.

10030. By 'the legs' (of the statue) is signified the fourth state of the Church.

10048. Ordination is described by the intestines and legs being put upon the segments and upon the head (Ex.xxix.17); and by 'the intestines' are signified the lowest things, which are called external sensuous things; by 'the legs,' the things proximately higher, which are called natural . . . 10050.

10050. The reason 'the legs'=the exteriors which are of the natural man, is that the feet are meant at the same time; for the legs of beasts are four, and they cohere with the feet, (which)=the Natural or External of man.

—<sup>2</sup>. The like is signified by 'legs' in Amos iii.12; (where) 'legs'=the external of the Church, which also is of the natural man. . . By 'the legs,' where the statue of Nebuchadnezzar is treated of. . . is signified the truth of faith in the external or natural man, which also is 'iron.' The reason 'the legs' are here distinguished from 'the feet,' is that legs are differently circumstanced with man from what they are with beasts.

E. 163<sup>3</sup>. 'The legs' (Amos iii.12)=the goods which are in the natural man.

176<sup>2</sup>. By 'the legs' which were 'of iron,' is meant the fourth state of the Church, when there was no longer natural good, but only truth. (Compare 411<sup>4</sup>.)

543<sup>15</sup>. The reason they were allowed to eat locusts, because of their having legs above their feet to leap with' (Lev.xi.21) is because 'legs'=natural good conjoined with spiritual good; and 'feet,' natural truth from this good; and all the truth which is from good ought to be appropriated to and conjoined with man; but not the truth which is not from good; for this truth is conjoined with some evil; and therefore it is said that 'the winged-avis-creeping thing which goes upon four, and which has not legs above its feet' was 'an abomination' (ver.23). —.

**Legband.** *Periscelis.* Coro.43.

**Legion.** *Legio.*

B. 52<sup>2</sup>. You could not be protected by legions of Angels.

D. 2020<sup>6</sup>. Who can rule them, being as they are, legions of legions?

4683. He saw distinct legions.

E. 430<sup>16</sup>. By 'twelve legions of Angels' (Matt.xxvi.53) is meant the universal Heaven.

**Leguminous plant.** *Legumen.*

A. 7484. (In Mars) they eat . . . also [pulse. (Also in Saturn. 8956.) (Also in the Second Earth. 10161.) (And in the Sixth Earth. 10835.)

T. 351<sup>4</sup>. Every tree, shrub, hush, and leguminous plant . . .

**Legislator.** See LAWGIVER.

**Legitimate.** See LAWFUL.

**Lehabim.** *Lehabim.* A.1194. 1195.

**Leibnitz.** *Leibnitzius.*

P. 289<sup>2</sup>. (An experience of Leibnitz there, des.)

I. 17<sup>2</sup>. The monads of Leibnitz . . .

19. See ARISTOTLE, here.

T. 335<sup>6</sup>. I saw near me Leibnitz and Wolff, who paid close attention to the reasons advanced by the angelic Spirit. Leibnitz then came forward and expressed his concurrence; but Wolff went away, both denying and affirming; for he did not excel in interior judgment as did Leibnitz.

J. (Post.) 262. On Leibnitz and Wolff. Gen.art.

263. Concerning a simple substance, Leibnitz said . . .

264. Concerning pre-established harmony, Leibnitz said . . .

**Leisure, To be at.** *Vacare.*

See also under EMPTY=*vacuus.*

A. 3951<sup>2</sup>. In order to be at leisure [to think] of Heaven.

**Lejel.** *Lejel.* D.4488. D.Min.4563. 4564. 4654. 4718.

**Lend.** See under INTEREST.

**Lend.** *Commodare.*

A. 7969<sup>6</sup>. 'They lent unto them' (Ex.xii.36)=that they were transferred.

9174. 'To ask a loan' (Ex.xxii.14)=truth from another stock. Ex.

9176. The truths which have with them their own good, are meant by 'the things lent . . .'

9210<sup>4</sup>. To lend truths, or instruct, for the sake of gain. Sig.

**Lend.** *Mutuo dare.*

A. 9049<sup>6</sup>. 'To lend'=to instruct.

9174<sup>3</sup>. 'To lend'=to instruct from the affection of charity. Ill.

—<sup>4</sup>. 'To lend' (Luke vi.34)=to do good from the affection of charity, thus to communicate the goods of Heaven, and also the goods of the world; but the latter for the sake of the former as the end.

9209. 'To lend' (Ex.xxii.25)=from the affection of charity to communicate the goods of Heaven; thus to instruct.

9213<sup>4</sup>. 'To lend' (Deut.xxiv.10)=the communication of truth.

E. 559'. 'He shall lend to thee, and thou shalt not lend to him' (Deut.xxviii.44)=that he shall teach thee truths, but thou shalt not teach him.

695'. 'To lend' (Luke vi.35)=to communicate the goods and truths of doctrine from the Word.

**Length.** *Longitudo.*

**Long.** *Longus.*

A. 650. That 'the length'=the holiness of these things . . . cannot be so well confirmed from the Word, because everything is predicated according to the subject treated of; as, for instance, 'length,' in application to time,=what is perpetual and eternal; as 'length of days;' but in application to space, it=what is holy . . .

788°. As a tall man. 1126. D.4072.

1613. 'According to its length, and according to its breadth' (Gen.xiii.17)=what is celestial and spiritual; or, what is the same, good and truth.

— The Celestial, or good, being primary, is compared to length; and the Spiritual, or truth, being secondary, is compared to breadth. Ill.

3527°. For length, and the things which are of length, are predicated of good.

4482. (Therefore) lengths, breadths, and heights, which are measurements of space,=such things as are of state; length=what is holy; height, what is good; and breadth, what is true. Refs. —°e.

8898°. That 'length' is said of good. Refs.

9487. 'Two cubits and a half its length' (Ex.xxv.10)=all as to good.

—<sup>2</sup>. That 'length,' in the Word, = good; and 'breadth,' truth. Ex.

— The measuring of the New Jerusalem as to 'length'=the quality of good; and as to 'breadth,' the quality of truth.

9529. 'Two cubits its length' (ver.23)=all as to conjunction with good.

9600. 'The length of one curtain eight and twenty in cubit' (Ex.xxvi.2)=what is holy of truth from good. 'Length'=good.

9617. 'The length of one curtain thirty in cubit' (ver.8)=what is full of truth from good. 'Length'=good.

9636. 'Ten cubits the length of a board' (ver.16)=that this good is all in all. . . 'Length'=good; here, the supporting good, which is the good of merit . . .

9716. 'Five cubits the length, and five cubits the breadth' (Ex.xxvii.1)=equally from good and from truth.

9745. 'A hundred in cubit the length' (ver.9)=full with good from the Lord. Ex.

9750. 'Length'=good. 9751. 9862. 10179. E.6274. 675<sup>15</sup>.

9771. 'The length of the court a hundred in cubit' (ver.18)=the good of that Heaven to the full.

10179. The reason 'length'=good, is that these things are reckoned from the east to the west; and by the east and west is signified good from one terminus to the other.

10181<sup>2</sup>. See DEGREE, here.

H. 168°. Times seem long to those who are sad . . . E.1219<sup>4</sup>.

197°. I will state what is signified in the Word by 'length,' 'breadth,' and 'height.' In the world, that is called long and broad which is long and broad as to space; in like manner what is high; but in Heaven, where they do not think from space, by length is meant a state of good; by breadth, a state of truth; and by height, the differences in them according to degrees . . . because long, in Heaven, is from east to west; and there are those who are in the good of love: and broad, in Heaven, is from south to north; and there are those who are in truth from good: and high, in Heaven, is both according to degrees. Hence it is, that in the Word, by 'length,' 'breadth,' and 'height,' such things are signified. Ill. R.861<sup>2</sup>.

—<sup>3</sup>. 'The length' of the New Jerusalem=its good of love; its 'breadth,' the truth from that good; and its 'height,' the good and truth as to degrees.

N. 1°. 'Length'=good and its extension; and 'breadth'=truth and its extension. Refs.

W. 71. In all the objects of (natural) sight there is figure derived from what is long, broad, and high . . .

—<sup>2</sup>. But the thought of an Angel has nothing in common with the figure . . . which derives anything from what is long, broad, and high of space; but from the state of a thing from the state of the life. Hence, instead of what is long of space, he thinks of the good of a thing from the good of life; instead of what is broad of space, of the truth of a thing from the truth of life; and instead of height, of the degrees of these. Thus he thinks from correspondence . . . from which correspondence it is that 'length,' in the Word,=the good of a thing; 'breadth,' the truth of a thing; and 'height,' the degrees of these.

R. 906. 'Its length is as great as its breadth' (Rev.xxi.16)=that the good and truth in that Church make one, as do essence and form. By 'the length' of the city Jerusalem, is signified the good of the Church; and by its 'breadth' is signified the truth of the Church. Ex.

907. 'The length, and the breadth, and the height of it were equal' (id.)=that all things of it were from the good of love. . . For by 'length' is signified the good of love . . . and this precedes, the others being 'equal' to it.

E. 600<sup>12</sup>. 'Long'=extension.

629<sup>4</sup>. 'Length'=the good of the Church.

—<sup>6</sup>. 'Length'=its good of love.

654<sup>20</sup>. They are called 'men of length' (Is.xlv.14) from good; for 'length'=good and its quality.

**Lentil.** *Lens.*

A. 3332. 'Pulse of lentils' (Gen.xxv.34)=the good of doctrinal things. . . 'Lentils'=the good of them. 3941<sup>5</sup>.

**Leopard.** *Pardus, Leopardus.*

A. 430. 'The leopard' (Is.xi.6)=the opposite (to the second degree of innocence). (=the genuine truth of the Church falsified. R.572°. E.314<sup>2</sup>.

[A.] 3540. As these truths and goods are from evil, they are compared to . . . 'the leopard,' and 'its spots' (Jer.xiii.23).

6441<sup>e</sup>. Mentioned.

R. 572. 'The beast I saw was like a leopard' (Rev. xiii.2)=a heresy destructive of the Church, because from the truths of the Word falsified. . . By 'a leopard' is signified the affection or cupidity of falsifying the truths of the Word; and, as it is a ferocious beast, and slaughters harmless animals, it signifies also a heresy destructive of the Church. The reason the falsified truths of the Word are signified by 'a leopard,' is from its black and white spots; and by the black spots are signified falsities, and by the white among them, truth. Hence, as it is a ferocious and fierce beast, by it are signified the truths of the Word falsified, and thus destroyed. III.

574. That 'the leopard,' 'bear,' and 'lion'=such things, may be evident from the like beasts seen by Daniel (vii.3-7). By these four beasts are described the successive states of the Church . . . The third state of it is described by 'the leopard,' by which is signified the Word falsified as to its truths; by 'the four wings, like those of birds, upon its back,' are signified confirmations of falsity . . .

M. 44<sup>t</sup>. Before the eyes of the Angels they appear with feet like those of calves, or leopards.

78<sup>2</sup>. Bears were seen on the left, and leopards on the right, (which) were men who guard those inhabitants of the north, and who rush at all who are spiritual. Those who . . . confirm falsities thence, appear afar as leopards.

79<sup>2</sup>. We saw dragons and leopards, such as are described in Rev.xiii.2. . . Their falsities, and depraved inclinations towards the things which are of worship, are represented by the dragons and leopards.

231<sup>5</sup>. They appeared . . . like graven images of stone clothed with leopard's skins. T.185<sup>2</sup>.

T. 13<sup>e</sup>. They become . . . leopards as to deceit.

324<sup>e</sup>. Such are described in the Word by 'leopards.'

381<sup>e</sup>. They appear as to their eyes like leopards.

569<sup>4</sup>. A devil who appeared from afar like a leopard . . .

E. 355<sup>24</sup>. Their cupidity of perverting truths and destroying them through reasonings from falsities entirely remote from truths, is signified by, 'his horses are swifter than leopards' (Hab.i.8).

780. 'The beast I saw was like a leopard'=reasonings which disagree but which still appear to cohere. . . 'A leopard'=things which disagree, and which yet appear as true. The reason such things are signified by 'a leopard,' is that a leopard has its skin marked off and variegated with spots, from which variegation it appears not unbeautiful; but as it is a fierce and insidious animal, and above all others swift in seizing its prey; and as those also are such who are skilled in reasoning expertly to confirm the dogma concerning the separation of faith from good works, by means of reasonings from the natural man, which, notwithstanding its disagree-

ment with truths, they thereby make to appear as if it cohered with them—therefore as to its body this beast appeared like a leopard. Examps. —<sup>5</sup>, III.

—<sup>5</sup>. 'Or the leopard his spots'=that neither can the falsity of evil change; 'the leopard,' here,=the falsity of evil; for it=truth falsified by means of reasonings; and 'spots'=things falsified.

—<sup>6</sup>. 'The leopard' (Is.xi.)=the falsity which is opposite to charity; and which, by means of reasonings in favour of faith, endeavours to destroy charity.

—<sup>7</sup>. 'The leopard is awake against their cities' (Jer.v.6)=reasonings from the falsities of evil against the truths of doctrine.

—<sup>8</sup>. 'Whose horses are swifter than leopards'=the cupidity of seducing by means of reasonings, and the consequent expertness in seducing. . . Reasonings from the natural man are signified by . . . 'leopards.'

—<sup>9</sup>. 'The leopard,' in Dan.vii., also=reasonings which disagree, but which still appear as if they cohere.

—<sup>10</sup>. 'As a leopard upon the way will I observe' (Hos.xiii.7)=the falsification of truth by means of reasonings from the natural man. By 'a leopard' is signified falsification by means of reasonings. . . This is so said concerning the Lord . . . from the appearance of truth . . . for it is the man himself who falsifies truth by means of reasonings, when he is elated at heart.

1200<sup>2</sup>. (The leopard included among animals of an intermediate character, which appear in the World of Spirits.)

Docu. 302. I. Those [Spirits] who are like leopards, smell those who are crafty.

## Leprosy. *Lepra.*

### Leptrous, Leper. *Leptrosus.*

A. 3301<sup>6</sup>. That in leprosy the colours of the hair and beard were to be observed; as white, reddish, yellow, black; and also in the garments; and that he who was cleansed from leprosy was to shave off all the hair of his head, beard, and eyebrows (Lev.xiii.1-end; xiv.8,9) signified falsities unclean from what is profane, which is 'leprosy' in the internal sense.

6959<sup>3</sup>. As 'leprosy'=the profanation of truth . . .

6963. 'His hands as leptrous as snow' (Ex.iv.6)=the profanation of truth. 'Hands'= . . . truth; and 'leptrous'=profanation; in special, the profanation of truth.

— The reason 'leprosy' is so much treated of, is . . . that it signified the profanation of truth . . . and because the Jews and Israelites could profane truth more than others . . .

—<sup>3</sup>. That 'leprosy'=the profanation of truth, is evident from the statutes concerning leprosy in Lev.xiii. In this description there is contained in the internal sense every quality of the profanation of truth. Enum. But as the things described by 'leprosy' are profane, it is not allowable to explain them particularly . . .

—<sup>4</sup>. 'One who is leptrous from the head to the heel' (Lev.xiii.12-14) means one who knows internal truths, but does not acknowledge them . . . He is not interiorly in profanation, but exteriorly, which is removed; and therefore he is 'clean.' But if he knows the truths of faith, and believes them, and yet lives contrary to them,

he is in profanation interiorly; and so is he who has believed, and afterwards denies; and therefore it is said that 'in the day in which living flesh has appeared in him he shall be unclean' . . .

7524<sup>3</sup>. The sores of the leprosy . . . mentioned in Lev.xiii., are also such (falsities); for 'leprosy'=the profanation of truth.

9014<sup>5</sup>. 'He who is leprous' (2 Sam.iii.29)=the profanation of the truth of faith.

9209<sup>4</sup>. 'The lepers are cleansed' (Luke vii.22) . . . 'The lepers'=those who are unclean, and who still long to be cleansed.

9468<sup>9</sup>. For 'leprosy'=truth profaned, thus falsified.

R. 678<sup>o</sup>. As the Jewish nation was in the profanation of the Word, and this is signified by 'leprosy,' they had leprosy not only in their flesh, but also in their garments, houses, and vessels; and the kinds of profanation are signified by the various evils of the leprosy. Enum. E.962<sup>10</sup>.

M. 264. The face (of the devil) was leprous from his forehead to his chin; and also both his hands.

T. 148<sup>2</sup>. She infects them with her leprosy.

Ad. 3/5553. Leprosy treated of, and Ex. 5555. 5559. 5560. 5565. 5600. 5605. 5616. 5621. 5640.

E. 475<sup>18</sup>. By 'Naaman the leper' was represented those who falsify . . . For 'leprosy'=falsifications. (The curing of his leprosy fully Ex.)

600<sup>19</sup>. As by 'leprosy' is signified good consumed through falsities, the method of the restoration of this evil by Divine means is described by the process of the cleansing of the leprosy . . . in Lev.xiv.14-28 . . .

962<sup>10</sup>. As by 'leprosy' is signified the profanation of truth, and the profanation of truth is various—being light and grievous, interior and exterior, and being according to the quality of the profaned truth—its effects are various, which are signified by the appearances in the leprosy. Enum.

**Lernean.** *Lernaesus.* Coro.38<sup>e</sup>.

**Let down.** *Demittere.*

A. 3091. 'To let down' (Gen.xxiv.18)=submission.

6854. It is said of the Lord that He lets Himself down, when He comes to Judgment. Sig.

8606. 'When he let down his hand' (Ex.xvii.11)=when the faith with them was looking downwards . . .

W. 348. Goods and truths let down through the Heavens . . . P.288.

P. 79<sup>3</sup>. They were let down from Heaven, and were let into their evils.

M. 43<sup>o</sup>. The Angel let down the parchment.

534<sup>e</sup>. The book shall be let down by us from Heaven . . .

E. 315<sup>13</sup>. Occurs. 537<sup>16</sup>.

**Let go.** See SEND AWAY—*dimittere.*

**Let in, To.** *Immittere.*

**Letting in, A.** *Immissio.*

A. 5696<sup>o</sup>. When he who is being regenerated is let into his evils . . . 6724<sup>2</sup>.

8663. 'He bowed himself'=a letting in, or immision. 8666<sup>o</sup>.

10286. By light let in from Heaven.

H. 348. They introduce Divine truths immediately into the life. —.

482<sup>2</sup>. For all are let into their own loves . . .

491<sup>o</sup>. They are taken out of these caverns, and sent into them, by turns.

502. He is let into the state of his interiors. 504. —<sup>e</sup>. 531<sup>2</sup>. —<sup>o</sup>. 551<sup>2</sup>.

551<sup>o</sup>. Vastation is nothing else than a letting into the internals . . .

553<sup>4</sup>. As soon as any light of Heaven is let in . . .

558<sup>2</sup>. Man is let into his proprium, whenever . . .

— Skilled in the art of letting upright Spirits into their proprium . . . by this—that they let them into thoughts about themselves.

J. 50<sup>e</sup>. No one can be withdrawn from his religiosity unless he is first let into it.

P. 164<sup>5</sup>. Every man is from infancy inserted into this divine man.

221. That man is not interiorly let into truths . . . and goods . . . except in so far as he can be kept in them . . . Gen.art. 232. E.1158<sup>2</sup>.

222. That a man can be let into the wisdom of spiritual things, and also into the love of them, and still not be reformed. Gen.art.

M. 48a<sup>2</sup>. To this end he is let into his external and into his internal by turns . . .

T. 614. He was let into his Own sins . . .

E. 503<sup>4</sup>. 'A sending of angels of evil' (Ps.lxxviii.49)=the falsity of evil from Hell.

**Lethargy.** *Lethargia.* T.497. 509. 619<sup>3</sup>.

**Lethargy.** *Veternus.* M.207<sup>3</sup>.

**Lethean.** *Lethaeus.* D.1773.

**Letter.** *Litera.*

**Letter, Little.** *Literula.*

See HEBREW LETTERS, under HEBREW LANGUAGE.

See also A, B, E, H, I, N, O, U, Y; and also under EPISTLE, SENSE OF LETTER, SYLLABLE, and WRITE.

A. 1870<sup>2</sup>. Inspired as to each of the little letters . . .

9280<sup>o</sup>. Holiness inflows . . . into the literal sense, and into the letter itself.

S. 3. The holiness of the Word . . . in some places is in the letters themselves.

71. The spiritual style consists of mere letters, each of which involves a meaning; and there are points over the letters, which exalt the meaning. The letters with the Angels of the Spiritual Kingdom are like the printed letters in our world; and the letters with the Angels of the Celestial Kingdom—each of which also involves a complete meaning—are like the old Hebrew letters . . . W.295.

P. 230. (In the spiritual language) each **letter** in the alphabet means one thing; and a number of **letters** joined together into one word . . . involve the entire state of the thing. R.29°. —. T.19°.

R. 38°. As, in the Spiritual World . . . each **letter** means a thing, David wrote Ps. cxix. in order, according to the **letters** of the alphabet. . . Something like this appears in Ps.cxi.

T. 241. The **letters** with the Angels of the Celestial Kingdom, with some, are like the Arabic **letters**; with some are like the old Hebrew **letters**; but they are inflected above and within, with signatures above, between, and within. Each of these, also, involves a complete meaning.

508°. As the paper was written with rounded-*circularis*-**letters**, such as are in that Heaven, I . . . begged that they would explain (it).

D. 3503°. They do not remain in the **letter**; but in the interior sense of the **letter**.

5561. In the Spiritual Heaven, the writing is in . . . Roman **letters** . . . 5579.

5562. But in the Celestial Heaven . . . the **letters** are . . . almost like the Hebrew **letters**; and there they see in each of the syllables, little horns, and apexes, many things which they signify.

5563. They write **letters**, and send them to others.

5621. (Thus) the Word is Divine in the syllables and **letters** also . . . (Hence) the Jews were driven to count the **letters**; and they have believed that there are arcana in the several **letters**; although they did not know how.

5951. See ENGLAND, here.

5965. In Heaven . . . the **letters** of the words are sometimes written by curvatures, which also contain arcana . . .

D. Min. 4811. **Letters** printed with type seen there.

4812. They have both written, and as it were printed, **letters**. . . But I did not understand the language . . .

E. 260°. If the Word were spiritual in the **letter** also, there would be no basis for it, and it would be like a house without a foundation.

828°. (The Angels of the Third Heaven) do not write by means of **letters**, as do the other Angels; but by means of curvatures and inflections which contain arcana . . .

1070°. The Word in the **letter**, which is with us, is Divine truth in ultimates.

Ath. 112°. Hence the Word in the **letter** is most holy . . . and strength itself is there.

J. (Post) 261. The Word in the (old Hebrew) **letter** has more immediate communication with Heaven.

324. Spirits and Angels . . . write by means of **letters** and characters; but the writing is quite different from that in the world, except the **letters** and some of the points . . .

—e. They write the meanings of words by means of alphabetical **letters**, each of which signifies a thing . . .

De Verbo 37. As to the **letters**, the writing of the

spiritual Angels is like the writing of men in the world; but each **letter** signifies a thing; so that if you were to see it when in a natural state you would say that it is mere **letters**. But in the highest Heaven the writings are not the same as to the **letters**; they have **letters** written by means of various curvatures, not unlike the **letters** of the Hebrew language, but everywhere inflected, and not merely linear . . . Each **letter** involves a thing, the perception of which they have from affection, and not from thought.

144. The writing of the spiritual Word is from **letters** which are like the printed **letters** in our world; but each **letter** makes a meaning; and therefore if you were to see that writing, you would not understand a single word; for **letter** is placed next to **letter** in a continuous series, with little lines and points above and below; for it is according to the spiritual speech . . .

—2. But the writing of the celestial Word is from **letters** unknown in the world. They are indeed alphabetical **letters**; but each [is formed] from inflected lines, with little horns above and below; and there are jots or points in the **letters**, and also below and above them. It was said that such was the writing with the Most Ancients in this Earth . . .

22. In very many places it is better for man to understand the Word according to the **letter**. Exam. and Ex.

24. See WORD, here.

263. (In order to express 'horses harnessed to a chariot,' the spiritual Angels) write only 'l'; and this **letter** expresses it. . . They also write 'the understanding of doctrine' by means of 'l'; but they are then in higher thought; from which it was evident that there are correspondences in the words of their language.

D. Wis. vii. 5°. Although as to the **letters** the writing of the Angels is like the writings of the men of the world. It cannot be understood by any man of the world; [because] every consonant **letter** therein is one meaning; and every vowel **letter** is an affection. The vowel **letters** are not written, but are pointed.

**Letter** (of the Word). See SENSE of LETTER; and also under LETTER.

**Level, To.** *Applanare.* T.73°.

**Levi.** *Levi.*

See LEVITE.

A. 342. 'Levi'=charity; and therefore the tribe of **Levi** received the priesthood, and represented 'the shepherd of the flock.'

352. (Hence) the tribe of **Levi**—who in the internal sense=love—was accepted in place of all the first-horn, and was made the priesthood (Num.ii.40-46; viii.14-20).

1038°. 'Levi,' in the supreme sense, = the Lord; and thence the man who has love and charity; and therefore 'the covenant of lives and of peace with **Levi**' (Mal. ii.4,5)=[that] in love and charity. 1286°. 2826°.

3325°. As 'the first-horn' represented the Lord; and those who are the Lord's are so from love to Him, therefore the tribe of **Levi** was accepted in place of all the first-horn; and this because **Levi** represented the Lord

as to love. 'Levi' also=love; for Levi means adhesion and conjunction . . .

3759<sup>e</sup>. These four degrees are signified by . . . Reuben, Simeon, Levi, and Judah.

3858<sup>11</sup>. The tribe of Levi=love . . . Hence the rod of Levi only blossomed (Num.xvii.)

3861<sup>e</sup>. Levi was so called from 'adhering.' 3875<sup>e</sup>. R.357.

3862<sup>2</sup>. By 'Levi' is signified spiritual love, or charity. —. The progression is thence . . . to charity, which is 'Levi' . . .

3869<sup>2</sup>. Faith in the will, when it becomes charity, is 'Levi.'

3870<sup>2</sup>. 'Levi' (here)=an affection contrary to charity.

3875<sup>e</sup>. Those who are in spiritual love are called 'sons of Levi' (Mal.iii.3).

—. That, in the supreme sense, the Lord is 'Levi,' from His Divine love and mercy towards those who are in spiritual love (is evident from) Mal.ii.4-9.

—. And as the Divine love or mercy of the Lord is meant, in the supreme sense, by 'Levi;' and, in the internal sense, spiritual love; therefore the tribe of Levi was made the priesthood . . .

—<sup>5</sup>. This mutual love, or charity towards the neighbour, is what is meant by spiritual love, and is what is signified by 'Levi.'

3877. 'She called his name Levi' (Gen.xxix.34)=its quality. . . This quality is what is signified by 'Levi,' and also by the tribe named from him; and it is this third universal of the Church, or the third universal when man is being regenerated . . . and it is charity. Ex.

4497. 'Simeon and Levi' (Gen.xxxiv.25)=faith and love. . . 'Levi'=spiritual love, or charity. In the genuine sense, these things are signified by Simeon and Levi, and also by the tribes named from Simeon and Levi; but, in the opposite sense, falsity and evil. . . Relatively to the Jewish nation . . . Simeon and Levi represent these, (in that) they killed Hamor, Shechem, and the men of the city . . . Simeon and Levi did this in order that it might be represented that the truth of faith and the good of charity had become falsity and evil. . . 4499. 4502<sup>2</sup>. —<sup>3</sup>, Ex.

4515. 'To Simeon and Levi' (ver.30)=what is representative of spiritual and celestial things. . . 'Levi'=love; but, in the opposite sense, evil; here, therefore, what is representative of . . . celestial things. Ex.

4606. See JUDAH, here.

—. In the supreme sense, 'Levi'=love and mercy; in the internal sense, charity or spiritual love; and, in the external sense, conjunction. Refs.

5622<sup>3</sup>. (The blossoming of the almonds) was a sign that the tribe of Levi had been chosen for the priesthood, because by it was signified charity, which is the essential of the Spiritual Church.

6024. 'The sons of Levi, Gershon, Kohath, and Merari' (Gen.xlvi.11)=spiritual love, and its doctrinal things in general. 7230<sup>2</sup>.

6352. 'Simeon and Levi are brethren' (Gen.xlix.5)=faith in the will, and charity; here, what is contrary, because [they=] faith separated from charity. Ex.

—<sup>e</sup>. Therefore, by 'Levi' is represented evil in act; for this is opposite to charity.

6716. 'There went a man of the house of Levi' (Ex.ii.1)=the origin of truth from good. . . 'Levi' represents good; for, in the supreme sense, 'Levi' represents the Divine love; and, in the internal sense, spiritual love; and, as he represents love, he represents good; for all good is of love.

6717. 'And took a daughter of Levi' (id.)=conjunction with good. Ex.

7184. Afterwards (in Ex.vi.) there is described the Lord's Spiritual Kingdom as to faith and as to charity . . . Levi and his families represent the things which are of charity.

7230<sup>2</sup>. 'These are the families of Levi according to their births' (Ex.vi.19)=that these things are goods and truths from charity.

7231. The reason why Reuben, Simeon, and Levi, and their sons, are here mentioned, and not the rest of the fathers of the tribes with their sons. Ex.

—<sup>2</sup>. Finally, in the (new) will (of the man of the Spiritual Church) there is apperceived the affection of charity; so that he wills to do what is good, not, as before, from faith, but from charity towards the neighbour . . . It is this charity with its affection which is represented by Levi.

8093<sup>2</sup>. Faith separated from charity is described by . . . Simeon and Levi, in that they killed Hamor . . . and were therefore cursed by their father.

8159<sup>2</sup>. 'The sons of Levi' (Mal.iii.)=those who are of the Spiritual Church; for by 'Levi' is signified charity, or spiritual good. 9293<sup>2</sup>.

10484<sup>2</sup>. 'The sons of Levi,' who congregated to Moses, (Ex.xxxii.26)=those who are in truths from good, (which is the same as being in charity). 10485. 10491.

R. 177. 'Levi'=truth in act, which is the good of life; and therefore the priesthood was given to his posterity.

356. By Reuben, Simeon, and Levi . . . are signified truth in the understanding, or faith; truth in the will, or charity; and truth in act, or good work; the like as by Peter, James, and John.

357. 'From the tribe of Levi were sealed twelve thousand' (Rev.vii.7)=the affection of truth from good from which is intelligence with those who will be of the Lord's New Heaven and New Church. By 'Levi,' in the supreme sense, is signified love and mercy; in the spiritual sense, charity in act, which is the good of life; and, in the natural sense, consociation and conjunction; for he was so called from 'to adhere,' by which . . . is signified conjunction through love. But here, by 'Levi' is signified the love or affection of truth, and the derivative intelligence; because he follows Simeon, and is the middle one in this series. As Levi represented these things, that tribe was made the priesthood. Ill. That the tribe of Levi=the love of truth, which is the very love from which the Church is the Church, and the derivative intelligence. Ill.

—<sup>e</sup>. 'To purify the sons of Levi'=to purify those who are in the affection of truth. As this affection

blossoms from intelligence, the rod of **Levi**, upon which was written the name of Aaron, blossomed with almonds (Num. xvii. 1-11).

D. 5987. See **ESPALIER**, here.

E. 229<sup>4</sup>. The tribe of **Levi** was the first of the tribes, because **Levi** represented the good of charity; and therefore this tribe was made the priesthood, (which) is the first of the Church. Refs.

242<sup>9</sup>. 'The sons of **Levi**'=all who are in the good of charity, and thence in the truths of faith. . .

340<sup>6</sup>. As the sons of **Levi** were set over Divine worship, and all Divine worship takes place from spiritual good and from the truths thence, it is said that 'Jehovah chose them to minister to Him, and to bless in the name of Jehovah' (Deut. x. 8; xxi. 5) . . .

365<sup>25</sup>. '**Levi**'=all who are in the good of charity towards the neighbour; and, in the supreme sense, the Lord Himself, because this good is from Him; here, (Mal. ii.) the Lord Himself. Refs.

438. The obedience of faith is signified by . . . (the tribes of) Simeon, **Levi**, and Issachar.

443. The tribes of Simeon, **Levi**, and Issachar, who . . . constitute the third class of the sealed,=those who are in the First Heaven . . . Ex.

—<sup>6</sup>. 'Simeon and **Levi** are brethren'=faith separated from charity.

—<sup>7</sup>. The reason his first three sons, Reuben, Simeon, and **Levi**, were rejected and condemned by their father Israel, is that in that prophecy it treats of the instauration of the Church . . . and by '**Levi**' is there signified no good of charity . . . Ex.

444. 'From the tribe of **Levi** were sealed twelve thousand'=good works . . . because charity consists in the performance of goods. Ex.

—<sup>3</sup>. The reason the priesthood was given to the tribe of **Levi**, was that it represented love and charity . . .

—<sup>4</sup>. As the tribe of **Levi** represented charity in act, thus the goods of charity . . .

— . As the good of charity must be in all things of the Church . . . and because the affection itself of good and truth . . . gives to understand, and instructs all, the tribe of **Levi** was not only made the priesthood, but there was also no inheritance given to it . . . (Num. xxxv. ; Jos. xxi.).

—<sup>5</sup>. 'The sons of **Levi**' (Deut. xxi. 5)=the affection of good and truth, which is charity.

—<sup>6</sup>. That the tribe of **Levi**=the goods of charity, which are good works. Ill.

—<sup>8</sup>. 'The sons of **Levi**' (Mal. iii.)=all who are in the good of charity, and thence in the good of faith. Ex.

—<sup>9</sup>. By '**Levi**' (Deut. xxxiii. 8-12) is meant the affection of spiritual truth. Ex.

—<sup>11</sup>. That '**Levi**'=love and charity. Ill.

— . '**Levi**' means 'adhesion;' and 'adhesion'=conjunction through spiritual love.

— . The three sons of Leah, born in order—Reuben, Simeon, and **Levi**,=the first and primary essentials of the Church in their series; namely, truth in the understanding, truth in the will, and truth in act; in like manner as the Lord's three disciples . . .

—<sup>12</sup>. That '**Levi**,' in the supreme sense,=the Lord

as to love and mercy, is evident from . . . Mal. ii. By '**Levi**,' here, in the supreme sense, is meant the Lord as to the Divine Human. Ex. . . And therefore by 'the covenant of **Levi**' is meant conjunction with the Lord through love and charity. 696<sup>16</sup>. 701<sup>9</sup>.

—<sup>13</sup>. '**Levi**,' and his tribe, in the opposite sense,=the evil of falsity, which is opposite to the good of charity; and also life without charity, consequently, no charity towards the neighbour. Ill.

494<sup>6</sup>. 'The sons of **Levi**' (Deut. xxxiii.)=those who are in the truths of spiritual good.

555<sup>10</sup>. '**Levi**' (Zech. xii. 13)=the good of charity.

701<sup>9</sup>. For the Lord is meant by '**Levi**,' as He is by 'David;' but by '**Levi**,' as to the Divine good, which is the Lord's priestly [office]. Ex.

## Leviathan. *Leviathan*.

A. 7293<sup>2</sup>. As 'whales'=scientifics which pervert the truths of faith, they=reasonings from fallacies, whence come falsities . . . Like things are signified by '*leviathan*' in Is. xxvii. 1; and in Ps. lxxiv. 14. In a good sense, '*leviathan*'=reason from truths (Job xl. 25-32; xli. 1-26). Reason from truths is the opposite to reasonings from falsities. 9755<sup>4</sup>.

10416<sup>6</sup>. '*Leviathan*'=the Scientific in general.

B. 93<sup>6</sup>. I said, You are also *leviathans* . . . the crooked *leviathans* . . . and the longish *leviathans* . . . T. 182<sup>6</sup>.

T. 74<sup>2</sup>. I said . . . Open that faith, and you will see . . . *leviathan* . . .

E. 275<sup>3</sup>. '*Leviathan* the longish serpent' (Is. xxvii. 1)=those who reject all things which they do not see with their eyes; thus the merely sensuous, who are devoid of faith because they do not comprehend. '*Leviathan* the crooked serpent' (id.)=those who on this account do not believe, and yet say that they believe.

455<sup>18</sup>. See **BEHEMOTH**, here.

483<sup>6</sup>. 'Whales' and '*leviathan*' (Ps. lxxiv.)=scientifics, which are of the sensuous and natural man, from which is all falsity, when the spiritual man is closed above them.

514<sup>11</sup>. By '*leviathan*,' that is, a whale, (Ps. civ. 26) are meant all things of the natural man in the complex; which is said to 'play in the sea,' from the delight of knowing and thence of being wise.

581<sup>8</sup>. Their cunning is signified by '*leviathan* the crooked serpent.'

## Levirate. *Leviratus*.

A. 1748<sup>4</sup>. The levirate mentioned. 4818<sup>2</sup>.

4834. The levirate represented the preservation and continuation of the Church.

4835. 'Perform the levirate to her' (Gen. xxxviii. 8)=that he should continue the representative of the Church. . . 'To perform the levirate'=to preserve and continue that which is of the Church. The *levirate* defined. It was not new in the Jewish Church . . .

—<sup>2</sup>. The law of the levirate quoted (Deut. xxv. 5-10).

—<sup>3</sup>. The signification of the law of the levirate explained. —<sup>4</sup>.

4836. Not to perform the levirate=not to want the good and truth of the Church, and its continuation.

## Levite. *Levita*.

See under LEVI.

A. 225<sup>24</sup>. The Levites numbered from 30 to 50 years. Ex.

2276<sup>1</sup>. The Levites taken for the ministry at 30. Ex. 5335<sup>2</sup>. —<sup>3</sup>.

3325<sup>9</sup>. The Levites given to Aaron. Ex.

6998. 'Is not Aaron the Levite thy brother?' (Ex.iv. 14)=the doctrine of good and truth. . . Aaron is called 'the Levite,' because by 'a Levite' is signified the doctrine of good and truth of the Church, which ministers and is of service to the priesthood.

8080<sup>2</sup>. The Levites were accepted in place of the first-born, because by Levi was represented the good of faith, or charity, (Num.iii.12-end; viii.16-18). That the good of faith is that which is to be ascribed to the Lord . . . —<sup>4</sup>.

9959<sup>1</sup>. 'The priests the Levites' (Ezek.xliv.15)=those who are in truths from good.

10017. The priesthood which is represented by the Levites, is the Lord's work of salvation proceeding from this again. (See AARON, here.)

—<sup>2</sup>. The work of the salvation of those who are thence in natural good, is represented by the priesthood of the Levites . . . and therefore it is said concerning the Levites that they were 'given to Aaron' (Num.iii.).

10083<sup>3</sup>. The Levites represented truths ministering to good; and Aaron, the good to which they ministered; and therefore the Levites were 'agitated' (Num.viii. 11-21); that is, vivified. Therefore, also, it is said that they are to be 'purified.' Ex.

10093<sup>3</sup>. As the Levites represented the Divine truths in Heaven and in the Church being of service to Divine good, they were given to Aaron in place of all the first-born . . .

R. 17<sup>1</sup>. See FIRST-BORN, here.

E. 444<sup>7</sup>. 'The Levites' (Jer.xxxiii.18)=those who are in worship (from the good of love and of charity, and from the truths of faith) . . . 'The Levites the priests, My ministers' (ver.21)=those who are in the good of love to the Lord, and in the derivative worship. . . 'Thus will I multiply . . . the Levites My ministers' (ver.22)=the fructification of Divine good with those who have conjunction with the Lord. Here, as elsewhere, by 'the Levites, the priests,' are signified those who are in the good of love and of charity; and, in the abstract sense, this good. 527<sup>2</sup>.

—<sup>4</sup>. This opposite is signified by 'the Levite,' in the parable . . . (Luke x.32) . . . 'The Levite'=those who have no charity towards the neighbour, such as there were in Jerusalem at that time.

710<sup>34</sup>. The Levites were received in place of all the first-born, because by 'Levi,' and thence by 'a Levite,' is signified spiritual good from celestial good; and therefore the priesthood, by which is signified celestial

good, was given to Aaron and his sons; and the ministry of this good, by which is signified truth from good, was given to the Levites.

734<sup>14</sup>. The reason the works and ministries of the Levites . . . are called 'warfare,' is that the Levites represented the truths of the Church; and Aaron, to whom the Levites were given . . . for service, represented the Lord as to the good of love, and as to the work of salvation; and as the Lord . . . regenerates and saves men by means of truths from the Word, and also [by their means] removes the evils and falsities which are from Hell, continually fighting against them, therefore the offices and ministries of the Levites were called 'warfare' . . .

## Lewis. *Levi*.

D. 5987. See ESPALIER, here.

Lexicon. *Lexicon*. D.2040. See LIBRARY at D.5999<sup>4</sup>.

Libation. See DRINK-OFFERING.

Liberality. *Liberalitas*. M.164.

Liberate. See DELIVER, and under REVENGE.

Libertine. *Libertinus*. M.307<sup>2</sup>.

Liberty. See under FREE, and LICENSE.

Libidinous. See under LUST.

## Library. *Bibliotheca*.

M. 207<sup>5</sup>. (A great library there which was distinguished into lesser libraries—*libraria*, according to the sciences.) T.694<sup>5</sup>.

D. 3387<sup>2</sup>. Occurs. 4275.

5999. On libraries in Heaven.

—<sup>1</sup>. I was admitted into a library containing a great number of books. Those there . . . said, that there were books there from the Ancients, written by correspondences. Interiorly in other libraries there were books written by those who belonged to the Ancient Churches; and, still more interiorly, books for the Most Ancients, from which the society called 'Enoch' had collected correspondences . . . There was a vast number who were studying the books; some of whom become learned; many intelligent; and others wise. The treasures for the more interior libraries appeared brighter and brighter, but to me and them in a dimmer light, because we were not capable of entering into the things of wisdom which were there . . . The places there were distinguished into many, according to the faculties of those who were studying.

—<sup>2</sup>. In the Heavens elsewhere also there are libraries, but not public ones, as there. Moreover, those who are studying in the Heavens, have communication with those who are in those public libraries, and are instructed thence in doubtful things.

—<sup>3</sup>. At a distance to the left also there are libraries which are also distinguished into treasures; and the number of them is great, according to all the varieties



of studies and of the derivative learning. Those who are in theological things study their own doctrinals; but still are thus led to perceive their doctrinals differently; for they are bent to truer things by degrees. But most there do not come to intelligence, but to learning.

[D. 5999]<sup>4</sup>. At the sides there, are those who do not study in order to become intelligent and wise through their studies; but who think from those things which they have imbibed by means of objects and knowledges; and who therefore do not want to read books, as do those who choose out those books which are merely of service to the memory, such as lexicons and collections which are for the memory only. To the former it is given to think . . . and to form conclusions to many things which are of intelligence; the reason being that they have no memory such as others have, but thought instead.

—<sup>5</sup>. Those from the moderns were explored, as to whether they were able to apprehend and believe that there are books and libraries in the Spiritual World; and scarcely any from the learned could do so. It was said that they have there very many things concerning correspondences, and explications of the Word by the internal sense; and that there were Most Ancient wise ones there in the inmost chambers.

## License. *Licentia*.

### Licentiously. *Licentiose*.

A. 1695. They have no license to think and speak what is false, except what is from their evil . . .

1947<sup>3</sup>. They place freedom in the humour-*lubitu*-and license of thinking and speaking what is false, and of willing and doing what is evil.

7812<sup>2</sup>. Occurs.

8870<sup>e</sup>. It is contrary to Divine order to leave them the license of acting with simulation . . .

R. 449<sup>3</sup>. They spoke in all license . . .

M. 218. The intelligence of men is . . . fond of unrestrained liberty. Ex.

D. 2088. The license of saying and denying . . .

2089. From inborn license . . .

2152. If the liberty or license of acting according to their cupidity were given them . . .

2166. Societies of Spirits who want to use their license . . . Some (of them) are repugnant to their license . . .

2194. By complying with their license . . .

2239. The moment instantaneous license is given, it is restrained.

2304<sup>e</sup>. Spirits are not allowed to act from license, or their own free determination.

2323. In the World of Spirits . . . license is sometimes granted them . . .

2577. When license is loosened to those evil ones . . .

2665<sup>e</sup>. The license so to take possession of man is not permitted them.

2681<sup>e</sup>. He thus caused grievous trouble to those who wanted to live in license.

2700. They were thus thrust out of the state of their unrestrained liberty . . .

3090<sup>e</sup>. They fear the loss of their life and unrestrained liberty.

3440<sup>e</sup>. Thus (comes) unbounded license against conjugal love.

3462. He was restored to his former unrestrained liberty, and was again explored.

3591. They did not know how everyone has unbounded liberty of thinking . . .

3680. (They think) that if they detect any evil in a man, they have license to destroy him.

3714<sup>2</sup>. When they are acting licentiously together . . .

5792c. The license of doing what they want . . .

E. 570. The license to reason from fallacies. Sig.

**Lick.** See LAP.

**Lick.** *Lingere*.

A. 9231<sup>2</sup>. 'To lick the sores' (Luke xxvi.21)=to heal them by such means as are within their power.

**Lie, A.** *Mendacium*.

**Liar.** *Mendax*.

**Lie, or Counterfeit, To.** *Mentiri*.

A. 2720. 'If thou hast lied to me' (Gen.xxi.23)=without doubt.

4198<sup>2</sup>. They know how to counterfeit . . . good and truth.

4225<sup>2</sup>. Had learned to counterfeit Angels of light. 7424<sup>e</sup>.

4314<sup>e</sup>. They had counterfeited zeal . . .

4327. What is fictitious, simulated, counterfeit, and deceitful, reigns within . . .

4729. A lie from the life of cupidities. Sig. and Ex.

5188. There are some in the world who act by artifices and lies, whence come evils. (Their method of acting des.) Such relate to . . . the spurious tubercles which grow in the pleura and other membranes . . . (The punishment of such Spirits, des.) They have a most intense sight, instantly seeing and snatching at anything as means to favour them . . . They may also be called death-bringing ulcers . . . whether in the pleura, the pericardium, the mediastinum, or the lungs . . . After punishment, such are rejected to the back, into the deep, where they lie face downwards, with little of human life; thus deprived of their clear-sightedness, which had been a ferine life. Their Hell is in a deep place, beneath the right foot, a little in front. D.1761.

6952<sup>2</sup>. 'The prophet the teacher of a lie is the tail' (Is.ix.15); where 'the tail'=falsity, which in the Word is called 'a lie.'

6978<sup>2</sup>. 'Full of a lie' (Nahum iii.1)=falsity.

7122. 'Let them not look back to words of a lie' (Ex. v.9)=lest they turn themselves to truths . . . 'The words of a lie,' when said by those who are in falsities, =truths. For those who are in falsities call truths falsities . . .

8904<sup>10</sup>. 'To speak lies'=falsities, as is openly said.

8908. 'Thou shalt not answer to thy neighbour the witness of a lie' (Ex.xx.16)=that good is not to be called evil, nor truth falsity; and that, on the other hand, evil is not to be called good, nor falsity truth. 'The witness of a lie'=the confirmation of falsity... 'A lie'=what is false of faith. Ex.

—<sup>3</sup>. 'A lie' is often mentioned in the Word, and by it is everywhere signified what is false and evil of faith... Ill.

9156<sup>3</sup>. 'A lie' (Is.lvii.4)=falsity.

9248<sup>2</sup>. 'Vanity'=falsity of doctrine; and 'a lie,' falsity of life. Ill. 10287<sup>o</sup>.

9261. 'From the word of a lie thou shalt keep thyself far' (Ex.xxiii.7)=aversion for falsity from evil. 'A lie'=falsity from evil... because this falsity is to be kept far away...

10406<sup>6</sup>. 'A lie' (Jer.x.14; li.17)=the falsity of evil.

H. 457<sup>2</sup>. No one is (there) allowed to counterfeit affections...

S. 79<sup>5</sup>. 'To multiply a lie and vastation' (Hos.xii.1)=to falsify truths, and thus destroy the Church.

Life 87. 'To bear false witness' means... also to lie...

88. As a lie and the Truth are two opposite things, it follows that in proportion as anyone shuns a lie as a sin, he loves the Truth.

R. 52<sup>2</sup>. 'The liars who shall be foolish' (Jer.i.36)=the falsities of their doctrine.

79. 'And hast found them liars' (Rev.ii.2)=that they are in falsities. —<sup>2</sup>, Ex.

182. 'But do lie' (Rev.iii.9)=when yet there is no Church with them.

624. By 'a lie,' in the Word, are signified falsity, and false-speaking.

892. 'Liars' (Rev.xxi.8)=... those who are in falsities from evil. —<sup>o</sup>.

924. 'That doeth abomination and a lie' (ver.27)=who does evils from confirmation, and thus also falsities. ... 'A lie'=falsities of every kind; here, the falsities of evil, which in themselves are evils; thus falsities which confirm evil, which are the same as confirmed evils.

—<sup>2</sup>. The reason 'a lie'=falsity of doctrine, is that a spiritual lie is nothing else; hence by 'to make a lie' is signified to live according to the falsities of doctrine. That 'a lie,' in the Word,=falsity of doctrine. Ill.

952. 'Whosoever loveth and maketh a lie' (Rev.xxii.15)=who makes the precepts of the decalogue of no account...

T. 321. By (the eighth commandment), in a wider natural sense, are meant lies of every kind and political hypocrisies, which have an evil end in view.

322. This falsity of faith is meant in the Word by 'a lie,' Ill.

—<sup>2</sup>. As by 'a lie' is meant falsity, the Lord says that 'the devil speaks a lie from what is his Own' (John viii.44).

—<sup>o</sup>. 'A lie'=falsity and false-speaking, in these places also. Ill.

345. Persuasion counterfeiting faith.

590<sup>2</sup>. Can counterfeit Angels of light.

Ad. 938. The opposites to Truths... are called lies, and Falsities...

D. 1622. That Spirits... lie. Gen.art. 2747.

2627. It is what counterfeits the Celestial.

4233. They do not lie with the end of deceiving...

4748. He counterfeited what is just and true more perfectly than any other man.

5476. Used in the sense of counterfeit. E.1013<sup>3</sup>.

E. 100. 'A lie,' and 'a liar'=falsity. 141<sup>8</sup>. 186<sup>3</sup>. 237. 238<sup>4</sup>. 329<sup>23</sup>. —<sup>27</sup>. 355<sup>17</sup>. 357<sup>15</sup>. 419<sup>18</sup>. 559<sup>4</sup>. 587<sup>8</sup>. 653<sup>10</sup>.

193<sup>8</sup>. 'To make a lie'=to think and will falsity from evil.

211. 'To lie'=to be in falsities; for 'a lie,' in the Word,=falsity of doctrine.

433<sup>32</sup>. 'A lie'=falsity from evil. 589<sup>2</sup>.

710<sup>17</sup>. 'To speak a lie'=to believe falsities.

740<sup>9</sup>. Their falsity from evil is signified by, 'when he speaketh a lie, he speaketh from his Own.' 'His Own'=the evil of the will; and 'a lie'=the derivative falsity.

768<sup>14</sup>. 'A lie'=the Divine truth, or the Word, adulterated.

803<sup>2</sup>. II. Lies and revilings also are 'false witness.'

866<sup>3</sup>. 'To speak a lie'=to teach falsity from ignorance of truth. —<sup>4</sup>.

—<sup>6</sup>. 'Deceit, and a lie'=to persuade falsities from set purpose and cupidity.

902<sup>4</sup>. They became (celestial) Angels by accounting as heinous... lies and slanderings, which to them were false witness. 1019<sup>2</sup>.

## Lie. To. Cubare.

### Lying down, A. Cubatio, Cubitus.

A. 2345. 'Scarcely had they lain down' (Gen.xix.4)=the first time of visitation. Ex.

2465. 'To lie with'=to be conjoined.

3398. 'To lie with'=to be perverted or adulterated. 3399.

3696. '(Jacob) lay down in that place' (Gen.xxviii.11)=tranquillity of state; for 'to lie down'=to be in a state of tranquillity; because a lying down and sleeping is nothing else.

—<sup>3</sup>. That 'to lie down,' in the Word,=a state of tranquillity. Ill.

3705. 'Upon which thou liest' (ver.13)=in which he was.

3767. 'Three... flocks lying near it' (Gen.xxix.2). Ex.

3952. 'He lay with her in that night' (Gen.xxx.16)=conjunction.

4433. 'To lie with her' (Gen.xxxiv.2)=to be conjoined illegitimately. 4445.

4601. 'To lie with' (Gen.xxxv.22)=to profane.

4989. 'Lie with me' (Gen.xxxix.7)=that it desired conjunction.

[A.] 5001. 'He listened not to her to lie with her' (ver. 10)=that it was averse to be conjoined. . . 'To lie with her'=to be conjoined illegitimately. 5015.

6182. 'I will lie with my fathers' (Gen.xlvii.30)=life such as there was with the Ancients. 'To lie'=life; for 'to lie,' here, means to be buried with them, (which)=resurrection and regeneration. . .

6369. 'He couched as a lion' (Gen.xlix.9) . . . 'To couch'=to lie-jacere-in safety and without fear.

6390. 'Lying between burdens' (ver.14)=life among works. 'To lie'=life, but obscure life. E.445<sup>4</sup>.

9183. 'And shall lie with her' (Ex.xxii.16)=illegitimate conjunction.

9190. 'Everyone lying with a beast' (ver.19)=conjunction with the evils of the cupidities of the love of self.

9257. 'To lie under a burden' (Ex.xxiii.5)=to perish.

R. 417<sup>4</sup>. They appeared to be lying down when they were deliberating.

M. 23. They went to bed-cubitum.

D. 1934. 'To lie down securely, none making afraid' (Lev.xxvi.6). Ex.

D. Min. 4679. The odour of boiled prunes corresponds to the delight married partners have in lying beside each other-sammanliggandet-. . . in simply lying-ligga-beside her.

E. 278<sup>2</sup>. 'To couch' (Gen.xlix.9)=that he is in security from all falsity and evil.

283<sup>4</sup>. 'To lie among the orders' (Ps.lxviii.13)=to live in the statutes.

314<sup>3</sup>. Occurs. 340<sup>16</sup>. 375<sup>34</sup>. 388<sup>7</sup>. 410<sup>14</sup>. 448<sup>8</sup>. 654<sup>35</sup>. —<sup>61</sup>. 659<sup>7</sup>. 734<sup>4</sup>. 750<sup>17</sup>. 781<sup>17</sup>. 805<sup>5</sup>. 817<sup>8</sup>. 863<sup>18</sup>. 1020<sup>14</sup>. 1146<sup>3</sup>.

365<sup>13</sup>. 'In peace together I lie down and sleep' (Ps. iv.8) . . . 'To lie down and to sleep'=to live.

650<sup>98</sup>. 'They shall lie down securely' (Lev.xxvi.6)=protection in the Church from the breaking in of falsity. . .

## Lie. Jacere.

A. 5376<sup>3</sup>. 'To lie in the head of all the streets' (Is. liii.20)=that truths appear to be dispersed. E.652<sup>24</sup>. 863<sup>8</sup>.

9942<sup>13</sup>. 'To cast a lot.'

H. 433. While they are lying upon the bier. . .

527. When the life of their love was taken away, they lay as if dead.

D. 5200. They lie (there) like corpses. . . 5634.

E. 315<sup>4</sup>. Occurs. 405<sup>31</sup>.

1147<sup>2</sup>. They lie like new-born infants. . .

## Lie down, To. Decumbere.

A. 9027. 'To lie down' (Ex.xxi.18)=to be separated.

## Lie down, To. Recubare.

D. 154. That evil Spirits can lie down and feed together with those who are faithful. . .

E. 278<sup>8</sup>. 'To lie down in their habitations' (Ps.civ. 22)=states of tranquillity and peace.

Lie with, To. Concumbere. D.4083. 4857.

Lying with, A. Concubitus. D.3923<sup>9</sup>. 6051<sup>13</sup>.

Lieven. Lieven. D.5981.

Life. Vita.

Live. Vivere.

Living, Alive. Vivus.

See ETERNAL LIFE, EVIL OF LIFE, GOOD OF LIFE, LIFE AFTER DEATH, and OTHER LIFE.

See also under CHARITY, DWELL, EVIL, SOUL, SPIRITUAL, VITAL, and VIVIFY.

A. 2. Otherwise it could not be said that there is any life in the Word; for whence is life except from those things which are of life, that is, except it is from this—that each and all things relate to the Lord, who is the veriest life; and therefore whatever does not interiorly regard Him does not live. . . 3.

12. (Man's) spiritual life is delighted and sustained by those things which are of the Knowledges of faith, and of the works of charity. . . and his natural life. . . by those things which are of the body and the senses; from which there is combat, until love reigns, and the man becomes celestial.

16. When man is regenerated. . . he receives life.

17. Hence. . . stupor and ignorance as to all things. . . which are of spiritual and celestial life.

20<sup>2</sup>. Afterwards (he begins to know) that the Lord is good itself, or life. . .

29. He who supposes (that good and truth) are from himself, has not as yet the life of true faith; which, however, he can receive afterwards. . . This state is here represented by the inanimate things; and the state of the life of faith, afterwards, by the animate things.

30. The very essence and life of faith is the Lord alone; for he who does not believe in the Lord cannot have life, as He Himself says in John: 'He who believeth in the Son hath eternal life; but he who believeth not in the Son shall not see life. . . ' (iii.26).

—<sup>2</sup>. The progression of faith with those who are being created anew, is as follows. At first they have no life, for there is no life in evil and falsity, but in good and truth. Afterwards they receive life from the Lord through faith; first through. . . scientific faith; then through. . . intellectual faith; and afterwards through. . . faith of the heart. Scientific and intellectual faith are represented by the inanimate things; but faith vivified by love, by the animate things.

32<sup>2</sup>. For in the Heavens there is no other life than the life of love. . . They who are in love. . . know. . . that all love, thus all life—which is solely of love—and thus all happiness, come from the Lord alone. . .

33. It may be very well known to everyone that there is never any life without some love. . . but such as is the love, such is the life. . . The loves of self and of the world present something like life; but as they are quite contrary to true love. . . they are not loves, but hatreds. . . Therefore true love is love to the Lord; and true

life is the life of love from Him ; and true joy is the joy of this life. There can only be one true love ; thus there can be only one true life, whence are true joys...

34. The celestial Angels . . . from love are in such life and light of intelligence that scarcely anything can be described ; whereas Spirits who are in the knowledge of the doctrinal things of faith without love, are in so frigid a life and obscure a light, that they cannot approach the first threshold of the court of the Heavens. Sig.

—<sup>3</sup>. (Thus) they who are in love are also in faith, and thus in heavenly life ; but not they who say that they are in faith, and not in the life of love. The life of faith without love, is like the light of the sun without heat . . .

—<sup>4</sup>. 'Winter' = the life of no love.

35. When the understanding is ruled by the will . . . they constitute one life . . . But when the understanding is at variance with the will, as is the case with those who say they have faith, but live otherwise, then the one mind is torn asunder into two . . .

37. Life without changes and varieties would be one single life, thus no life . . .

39. After the great luminaries have been kindled . . . the man for the first time begins to live. Before this, he can scarcely be said to have lived ; for the good which he did he supposed he did from himself, and the truth which he spoke he supposed he spoke from himself ; and as man from himself is dead . . . whatever he produces from himself is not alive . . . Sig.

—<sup>2</sup>. Still, when the Lord resuscitates into life, or regenerates, a man, he at first permits him so to suppose . . .

41. Whatever is Proper to man has no life in it . . . whereas whatever is from the Lord has life ; and, when presented to view, it appears as what is human alive . . . Every word, idea, and least of thought of an angelic Spirit is alive. In his most singular things there is an affection proceeding from the Lord, who is life itself ; and therefore the things which are from the Lord have life in them, because they have faith in Him, and are here signified by 'the living soul.'

42. 'Fishes' = scientifics, here made animate through faith from the Lord, and thus alive.

43. Everything which has life from the Lord in it, fructifies and multiplies itself immensely . . .

44. Says he believes, and yet does not so live . . .

50. Without the communication of man through Spirits with the World of Spirits, and through Angels with Heaven, and thus through Heaven with the Lord, he could not possibly live. His life completely depends upon this conjunction . . .

56. See *Food-cibus*, here.

57<sup>o</sup>. 'The waters out of the sanctuary' = the life and mercy of the Lord . . .

59. Man's cupidities and Falsities cannot be abolished in a moment ; for this would be to destroy the whole man ; for he has acquired to himself no other life . . .

64. This, then, is the internal sense of the Word, its veriest life . . .

70<sup>o</sup>. For death is a continuation of life.

94. 'To inbreathe into his nostrils the breath of lives' (Gen.ii.7) = to give him the life of faith and of love ; 'and the man became a living soul' = that the external man also became alive.

95. It here treats of the life of the external man ; in the first two verses of the life of his faith or understanding, and in this one of the life of his love or will.

—<sup>8</sup>. The life of faith prepares the external man ; the life of love causes him to be man.

105. 'The tree of lives' (Gen.ii.9) = love and the derivative faith . . .

121. How the things which are of life proceed, may be evident from these rivers ; namely, from the Lord . . . is wisdom, through wisdom is intelligence, through intelligence reason, and thus through reason are vivified the scientifics which are of the memory. This is the order of life . . .

149<sup>2</sup>. The proprium of man is . . . dead . . . Whatever lives with him is from the Lord's life ; and if it were to recede, he would fall down as dead as a stone ; for he is only an organ of life ; but such as the organ is, such is the affection of life. The Lord alone has proprium . . . The Lord's proprium is life, from which proprium is vivified the proprium of man . . .

150. The state of a man when he is in proprium, or when he supposes that he lives from himself, is compared to sleep . . . That no one has any life from himself has been shown in the World of Spirits, inasmuch that evil Spirits, who . . . obstinately insist that they live from themselves, have been convinced by living experiences, and have confessed, that they do not live from themselves . . . It has been given me manifestly to perceive that every idea of thought has flowed in . . . Therefore, the man who supposes that he lives from himself, is in falsity ; and by believing that he lives from himself, he appropriates to himself all evil and falsity, which he never would appropriate to himself if he believed as the case really is.

155<sup>2</sup>. The Angels perceive that they live from the Lord ; and, when they do not reflect, they know no otherwise than that they live from themselves . . . They are in their peace and happiness . . . when they are in the general perception that they live from the Lord.

206<sup>2</sup>. If such were asked what it is to live from the Lord, they would think it to be phantasies.

233<sup>2</sup>. Man does evil . . . and yet he does not live except from the Lord.

290. She is called 'the mother of everyone living,' from faith in the Lord, who is life itself. There cannot possibly be more than one life, from which is the life of all ; and there cannot possibly be life, which is life, except through faith in the Lord, who is life ; nor faith, in which is life, except from Him, thus in which He is ; and therefore the Lord is called in the Word 'the Only Living,' 'the Living Jehovah,' 'He that liveth to eternity,' 'the Spring of life,' 'the Fountain of living waters.' Ill. Heaven, which lives from Him, is called 'the Land of the living.' Ill. Those are called 'the living' who are in faith in the Lord. And they who are in faith are said to be 'in the book of

lives;' and 'in the book of life.' Therefore, also, those are said to be 'vivified,' who receive faith in Him. Ill. On the other hand, those not in faith, are called 'the dead.' Ill.

[A.] 303. Man acquires for himself life by all things which . . . he acknowledges and believes . . .

304. 'To take from the tree of lives, and eat' (Gen. iii.22)=to know even until he acknowledges whatever is of love and faith; for 'lives,' in the plural, =love and faith. . . 'To live to eternity,' is not to live to eternity in the body, but to live after death in eternal damnation . . .

316. (This goes on) until (the novitiate Spirit) associates himself with such as are in complete agreement with his life in the world, with whom he finds a life as it were his own; and then, wonderful to say (the novitiate Spirits) lead with them a like life to that which they had lived in the body. But, when they have relapsed into this life, there is then effected a new beginning of life; and some . . . are carried thence towards Hell; but those who have been in faith in the Lord, are from this new beginning of life led by degrees to Heaven.

320. On the nature of the life of a . . . Spirit. Gen. art.

322°. Life consists in sense; for without sense there is no life; and such as the sense is, such is the life.

443. He had believed that he should live (there) an obscure life, because if the life of the body were withdrawn, there would remain something obscure; for he had placed life in the body . . . and had confirmed himself from the fact that he saw the brutes also to have life, almost as men . . .

447. Man as to life is a Spirit, and his body only serves him to live upon the earth; bone and flesh, or the body, cannot possibly live and think.

652. There are in man two lives; one is of the will, and the other, is of the understanding. They become two lives when there is no will, but instead of will cupidity. The intellectual part is then that which can be reformed, and afterwards a new will can be given through it, so that they still constitute one life, namely, charity and faith.

657. Man places life solely in what is sensuous and scientific . . . when yet the case really is that the Lord inflows through the Intellectual with man into his Rational, and through the Rational into the Scientific of the memory: hence is the life of the senses, of sight and of hearing. . . Without an influx of the Lord's life into the intellectual things with man, or rather into the voluntary things, and through the voluntary into the intellectual things, and through the intellectual into the rational things, and through the rational things into his scientifics, which are of the memory, there could never be life with man: and although a man is in falsities and evils, still there is the influx of the Lord's life through the voluntary into the intellectual things; but the things which inflow are received in the rational part according to its form; and this causes that the man can reason, reflect, and understand what is true and good.

661<sup>3</sup>. Although there was no life of faith left, still, as they had derived from their parents something of the seed thence, which they had suffocated, it is here called 'the breath of lives' (Gen. vi. 17; vii.22).

668. In good and delight there is life; but not in truth, except what it has from good and delight.

671. With an unregenerate man . . . there can be rational and scientific truths, but they are not alive; there can also be as it were voluntary goods, such as there are with the gentiles, nay, with the brutes, but they are not alive . . . Such things are never alive with a man until he has been regenerated, and they are thus vivified by the Lord. In the other life it is very manifestly perceived what is not alive, and what is alive. The truth which is not alive is at once perceived as something material, filamentous, closed. Good not alive is perceived as something woody, bony, stony. Whereas truth and good vivified by the Lord are open, vital, full of what is spiritual and celestial, open even to the Lord; and this in every idea and action . . . Therefore it is now said, that 'pairs should enter into the ark to vivify.'

678. Goods and delights constitute the life of man; not so much truths; for truths receive their life from goods and delights . . .

687. As Heaven is such, no Angel or Spirit can ever have any life unless he is in some Society . . . for there is never possible the life of any one dissociated from the life of others. Nay, no Angel, Spirit, or Society, can ever have any life, that is, be affected with good, will, be affected with truth, think, unless there is a conjunction of him with Heaven and with the World of Spirits through a number of his own Society. In like manner the human race: no man whatever can ever live, that is, be affected with good, will, be affected with truth, think, unless he in like manner is conjoined with Heaven through the Angels with him; and with the World of Spirits, nay, with Hell, through the Spirits with him . . . 697.

—°. When, after the death of the body, men come into their own Society, they come into their veriest life which they had in the body, and from this they begin a new life; and thus, according to their life, which they had led in the body, they either descend to Hell, or are elevated to Heaven. 697<sup>2</sup>.

714. Man has a more interior life, which is never possible with beasts, which life is the life of faith and of love from the Lord; and unless this life were in each thing which he has in common with beasts, he would be nothing else [than they are]. Examp.

—<sup>2</sup>. Through the life which man has from the Lord, he lives after death, because the Lord adjoins him to Himself . . . And although a man may live like a wild beast . . . still the mercy of the Lord . . . does not leave him, but continually inspires his life into him through the Angels, which . . . gives him the power to think, reflect, and to understand whether a thing is good or evil . . . and thence whether it is true or false.

726<sup>2</sup>. The life which is not eternal is not life . . .

848. All regeneration is [to the end] that the man may receive new life, or rather that he may receive life, and become . . . a living man from a dead man; and

therefore, when his former life, which is merely animal, is destroyed through temptations, he cannot do otherwise than fluctuate . . . between truth and falsity. Truth is of the new life, falsity is of the old. Unless the former life is destroyed . . . no spiritual seed can possibly be sown, for there is no ground.

920<sup>2</sup>. With the man of the Most Ancient Church, each and all things were as it were alive.

933<sup>2</sup>. When a man is being regenerated, he receives life from the Lord; for before he cannot be said to have lived; the life of the world and of the body is not life; but celestial and spiritual life alone is life. By regeneration by the Lord a man receives life itself; and as, before, he had no life, there alternates no life, and life itself; that is, no faith and charity, and some faith and charity. Sig.

977<sup>2</sup>. With a regenerate man there is celestial and spiritual life; but with an unregenerate man there is only corporeal and worldly life. The reason he can think and understand what is true and good, is from the Lord's life, through remains . . .

995. Corporeal and sensuous things . . . are dead; but they live from the delights which come from the interiors in order; from which it is evident that such as is the life of the interiors, such is the delight of pleasures; for in delight there is life. The delight in which there is good from the Lord is alone alive; for then it is from the very life of good.

1000. See SOUL, here.

—<sup>2</sup>. For . . . the new life, which the regenerate spiritual man receives from the Lord, is completely separated . . . from the man's Own life, which is not life, although it is called so, but is death, because it is infernal life. . . That they were not to commingle this new life . . . with the evil or excrementitious life which is of the man. Sig.

1026. 'Every living soul which is with you' (Gen. ix. 10) = all things with man which have been regenerated. . . Everything is called 'living' which receives life from the Lord . . . (and) according to the life which a regenerate man receives, does each thing with him live, both his rational things, and his affections. This life appears before the Angels in each thing of his thought and speech . . .

1040. 'The living soul,' properly = that which receives life from the Lord; that is, that which has been regenerated, because this alone lives . . . With man there are voluntary, and there are intellectual things . . . With a living man they are living; (for) such as is a man, such are each and all things with him; the general life is in each single thing . . . Therefore such as is the life of a man in general, such is his life in the singulars, nay, in the veriest singulars of his endeavour, and of his intention, or will; and in the veriest singulars of his thought; so that there cannot be the least of an idea in which there is not the like life. Examps.

—<sup>3</sup>. Then all things with the man are regenerated, that is, have life; and indeed they have life in proportion as his Own Voluntary . . . could be separated from the new Voluntary and Intellectual . . .

1050. 'Every living soul in all flesh' (Gen. ix. 15) = VOL. IV.

the universal human race. . . Every man is called 'a living soul' from that which is alive with him. No man can ever live, still less as a man, if he has not something alive with him; that is, unless he has something of innocence, charity, and mercy (that is, remains) . . .

—<sup>3</sup>. These remains with every man are what are here called 'the living soul in all flesh.'

1121. For thus man is conjoined with the Angels through their veriest life, which consists in such love.

1153<sup>2</sup>. Humiliation consists in the acknowledgment that with self there is nothing alive . . . (but) that everything alive . . . is from the Lord.

1197. The things of the memory are as dead, unless the man . . . lives according to them from conscience; (they then) are things of life . . . Knowledges are nothing with a man in the other life . . . unless they have imbued life.

1273. Thence they have (there) a new beginning of their life . . .

1293. 'To dwell' = to live.

1317<sup>2</sup>. The end with a man is his life itself . . . Therefore, such as is the end, such is the life of the man . . . (Hence) the life of a man is such as is his love.

1382<sup>o</sup>. The Angels . . . never have any idea of death; but only an idea of life.

1387. The difference of life between having perception, and not having it, is such as there is between darkness and light. We live to ourselves for the first time when we receive such perception; for then we live from the Lord.

1399. Every Spirit has communication with the Interior and the Inmost Heaven . . . otherwise he could not live . . . Such also is the case with man; he communicates through Angels with Heaven . . . for otherwise he could not live. The things which inflow thence into his thoughts are only the ultimate effects. Thence is all his life; and thence are ruled all the endeavours of his life.

1436. Every essential living thing which is possible in that obscure state. Sig. and Ex.

—, 'Soul,' in the proper sense, = that with man which lives; thus his life itself. That which lives with man is not the body, but the soul; and through the soul the body lives. The life itself of man . . . is from celestial love; there never can be anything living unless it thence derives its origin; therefore, here, by 'soul' is signified the good which lives from celestial love, which is the essential living thing itself.

1487. That his very life may consist in use, and be a life of uses.

1506. For if anyone in the other life is abandoned by his Society . . . he first becomes as if half-dead; his life being then sustained only by the influx of Heaven into his interiors.

1555<sup>2</sup>. Wisdom is predicated solely of life . . . He is introduced to wisdom or life by knowing . . .

—<sup>3</sup>. Thus does the man for the first time receive new life, and this by degrees. The light of this life is called wisdom . . .

[A.] 1568<sup>3</sup>. Let a man reflect solely upon the ends which reign . . . thus will be evident the quality of his life, and of what quality it will be after death ; for the life is formed from the ends—or, what is the same, from the loves—which reign. The life of every man is never anything else.

1589<sup>2</sup>. Nothing ever lives with the external man except affection . . .

—<sup>3</sup>. For the good of love from the Lord continually inflows . . . but the man who is in . . . cupidity perverts the good ; but still his life remains thence . . .

1603<sup>2</sup>. As the Lord was life as to the internal man, so He became life as to the external man. This is what is meant by 'glorification.'

1621<sup>0</sup>. From this, infants get the idea that all things around them are alive.

1627. The decorations (there) move themselves as if alive . . .

1628. The angels . . . call the habitations on Earth dead and not real ; but their own living and true, because from the Lord. —<sup>2</sup>.

1643. The speech of angelic Spirits is incomprehensible . . . each and all things are as it were alive . . .

1679<sup>2</sup>. It is the life itself of man which desires, that is, which loves ; and, when he confirms with himself this life, or cupidity, or love, all the things which confirm it are falsities, and are implanted in his life. Such were the Antediluvians.

1690<sup>2</sup>. In the Word of the Lord's life . . .

—<sup>3</sup>. All temptation is against the love . . . To destroy anyone's love, is to destroy his life itself ; for the love is the life. The Lord's life was love towards the universal human race . . .

1718<sup>0</sup>. The body is only . . . a shell, which is dissolved in order that the man may truly live . . .

1735<sup>2</sup>. In love . . . is the esse of all life, that is, life itself ; and as Jehovah alone is the Esse of life, or life itself, because He alone is love, each and all things have thence their esse and their life ; nor can anyone be and live from himself except Jehovah alone . . . (therefore) it is a fallacy of sense that men seem to themselves to live from themselves. The Angels manifestly perceive that they do not live from themselves, but from the Lord, because they live in the Esse of the Lord's life, being in His love ; but still there is given them, above all others, the appearance as if they live from themselves, with unutterable happiness. This, therefore, is to live in the Lord, which is never possible unless we live in His love, that is, in charity towards the neighbour.

1742. That he should give them their life, and the rest they would not care about. Sig. and Ex.

—<sup>2</sup>. The life which evil Spirits have, and desperately love, is the life of the cupidities of the love of self and of the world, and thence the life of hatreds, revenges, and cruelties ; in no other life do they suppose there is any delight. They are like men—for they have been men, and from their life when they were men they retain this—who place all life in the delight of such cupidities, not knowing otherwise than that this life is

the only one, and that when they lose it they will die altogether. But the nature of the life which they love is evident from such in the other life : it is turned into a stinking and excrementitious life ; and, wonderful to say, they perceive this stench as what is most delightful. Examp.

1767. When the Word of the Lord is being read by a man who loves the Word, and lives in charity . . . it is presented by the Lord before the Angels . . . so that each thing is perceived as if it had life. This is the life which is in the Word ; and from which the Word was born when it was sent down from Heaven.

1798<sup>2</sup>. The life itself is the internal of all worship, and thus everything doctrinal which flows from the life of charity.

1799. All in the Lord's Kingdom are 'heirs,' for they live from the Lord's life, which is the life of mutual love . . . The Lord's 'sons,' or 'heirs,' are all who are in His life, because their life is from Him . . .

—<sup>3</sup>. What is doctrinal does not distinguish Churches with the Lord, but life according to doctrinals ; which all, when true, regard charity as their fundamental.

—<sup>4</sup>. They would (then) say in their hearts, that he is a true Christian when he lives as a Christian, or as the Lord teaches.

1802. The Lord's life inflows through the Third Heaven into the Second, and through this into the First . . . besides that it also inflows immediately into all the Heavens.

—<sup>2</sup>. In so far, therefore, as they have of love and charity, they are 'sons' or 'heirs,' for so far they have life from the Lord.

1803. They who are being regenerated receive the Lord's life. The Lord's life . . . is Divine love, that is, love towards the universal human race . . . They who have not the Lord's love, that is, who do not love the neighbour as themselves, never have the Lord's life, thus have never been born from Him . . . and therefore cannot be heirs of His Kingdom.

1808<sup>2</sup>. For all celestial and spiritual things which are from the Lord are living and essential . . .

1820<sup>2</sup>. For man's life consists in his loves.

1854. They who die . . . pass from an obscure life into a clear one ; for the death of the body is only a continuation, and also perfection, of life . . .

1877. Souls . . . especially the evil, at first retain those things which they had in the life of their body . . .

1880<sup>4</sup>. Man was so created that while he lived on earth among men he was at the same time to live in Heaven among the Angels ; and the reverse . . .

1900. The very life of man is from the internal man, who can have no communication with the external man, except a very obscure one, until recipient vessels have been formed . . . which is effected by means of Knowledges and knowledges . . .

1904<sup>2</sup>. Regarded in themselves, good and truth are of no life, but derive life from love or affection. They are only instrumental things of life ; and therefore, such as is the love which affects good and truth,

such is the life; for everything of life is of love or affection.

1909. The conjunction of the internal man with the life which is of the affection of knowledges. Sig. For 'Hagar' = the life of the exterior or natural man; which life is the life of the affection of knowledges.

— The life itself of the internal man inflows into all the affections of the natural man, but is there varied according to the ends. When it inflows into affections which have the world as the end, this end is vivified by that life, and it becomes a worldly life; when into affections which have self as the end, this end is vivified by that life, and it becomes a corporeal life; and so with all the rest. Hence it is that cupidities and phantasies live, but a life contrary to the affection of good and truth.

—<sup>2</sup>. The influent life is not applied to any other object than the end, because everyone's end is his love, and love alone is what lives; all other objects are only derivations thence, which derive their life from the end. Everyone can see the quality of the life he has, provided he explores the quality of his end . . .

1911<sup>2</sup>. It is an intellectual truth that all life is from the Lord; but the Rational first conceived . . . supposes that if it did not live from itself it would have nothing of life . . . 1936.

1928. 'Shnur' = such a Scientific . . . as has not as yet acquired life. . . The life itself of truths is from (the Celestial of love) . . . Things, or truths, which are not conjoined together according to the form of the heavenly Societies, have not as yet acquired life; for before this the Celestial of love from the Lord cannot inflow suitably. They first receive life when the form is alike on both sides . . .

—<sup>2</sup>. Besides, the truths of faith never have any life, unless the man lives in charity . . . for there is life in charity . . .

1937<sup>6</sup>. In all freedom is the life of man, because it is his love.

— Thus is appropriated to them the life of celestial love.

1944. The life of the rational man. Sig.

1957. See FOUNTAIN, here.

1964. When the life of the affection of knowledges brought forth the Rational. Sig.

— Scientifics and Knowledges must have use as the end, and when they have use, they have life as the end; for all life is of uses, because of ends. Unless they are learned for the sake of a life of uses, they are of no moment . . .

—<sup>2</sup>. But when they have use as the end, they then receive life from uses; but such a life as is the use. They who learn Knowledges in order to be perfected in the faith of love . . . receive from the Lord spiritual and celestial life; and, when they are in this life, they are in the faculty of perceiving all things which are of the Lord's Kingdom. In this life are all the Angels; and, because they are in this life, they are in intelligence and wisdom itself.

1999<sup>2</sup>. By means of this Internal, man lives after death, and to eternity.

—<sup>4</sup>. These Internals of men have not life in themselves, but are forms recipient of the Lord's life . . . 2004<sup>2</sup>.

2021<sup>2</sup>. For . . . the Lord is life, and His Human Essence was also made life . . . and there is union of life with life: but man is not life, but a recipient of life . . . When life inflows into a recipient of life, there is conjunction; for it is adapted to it as an active to a passive, or as what is alive in itself to what is dead in itself, which thence lives. . . From himself man is not alive, but the Lord from mercy adjoins him to Himself, and thus causes him to live to eternity . . .

2025. As man acquires for himself life especially by means of instruction in scientifics, doctrinals, and the Knowledges of faith, 'sojourning' = the life thus acquired. As applied to the Lord, it = the life which He acquired for Himself by means of Knowledges, combats of temptations, and victories in them . . .

—<sup>4</sup>. The Lord's soul was life itself . . . —<sup>5</sup>.

2049<sup>3</sup>. See KNOW-cognoscere, here.

—<sup>4</sup>. It is this life (of charity) which saves after death, and never any life of faith without charity; for without charity the life of faith is impossible. They who are in the life of love and charity are in the Lord's life.

— To receive the life of charity . . . in the other life, when they have had none in the life of the body, is never possible; but their life in the world remains with them after death . . .

2116<sup>2</sup>. The life contracted (from hatreds, etc.) remains with them after death; nay, each and all things of this life, which successively return . . . With those who have lived in love to the Lord and in charity towards the neighbour, the evils of life also all remain, but they are tempered with the goods which they have received from the Lord through the life of charity, while they lived in the world, and thus they are elevated into Heaven . . .

2119<sup>2</sup>. But, as the desires of everyone follow him, he who has led an evil life cannot stay long with the Angels and good Spirits, but successively separates himself from them . . . until he comes to Spirits of like life to that which he had in the world. It then appears to him as if he were in the life of his body; in itself, moreover, it is a continuation of the life. From this life his Judgment begins. They who have led an evil life, in process of time descend into Hell; they who have led a good life, are by degrees elevated by the Lord into Heaven. Such is the Last Judgment of each one.

2121. They are not cast down into the Hells in a moment, because it is according to the laws of order that every such person should return into his own life which he had in the body, and thence by degrees be carried down into Hell.

2173<sup>2</sup>. The things which are not in such a marriage do not live.

2189<sup>3</sup>. In truth there is not life, but in good; truth is only a recipient of life, that is, of good.

2196<sup>2</sup>. For example: That man has no life except what is from the Lord. The Rational from appear-



ancees supposes that in that case a man could not live as of himself; when yet he truly lives for the first time when he perceives that he does so from the Lord.

[A.] 2209<sup>2</sup>. Each affection of a man, nay, each idea of his thought, is his image, and such that in it a marvellous way there are all things of his life.

2219<sup>3</sup>. Love to God and love towards the neighbour should be the life of man, by which he should be distinguished from brute animals . . .

2228<sup>2</sup>. Thought saves no one, but the life which he has acquired in the world by means of the Knowledge of faith. This life remains, whereas all the thought which is not in agreement with his life, perishes. Heavenly consociations are according to lives, and never according to thoughts which are not of the life; the thoughts which are not of the life are simulatory, and are completely rejected. In general, the life is twofold; one infernal, and the other heavenly. Infernal life is contracted from all those ends, thoughts, and works which flow from the love of self, consequently from hatred against the neighbour; heavenly life, from all those ends, thoughts, and works which are of love towards the neighbour; this life is that which is regarded by all those things which are called faith, and is procured by all things of faith.

2249<sup>2</sup>. These things are presented to the life . . .

2253. With the Lord, when He was in the world, there was no other life than the life of love towards the universal human race . . . This life is the veriest celestial life by which He united Himself to the Divine, and the Divine to Himself . . . This life was one of pure love, which is never possible with any man. They who do not know what life is, and that the life is such as is the love, do not apprehend it. Hence it is evident, that in proportion as anyone loves the neighbour, he has the Lord's life.

2256<sup>2</sup>. All the good a man has thought and done from infancy up to the last of his life, remains; in like manner all the evil . . . They are inscribed on his book of life, that is, on both his memories, and on his nature . . . From these things he has formed a life for himself, and, so to speak, a soul, which is such after death . . . If he has lived in the goods of love and charity, then the Lord separates the evils . . . But if he has lived in evils . . . then the Lord separates the goods from him . . .

2261<sup>2</sup>. Regarded in themselves, truths do not give life, but goods. Truths are only recipients of life, that is, of good . . .

— . With those who live in things contrary to charity, there can never be acknowledgment, but some persuasion, to which is adjoined the life of the love of self or of the world. Thus in this acknowledgment there is not the life of faith, which is of charity.

—<sup>3</sup>. The life of truths, thus of faith, is from the Lord alone, who is life itself. The Lord's life is mercy, which is of love towards the universal human race. Those can never have of the Lord's life, who, although they profess the truths of faith, despise others in comparison with themselves; and, when their life of the love of self and of the world is touched, bear hatred

against the neighbour, and perceive delight in the loss of his wealth, honour, reputation, and life.

2268<sup>e</sup>. The Angels as it were dwell in the truths of a man, and insinuate affections of good from the Lord, when the man lives in love to the Lord, and in charity towards the neighbour; for they are delighted thus to dwell, that is, to live, with such men . . .

2280<sup>e</sup>. Not so with those who . . . have led a life in things contrary to good.

2284<sup>3</sup>. Therefore it is never allowable for a man to judge concerning another as to the quality of his spiritual life; for the Lord alone . . . knows this: but every one is allowed to judge concerning another, of his quality as to moral and civil life.

— . See CHARITY, here. —<sup>5</sup>.

2297<sup>e</sup>. From this (the infants) get that heavenly idea, that each and all things around them are alive; and that they are in the Lord's life, which affects their inmosts with happiness.

2298. There was shown me . . . the nature of the ideas of the infants when they see any objects. They were as if each and all things were alive; so that they had life in each idea of their thought; and it was perceived that the ideas are almost the same with infants on Earth, when they are at play.

2305. The innocence of intelligence and wisdom is such, that they acknowledge that they have life from the Lord alone . . .

2311<sup>e</sup>. As the body lives through the soul, so does the literal sense through the internal sense; through the latter the Lord's life inflows into the former, according to the affection of him who is reading it.

2357<sup>2</sup>. They who are in the life of evil are admitted no further than to the Knowledge of good and of the Lord, but not as far as to the veriest acknowledgment and faith . . .

—<sup>3</sup>. This is the reason why at this day it is granted to so few to believe from the heart . . . for they are in the life of evil.

2363. When they are shown that life itself . . . begins when (the delight of the love of self and of the world is taken away) they feel a certain sadness . . .

—<sup>2</sup>. Heaven, that is, angelic life, consists in this . . .

—<sup>e</sup>. For, after death there remains with everyone the life, or, what is the same, the affection; according to this, then, is all the thought . . .

2367<sup>2</sup>. (For) a man who has been in the good of love and of charity, when he passes into the other life, comes from an obscure life into a clearer one, as from a kind of night into day; and, in proportion as he comes into the Lord's Heaven, into a still clearer one . . .

2383<sup>4</sup>. It would be better that they should be in Falsities than in truths, because they are in the life of evil . . . Sig. and Ex.

2454<sup>e</sup>. When yet life according to doctrine makes the man of the Church, and not doctrine separated from life; for when doctrine is separated from life, then, because there is vastated good, which is of life, there is also vastated truth, which is of doctrine, that is, it becomes a statue of salt . . .

2475<sup>e</sup>. So that after death he leaves nothing whatever behind, except the mere bones and flesh, which, while he lived in the world, were not animated of themselves, but by the life of his spirit . . .

2480<sup>e</sup>. It is the affection itself which gives life; the affection of evil which gives life to falsities, and the affection of good which gives life to truths.

2531<sup>r</sup>. 'I am the Way, the Truth, and the Life' (John xiv.6); where 'the Way'=doctrine; 'the Truth,' everything which is of doctrine; 'the Life,' good itself, which is the life of truth.

2556<sup>e</sup>. As to his spirit, man is so conjoined with those who are outside of him, that if he were deprived of the connection thence, he would not live even for a moment.

2649<sup>e</sup>. They do not know that such as is the life, such is the man; and that the Divine Esse of life, or Jehovah, was in the Lord from conception; and that the like Esse of life came forth in His Human by the union.

2658. That the merely human Rational could not have a common life with the Divine Rational itself, neither as to truth, nor as to good. Sig. and Ex.

—<sup>2</sup>. (For) the Divine is life itself, and thus has life in Itself; but what is merely human is an organ of life, and thus has not life in itself. When the Human of the Lord had been made Divine, it was no longer an organ of life, or a recipient of life, but was life itself, such as is that of Jehovah Himself. It first had this from the very conception from Jehovah, as is clearly evident from the words of the Lord Himself: 'As the Father has life in Himself, so hath He given to the Son to have life in Himself' (John v.26). In the same: 'In Him was life, and the life was the light of men' (i.4). In the same: 'Jesus said, I am the Way, the Truth, and the Life' (xiv.6). In the same: 'Jesus said, I am the Resurrection and the Life; he that believeth in Me, although he were dead, shall live' (xi.25). In the same: 'The Bread of God is He who cometh down from Heaven, and giveth life to the world' (vi.33).

— . But that man is not life; but an organ or recipient of life. Ref.

—<sup>3</sup>. That 'to inherit,' when predicated of the Lord, =to have the life of the Father, thus in Himself; and, when predicated of men, =to have the Lord's life, that is, to receive life from the Lord, is evident from many passages of the Word.

— . To have life in Himself is the Esse itself of life, that is, Jehovah; but to have the Lord's life, or to receive life from the Lord, is to receive the Lord in love and faith; and, because these are in the Lord, and are the Lord's, they are called His 'heirs,' and 'sons.'

—<sup>5</sup>. Heaven is here called 'life eternal,' elsewhere, simply 'life' (Ill.); for the reason that the Lord is life itself; and he who receives His life is in Heaven.

2689<sup>e</sup>. The life of everyone is nothing else than affection or love.

—<sup>4</sup>. The real reason they admit things doubtful, and afterwards things negative, originates from the life of evil. They who are in the life of evil can never do otherwise. The life of everyone . . . is affection or

love; and such as is the affection or love such is the thought . . .

—<sup>e</sup>. It is otherwise with those who are in the life of good; truth itself has its ground there, and its heart, and its life from the Lord.

2697. The good of truth manifests itself only in the affection of truth, and afterwards in a life according to truth. . . (But) truth without good is of no life; and therefore by truth separated from good there is not any new life.

2702<sup>e</sup>. 'Streams of living water,' and 'living fountains of waters'=the truths which are from the Lord, or from His Word . . . The good of love and of charity, which is from the Lord alone, is the life of truth.

2706. The Lord is indeed present with everyone; for life is from no other source; and rules his most singular things . . . but diversely according to the reception of life. With those who receive His life of the love of good and truth wrongly, and pervert it into the loves of evil and of falsity, the Lord is present, and rules their ends so far as possible to good; but His presence with them is called absence . . . But with those who receive the Lord's life of the love of good and truth, there is predicated presence . . .

2708. With the celestial, the good of love is implanted in their voluntary part, where is the principal life of man; but with the spiritual in their intellectual part, where is the secondary life of man . . .

2715. The voluntary part is what principally lives with man; but the intellectual part lives thence.

—<sup>e</sup>. The spiritual man . . . debates whether it is so, unless he has been confirmed by much life.

2718. In this verse is described the spiritual man, of what quality he is as to good, that is, as to the essence of his life. . .

—<sup>e</sup>. Thus that in the good of love from the Lord there is heavenly life, but not in the truth of faith separated thence.

2776<sup>e</sup>. Believe themselves . . . saved . . . however they have lived through the whole course of their life.

2826<sup>3</sup>. But still they do not come into internal worship, or into holy fear, unless they are in the good of life . . .

2839<sup>e</sup>. But faith becomes intelligence and wisdom when it is implanted in charity, that is, in life.

2871. In the freedom (which is of the loves of self and of the world) consists the life (of infernal Spirits), inasmuch that if it is taken away from them, they have no more life left than a newly born infant. . . A certain evil Spirit was in the persuasion that such things could be taken away from him . . . thus that his life could be miraculously transcribed into heavenly life; and therefore these loves with their cupidities were taken away from him . . . and he was then seen like an infant swimming with his hands . . . From which it was evident that it is impossible for one who has acquired a life from the love of self and of the world . . . to come into Heaven; for if such a life were taken away, he would not have anything of thought and will left.

2873<sup>e</sup>. Hence all in the other life are distinguished

according to freedoms, or, what is the same, according to loves and affections, consequently according to the delights of life, which is the same as according to lives; for lives are nothing else than delights; and these are nothing else than affections, which are of loves.

[A.] 2875°. To receive anything contrary to the affection, is to receive it contrary to the life . . .

2878°. The Lord alone disposes and rules in application to the genius and life of each one . . .

2880. For all affection, which is of love, is man's veriest life; and to act from the affection is to act from the life, that is, from self . . .

2887. If these Spirits and Angels were taken away from man, he would be instantly devoid of will and thought, thus of no life.

2888. The case with the life of everyone, whether man, Spirit, or Angel, is this: that it inflows solely from the Lord, who is life itself; and diffuses itself through the universal Heaven, and even through Hell; thus into each one; and this in an incomprehensible series and order. But the life which inflows is received by each one according to his nature; good and truth are received by the good as good and truth, but good and truth are received by the evil as evil and falsity, and are also with them turned into evil and falsity . . .

2889. Evil Spirits can scarcely at all apprehend that they do not live from themselves, and that they are only organs of life; still less that there is no life except what is from good and truth; and still less that they do not begin to live until the life of the cupidities of evil and of the persuasions of falsity in which they are has been extinguished. They believe that if they were deprived of these things, nothing of life could be left: when yet the case is, that when they should have lost the life of the cupidities of evil and of the persuasions of falsity, they would then for the first time begin to live; and that before this the Lord is not received with the good and truth in which alone life consists; and that then intelligence and wisdom, thus the veriest life, inflows, and is afterwards immensely increased, and this with . . . inmost joy; and this with unutterable variety to eternity.

2904. 'The lives of Sarah were' (Gen. xxiii. 1) = the Church's times and states as to Divine truths, which preceded. . . 'Lives,' here, because they have regard to age and the periods of age . . . = states . . . and as it treats in what follows about the Church, therefore 'lives' = the times and states of the Church. 2906.

2913. All the doctrinal things (of the Ancient Church) were of charity, or life.

—<sup>2</sup>. 'Heth' = exterior Knowledges which regard life.

2916. 'A sepnulchre' . . . = life, or Heaven; and, in the opposite sense, death, or Hell. Ex. . .

— . Through regeneration, man, from dead, becomes alive.

2930°. See SOUL, here.

3001. There is but one only life, which is the Lord's, and which inflows and causes man to live . . . To this life correspond the recipients, which are vivified through

this Divine influx, and indeed so that they appear to themselves to live from themselves. This correspondence is that of life with the recipients of life. As the recipients are, so do they live. Those men who are in love and charity, are in correspondence; for they agree, and the life is received by them adaptedly. But those who are in things contrary to love and charity, are not in the correspondence, because the life itself is not received adaptedly; thence they have such an appearance of life as they are. This may be illustrated by many things, as by the motory and sensory organs of the body, into which life inflows through the soul; such as these are, such are their actions and sensations . . . But, in the Spiritual World, all the modifications which come forth from the influx of life, are spiritual; hence such are the differences of intelligence and wisdom. 3484.

3016°. For human life, from infancy to old age, is nothing else than a progression from the world to Heaven . . .

3063<sup>2</sup>. For love is the very Esse of life . . .

—<sup>o</sup>. That nothing lives except love. Ref.

3069<sup>2</sup>. In Knowledges of truth, but in life of evil.

3086. For all the light, life, and order, in the natural man, are from influx from the Divine . . .

3095. For in the affection is the life through which is the conjunction.

3103. 'The nose' = the life of good, from the respiration which is therein, which, in the internal sense, is life; and also from the odour . . .

3158<sup>2</sup>. For the things which are of the will constitute the esse of a man's life; but the things which are of the understanding constitute the derivative existence of his life.

3161<sup>2</sup>. Truths are first appropriated to the man when he begins to love them for the sake of life; and still more when he applies them to life . . .

3175°. Man first begins to live, when that perishes which in the world he believes to be the all of life; and the life which then succeeds is relatively unutterable and indefinite.

3182<sup>2</sup>. When he no longer regards life from doctrine, but doctrine from life . . .

3203<sup>2</sup>. (Truth becoming of life. Ex.)

—<sup>3</sup>. For good is life.

3241°. They form together one Church . . . when they regard life as the end of doctrine; that is, they inquire how the man of the Church lives, and not so much what his opinion is; for everyone is endowed by the Lord with a lot in the other life according to the good of life, and not according to the truth of doctrine separated from the good of life.

3242. No one is admitted into the Lord's Kingdom except him who is in the good of faith; for the good of faith is of life. The life of faith remains, but not the doctrine of faith, except in so far as this makes one with the life . . .

— . They fear to speak of the good of life, because the life condemns them.

3248. 'While he was yet living' (Gen.xxv.6) = to whom he could give life . . . For by Abraham is here represented the Lord as to the Divine Human, (from which) the spiritual have life; and, as they have life thence, the Lord is said to live with them . . . Life is given to the spiritual by means of the good of faith. Sig.

3249. Charity towards the neighbour is nothing else than a life according to the Lord's precepts.

3251. 'These are the days of the years of the lives of Abraham which he lived' (ver.7)= a state representative of the Lord as to the Divine Itself. . . 'Lives,' here, also=states.

3263<sup>2</sup>. 'Ishmael,' and also 'the Ishmaelites' . . . = those of the Lord's Spiritual Church who as to life are in simple good, and therefore as to doctrine are in natural truth.

3267<sup>2</sup>. He who is in charity . . . excuses his neighbour for dissenting from him in matters of belief, provided he lives in good and truth . . . For he who lives in charity, that is, in good, receives truths from the Lord such as agree with his good . . . Whereas he who does not live in charity, that is, in good, can never receive any truth. He can indeed know truth, but it is not implanted in his life . . . and therefore they who know truths . . . and do not live in charity, or in good, although they are in the Church, because born therein, are nevertheless not of the Church . . .

3293. From the delight therein the Natural has its life . . . In order that the Natural may be human, it must consist of both (good and truth) . . . but it has its life itself from good.

—<sup>2</sup>. This good . . . is twofold . . . interiorly it communicates with the . . . Rational, exteriorly with . . . the things of the body, and makes the life in the external senses, and also in the actions. Without a communication both ways, man cannot live either with the reason or the body. It is the interior communication which remains with man after death, and there makes his natural life; for a Spirit also has a natural life; for his spiritual life is terminated in his natural life as in an ultimate plane; for a man after death cannot think immediately, except from those things which are of his Natural . . .

3299<sup>2</sup>. Good is what gives life, but through truth . . .

3305. That which is of life is of the will; that which is of doctrine is of the understanding; the former is called good, and the latter truth . . .

—<sup>7</sup>. 'Jacob,' and 'Israel' . . . = the Lord's Spiritual Kingdom and Church, which is the Church from the doctrine of truth and the life of good . . .

3318<sup>2</sup>. Man is nothing else than an organ or vessel which receives life from the Lord; for man does not live from himself. Refs. The life which inflows with man from the Lord is from His Divine love; this, or the life thence, inflows and applies itself to the vessels which are in the Rational, and which are in the Natural of man. These vessels . . . are in a contrary position relatively to the life, in consequence of the hereditary evil into which man is born, and in consequence of the actual evil which he himself acquires; but in proportion as the life which inflows can dispose the vessels to receive

it, it does dispose them. These vessels in the Rational of man, and in his Natural, are those which are called truths, and in themselves are nothing else than perceptions of the variations of the forms of these vessels, and of the changes of state according to which the variations come forth in different ways, which take place in the most subtle substances, in inexpressible ways. The good itself, which has life from the Lord, or which is life, is that which inflows and disposes. As, therefore, these vessels, which are to be varied as to their forms, are in a contrary position and turning, relatively to the life, it may be evident that they must be reduced into a position according to the life, or in compliance with the life. This cannot possibly be done so long as man is in that state into which he was born, and into which he has reduced himself, for they are not obedient, because they are stiffly resistant, and harden themselves against the heavenly order according to which the life acts; for the good which moves them, and to which they are compliant, is of the love of self and of the world . . . and therefore, before they can become compliant, and be fit for receiving anything of the life of the Lord's love, they have to be softened. This softening is effected by no other means than temptations . . . When, therefore, they have been a little tempered and mastered through temptations, these vessels then begin to become yielding and compliant to the life of the Lord's love, which continually inflows with the man. Hence, then, it is, that the good, first in the rational man, and afterwards in the natural, begins to be conjoined with the truths there; for the truths . . . are nothing else than perceptions of the variations of the form according to the states which are continually changing; and the perceptions are from the life which inflows.

3324. It treats in these verses . . . concerning the right of priority, whether it belongs to truth or to good; or, what is the same, whether it belongs to the doctrine of truth or to the life of good . . .

—<sup>7</sup>. That good is the life of truth. Ref.

—<sup>8</sup>. That the affection of good is of life, and the affection of truth for the sake of life. Ref.

3325<sup>4</sup>. (For) in good there is life, but not in truth except what it has from good; and good inflows into truths and causes them to live.

—<sup>11</sup>. The Church . . . then no longer studies life, but doctrine; and when it does this, it casts itself into shades, and falls into falsities and evils . . . Sig.

3335. 'He went'=life. 'To go'=to progress into the things which are of good, that is, into the things which are of life, for all good is of life. Almost the same is signified by 'to journey,' 'to sojourn,' and 'to progress.'

3337<sup>2</sup>. The things which come forth (from man's interior imagination, or from his thought) are in themselves inanimate, but they become animate from the influx of life from the Lord.

3338. The heat of Heaven . . . makes the life of the internal man; and (the heat of the world) the life of the external man; for without love and affection man cannot live at all. . . These heats become loves and affections from the influx of the Lord's life, and thence appear to man as if they were not heats, but still they

are . . . It is this heat from which the will of man lives ; but the light treated of above is that from which his understanding lives.

[A.] 3344<sup>2</sup>. In a word, by representatives adjoined to ideas, speech as it were is alive ; least of all with man . . . more so with the Angels of the First Heaven ; still more so with the Angels of the Second ; and the most of all with the Angels of the Third Heaven ; for these are proximately in the Lord's life. Whatever is from the Lord is in itself alive.

3347<sup>2</sup>. (The Angels said) that the faculty (of acting) is not of the fibres, but of the life in the fibres ; just as the faculty of thinking is not of the mind, but of the life from the Lord which inflows into it.

3387<sup>2</sup>. Without vessels, or receptacles, good does not find a place . . . and therefore where there are no truths . . . there is no rational or human good, consequently the man has no spiritual life. In order, therefore, that man may still have truths, and thence spiritual life, appearances of truth are given . . .

3412<sup>2</sup>. See PHILISTINE, here.

3416<sup>2</sup>. Not that the Lord leaves them, but that they remove themselves from the Lord, because from the things which are of life.

3417. That the Lord disposed truths so that they might be adapted to the apprehension and genius of those who are not so much in life, but are in the doctrinal things of faith. Sig. and Examp.

3420<sup>2</sup>. He, therefore, who teaches what is to be done, and does not do it, does not want to know truths ; for they are against his life ; and the things which are against his life he also denies.

3424. 'A well of living waters' (Gen.xxvi.19)=the Word, in which are Divine truths ; thus the Word as to the literal sense in which is the internal sense. . . As in this sense the Word is . . . heavenly and Divine, its waters are called 'living.' Ill.

—'. 'The waters which make everything to live' (Ezek.xlvii.9)=the Divine truths which are in the Word.

—<sup>2</sup>. That the Word of the Lord is such that it gives life to him that thirsteth, that is, to him who longs for life ; and that it is a fountain whose waters are living, the Lord teaches in John iv.10,14. . . That the Word is alive, and thus gives life, is from this,—that in the supreme sense it treats of the Lord, and in the inmost of His Kingdom, in which the Lord is the all ; and this being the case, it is life itself which is in the Word, and which inflows into the minds of those who read the Word in holiness . . .

3451<sup>3</sup>. For example : if anyone acknowledges as a doctrinal that charity is from faith, and lives in charity towards the neighbour, then indeed he is not in truth as to doctrine, but still he is in truth as to life ; consequently he is in . . . the Lord's Kingdom. Again : if anyone says that good works are to be done in order that we may have a reward in Heaven . . . and yet when he does good works never thinks of merit ; he in like manner is in the Lord's Kingdom, because as to life he is in truth ; and as he is such as to life, he suffers himself to be easily instructed . . .

3459. Abimelech . . . represents those who make faith the essential of the Church, and set it before charity. They who are such are not in any good, except the good of truth ; for they elicit and imbibe nothing else from the Word than the things . . . of truth ; but those which are of good, thus which are of life, they scarcely sec . . .

3485. The representations which come forth in the other life are appearances, but living ones, because they are from the light of life. The light of life is the Divine wisdom.

3498. Life in the Natural. Sig. and Ex.

—'. The life of the Rational or of the internal man is distinct from the life of the Natural or of the external man, and indeed so distinct that the life of (the former) exists beyond the life of (the latter) ; but the life of (the latter) cannot exist without the life of (the former) ; for the External lives from the Internal, inasmuch that if the life of the internal man were to cease, the life of the external man would at once become none . . .

—<sup>2</sup>. But when man lives in the body . . . the life of the Rational appears in the Natural, inasmuch that there does not appear to be any life in the Rational, if it is not at the same time in the Natural . . . Hence it may be evident that it is a life in the Natural which corresponds, which is signified by these words which Isaac said to Esau, 'I know not the day of my death' . . .

3528<sup>2</sup>. All the Perceptive . . . comes forth from good . . . For the Lord's Divine life inflows into good, and through it into truth, and thus presents perception.

3539<sup>4</sup>. (Some) who are in no love . . . or charity . . . well apprehend this . . . that love is the life itself of man ; and that the life is such as is the love.

—'. From the understanding a man can also apprehend this, although his will dissents . . . that the happiest life is from love to the Lord and from love towards the neighbour, because the Divine Itself inflows into it ; and on the other hand, that the most unhappy life is from the love of self and the love of the world, because Hell inflows into it.

—<sup>3</sup>. Hence also it can be perceptible before the understanding, but not before the will, that love to the Lord is the life of Heaven, and that mutual love is the soul from that life . . .

—<sup>6</sup>. With the evil there is not any affection of truth for the sake of life, that is, for the sake of the good of life from truth ; and therefore they cannot be reformed ; whereas with the good there is the affection of truth for the sake of life, that is, for the sake of the good of life, and therefore these can be reformed. But the first state of the reformation of these is that the truth of doctrine appears to them to be in the first place, and the good of life in the second, for they act good from truth ; whereas their second state is that the good of life is in the first place, and the truth of doctrine in the second ; for they act good from good, that is, from the will of good . . .

3570<sup>2</sup>. Hence it is that the man who lives only a natural life cannot know anything about the things which are going on with him in his internal man . . .

—<sup>3</sup>. As a man's ends are of his loves, they are his inmost life. Refs.

3579. Almost as the life builds up the fibres in man, and disposes them into forms according to uses . . .

3600. Life from Divine good . . . and from Divine truth. Sig.

3603<sup>2</sup>. All those do not know what good is who pass a life of the love of self and of the world . . . and as they do not know what good is, they do not know what truth is; for truth is of good . . . 3612.

3607. The inversion and privation of the life of truth from itself. Sig. and Ex.

—<sup>2</sup>. For truth has no life from itself, but from good . . . and in good there is life, but not in truth except what it has from good. Refs. And therefore the privation of the life of truth from itself is not the extinction of truth, but its vivification; for when truth appears to have life from itself, it then has no life, except such as in itself is not life; whereas when it is deprived of this, then it is endowed with life itself, namely, through good from the Lord, who is life itself . . . 3610, Ex.

3610. For in the love of self and of the world . . . there is not life, but in celestial and spiritual love . . .

—<sup>2</sup>. (But) they who are in the affection of self and of the world believe that no other life can be possible, consequently that if they were deprived of this life, they would not live at all. For they who are in this life cannot possibly know what spiritual and celestial life is; when yet the case is that when they are deprived of this life . . . then life inflows from the Lord . . . with wisdom and happiness unutterable; and when their prior life is regarded from this life it appears as no life, or like the sordid life of brute animals; for there is nothing of what is Divine in it beyond that they can think and speak, and thus appear like others in the external form.

3623. 'Wherefore have I lives?' (Gen. xxvii. 46) = that thus there is no conjunction; (for) 'lives' = conjunction through truths and goods . . .

— The reason here and elsewhere 'lives' are mentioned, in the plural, is that there are two faculties of life in man; one which is called the understanding, and is of truth; and the other which is called the will, and is of good. These two lives, or faculties of life, make one, when the understanding is of the will, or, what is the same, when truth is of good. Hence it is that in the Hebrew language, 'life' is sometimes mentioned, and sometimes 'lives.' (The latter ill.)

—<sup>e</sup>. As regards 'lives,' these in the plural = both that which is of the will and that which is of the understanding; consequently, what is of good and what is of truth. For the life of man is nothing except good and truth in which there is life from the Lord; for man, without good and truth, and the life in them, is no man; for without them man could will nothing, and think nothing: all his will is from good or non-good, and his thought from truth or non-truth; hence man has lives, which are one life, when the thought is from the will, that is, when the truth which is of faith is from the good which is of love.

3628<sup>3</sup>. Hence it is evident that there must always be two forces, for anything to come forth and subsist. The forces which inflow and act inwardly are from Heaven, and through Heaven from the Lord, and have life in them. . . Unless there were interior modifications, which

are of life, to which corresponded the exterior modifications which are of the air, there would be no hearing . . . and unless there were an interior light, which is of life, to which corresponded the exterior light which is of the sun, there would be no sight.

3636<sup>e</sup>. Love . . . presents the heat of man's life; and intelligence . . . presents the light of man's life.

3646. With brute animals the case is the same as to influxes and correspondences as it is with men, namely, that with them there is an influx from the Spiritual World, and an afflux from the natural world, by means of which they are held together and live; but the operation itself presents itself diversely according to the forms of their souls and thence of their bodies . . .

—<sup>2</sup>. It is the ends which show the nature of the life which man has; and the nature of that which a beast has . . .

—<sup>3</sup>. The reason very many men do not know how to distinguish between their own life and the life of beasts, is that they are in like manner in external things . . .

3647. It has been given to see . . . some . . . who in the life of their body had looked solely to earthly things. . . They had been of the sailor and rustic crowd. They appeared . . . to have so little of life, that I supposed that they could not be allotted life eternal, like other Spirits. They were like machines, but little animated. But the Angels had care of them solicitously; and, by means of the faculty which they had as men, insinuated into them the life of good and truth; and thus they were led on from a life like that of animals into human life.

3648. There is also an influx from the Lord, through Heaven, into the subjects of the vegetable kingdom . . . But the forms there are such that they do not receive anything of life . . .

3672. The life of instructions. Sig.

— 'To inherit' = to have another's life; here, life from the Divine.

— 'The Land' = where the life is.

—<sup>a</sup>. The life of instructions . . . is the life of good from truth . . . for when a man lives according to the truths in which he is being instructed, he is then in the life of instructions.

3679<sup>2</sup>. But the external man is in the light of the world, in which there is no intelligence, and not even life.

—<sup>3</sup>. The like is the case with all the life which appears in the external man, in that it is the life of the internal man in him, as in its material and corporeal organ.

—<sup>5</sup>. (The quality of Spirits) is entirely according to the affections, and the derivative thought of things, in the life of the body; that is, according to the state of life which they have acquired in the world. Ex.

3690. Life more remote from Divine doctrinal things. Sig. and Ex.

—<sup>3</sup>. When (anyone) is delighted with this historical alone, he is in the life of external truth, remote from Divine doctrinal things. Afterwards, when he begins to be delighted and affected with the commands or precepts which are therein, and lives according to

them, he is then in the life of truth, but is still remote from Divine doctrinal things themselves; for the life according to those things is only moral life, the precepts of which are known to all who are in human society, from the civil life and the laws there; as that the Deity is to be worshipped, parents to be honoured, murder not to be committed, nor adultery, nor theft.

[A. 3690]<sup>1</sup>. But he who is being regenerated, is by degrees led on from this more remote life, into a life nearer to Divine doctrinal things, that is, into spiritual life . . .

3696. Moreover, every man is in a state of tranquillity in the beginning of his life, or in his infancy; but in proportion as a man advances in life . . . he removes himself from that state . . .

—<sup>2</sup>. The case is nearly the same with the new life, with the man who is being regenerated . . .

3701<sup>4</sup>. These and the like (imperfect) Knowledges are of the infancy of man's new life; and are such . . . as derive something from his former life, or from the nature of his former life, and also something from the new life, into which he is thus introduced . . .

—<sup>5</sup>. But they who are being regenerated, do not learn such things barely as knowledges, but as life; for they do these truths . . .

—<sup>6</sup>. This state is that of infancy and childhood as to the new life, which is to succeed in place of the former life. But the state of the adolescence and young manhood of his life, is that no respect is had to any person such as he appears in the external form, but such as he is as to good; first in civil life; next in moral life; and at last in spiritual life . . .

3702. And thus, through man as the uniting medium, the ultimate of nature itself would live from the Divine; which would be, if man had lived according to Divine order.

—<sup>2</sup>. Besides that the things (in nature) which are still more hidden would be perceived in his interior organs, if his life were according to order.

3742. That there is one only life, and that from the Lord alone, and that Angels, Spirits, and men are only recipients of life, has been made known to me by experience so manifold, that not even the slightest doubt is left. Heaven itself is in the perception that it is so, inasmuch that the Angels manifestly perceive the influx; and also how it inflows, and how much and in what way they receive it. When they are in a fuller state of reception, they are in their peace and happiness . . . But still the Lord's life is so appropriated to them that they perceive as if they live from themselves, but still they know that it is not from themselves. The appropriation of the Lord's life comes from His love and mercy towards the universal human race, in that He wants to give Himself and what is His to everyone; and actually does give in so far as they receive; that is, in so far as they are His likenesses and images in the life of good and in the life of truth. And as there is such a Divine endeavour continually from the Lord, His life . . . is appropriated.

3743. Those, however, who are not in love to the Lord and in love towards the neighbour, consequently who are not in the life of good and truth, cannot acknowledge that there is one only life which inflows,

and still less that this life is from the Lord; but they are all indignant, and even feel aversion, when it is said that they do not live of themselves. The love of self is what does this; and, what is surprising, although they are shown by living experiences in the other life that they do not live of themselves, and then, on being convinced, say that it is so, still they afterwards persist in the same opinion, and suppose that if they lived from another, and not of themselves, all their delight of life would perish; not knowing that the exact contrary is the fact. Hence it is that the evil appropriate to themselves . . . and that good cannot be appropriated to them . . . But still the evil, and also the infernals, are forms recipient of life from the Lord; but such forms that they either reject, suffocate, or pervert, good and truth; and thus, with them, the goods and truths which are from the Lord's life, become evils and falsities . . .

3748. Such as they have been in the life of the body, such are they in the other life; for all things which are of anyone's life, that is, which are of love and affection, follow him, and are in him, as the soul is in its body, because he has formed his soul from them as to its quality.

3762<sup>2</sup>. But still (these truths) are not acknowledged, believed, and imbued, unless there is a life according to them; for then the man comes into affection, and in proportion as he comes into affection from life, they are implanted in his Natural . . .

3824<sup>o</sup>. (Truths) are not conjoined, until the man is affected with them for the sake of the use of life, or until they are loved for the sake of life; for then good is coupled with them, through which they are conjoined with the Rational . . . Through this way there is an influx of life into them from the Lord. 3843.

3849. For in affections there is life; but not in the truths of doctrine . . . without them . . .

—<sup>2</sup>. For the life of the understanding is from the will; from which it is evident . . . that truths . . . derive their life from good . . . The reason truths still appear animate, although it is not from the good of charity, is from the affections of the love of self and of the world, which have no other life than that which in the spiritual sense is called 'death,' and is infernal life.

3865. The good of truth . . . is the affection of truth for the sake of life; for life is the good which is regarded in truth by those who are afterwards regenerated. Without life according to truth there is no conjunction of truth with good, and consequently no appropriation. This may be plainly evident to everyone, if he pays attention to those who live evilly, and to those who live well; namely, in that those who live evilly, although in their childhood and young manhood they have been skilled in the doctrinal things of the Church . . . still if they are explored as to what they believe concerning the Lord, faith in Him, and concerning the truths of the Church, you will find that they do not believe one whit; whereas they who live well, will be found, everyone of them, to have faith in truths, which they believe to be truths. But those who teach truths . . . and live evilly, do indeed say that they believe, but still at heart they do not believe . . .

—<sup>e</sup>. Hence it is evident that the life teaches what is the quality of the acknowledgment of truth . . . and that faith separated from the good of life says that however a man **lives** still he can be saved of grace ; and that it reasons against this matter of doctrine, that the life of everyone remains after death.

3869<sup>d</sup>. They who have faith of the will receive life, and therefore it is said, 'They who hear shall live' (John v.25).

3887. Whatever is (in the Celestial Kingdom) is as it were alive before them ; for that which comes immediately from the Lord is alive.

3905<sup>e</sup>. For not anything is acknowledged in faith until we have lived according to it.

3906. At first they do not acknowledge (internal truth) with such faith as to live according to it . . .

3913<sup>3</sup>. A natural man seems to himself to have life when he is raised to dignities . . . But a spiritual man seems to himself to have life in humiliation . . .

3915<sup>2</sup>. For without affection truths have no life. Examp.

—<sup>e</sup>. He does not love the neighbour, but himself in preference, and is in natural life, and not in spiritual life . . . So long as natural affection is dominant, the man is called 'dead ;' for he has a life contrary to heavenly life. Heavenly life is the veriest life.

3916. That thus there is life for it. Sig.

3934<sup>8</sup>. It is to be known, besides, that the Lord's Kingdom with man begins from the life which is of works ; for then he is in the beginning of regeneration . . .

3938<sup>2</sup>. There are two things which make man, namely, esse and existere ; the esse of man is nothing else than what is recipient of the Eternal which proceeds from the Lord ; for men, Spirits, and Angels are nothing else than recipients, or recipient forms, of the life from the Lord ; the reception of life is that of which is predicated existere . . .

—<sup>3</sup>. That which proceeds from the Lord is that which appears as existere in Him, but it is not in Him, but is from Him, and causes that men, Spirits, and Angels come forth, that is, live. Existere with man, Spirit, and Angel is to live, and to live is his eternal happiness . . .

—<sup>5</sup>. I have sometimes spoken to those in the other life who had been in the delights of evil and falsity ; and it was given to say to them that they have no life until they are deprived of their delights. But they said, as do such in the world, that if they were deprived of them they would no longer have anything of life. But it was given to reply that then life first begins, and, together with that life, happiness such as there is in Heaven . . .

—<sup>6</sup>. The man of this age believes that . . . in whatever affection he may have lived through the whole course of his life, he can come into Heaven. With those who have so lived . . . I have also sometimes spoken. When they come into the other life, they at first think of nothing else than that they can come into Heaven, not attending to their past life, namely, that by that life they have put on the delight of the affection

of evil and falsity from the loves of self and of the world . . . It was given to say to them that everyone can be admitted into Heaven . . . but whether they can live there, they could know if they were admitted. Some . . . were admitted ; but as, there, it is the life of love to the Lord and of love towards the neighbour which makes all the sphere and happiness of life, when they came thither they began to be tortured ; for they could not breathe in such a sphere . . .

—<sup>e</sup>. It is this Continuous of love which is called affection ; and it is this Continuous which reigns in the life of man, and which makes all the delight with him ; and, as it makes this, it makes his life itself ; for the life of man is nothing else than the delight which is of his affection ; thus is nothing else than the affection which is of his love. Love is the will of man ; and thence it is his thought ; and thus it is his action.

3957. As they had not been solicitous about the life after death, but only about the life in the world . . .

—<sup>3</sup>. The second thing which they are able to know, provided they merely use their reason, is that the life which a man has acquired in the world follows him ; or, that he is in such a one after death. For they are able to know that no one can put off the life acquired from infancy, unless he were to die altogether ; and that this life cannot be instantaneously transmuted into another one, still less into an opposite one. As, for example, he who has acquired a life of deceit, and in this has had the delight of his life, cannot put off the life of deceit, but is in that life also after death. Or, they who are in the love of self, and are thence in hatreds and revenges against those who are not subservient to them ; or in other like things ; that they remain in them after the life of the body ; for these are the things which they love, and which make the delights of their life ; consequently, their veriest life ; and that thus such things cannot be taken away from them, without at the same time extinguishing the whole of their life. In like manner in all other things.

—<sup>8</sup>. The seventh thing which a man is able to know of himself, is that love to God, and love towards the neighbour, are what cause man to be man . . . and that they constitute heavenly life, or Heaven ; and that the opposite things constitute infernal life, or Hell.

—<sup>e</sup>. But the reason why man does not know these things, is that he does not want to know them, for he lives an opposite life ; and also because he does not believe that there is a life after death ; and also because he has caught principles of faith, and none of charity ; and thence believes . . . that if there is a life after death, he can be saved from faith, however he has lived . . .

3969<sup>16</sup>. But in the celestial heat and spiritual light which proceed from the Lord as a Sun . . . there are the good of love and the truth of faith, thus wisdom and intelligence . . . for the things which proceed from the Lord are alive. Refs.

3986<sup>2</sup>. The varieties (of good) also come forth from the affections which are of everyone's love, which are rooted and appropriated in the man through his life.

3993<sup>3</sup>. Unless the correspondence of the internal man



with the external has been effected in time, or in the life of the body, it is not effected afterwards.

[A. 3993]<sup>9</sup>. If evil were taken away from man suddenly, it would be to extinguish the fire of his first life.

—<sup>10</sup>. For example: if anyone believes himself to be pure from sins . . . when he has once performed repentance . . . or after confession . . . or after he has attended the Holy Supper; if he lives a new life, in the affection of good and truth; this falsity is that with which good can be mixed; whereas, if he lives a life of the flesh and of the world, as before, then it is falsity with which good cannot be mixed.

—<sup>11</sup>. Again: if anyone is ignorant that man rises again after death, and thence does not believe in the resurrection; and also if anyone knows, but still doubts, and almost denies; and yet lives in truth and good; with this falsity also good and truth can be mixed; whereas if he lives in falsity and evil, then they cannot be mixed with that falsity, because they are contrary; and falsity destroys truth, and evil destroys good.

4063<sup>3</sup>. When a man is being regenerated, it is not effected in a moment . . . but . . . through the whole life of the man . . . for . . . the man is to be endowed with a life which he had not before; nay, of which he before knew scarcely anything . . .

—<sup>5</sup>. Hence it is evident that the former things are always left behind when a new state of life is put on.

4136<sup>3</sup>. He was a certain leading man, who . . . because he had led an evil life, was in such stupid ignorance about good and freedom, and about the delight and bliss thence derived, that he did not know the least difference between infernal delight and freedom, and heavenly delight and freedom . . .

4149<sup>2</sup>. The operation (of an organ of the body) is effected by means of the life which inflows through the soul; and the life is from the good which is from the Lord.

4151<sup>4</sup>. Very few believe that (all good and all truth are from the Lord), as may be evident from the fact that they suppose the whole of life to be in themselves; and scarcely any, that life inflows. The whole of the life of man consists in the faculty that he can think, and that he can will; for if the faculty of thinking and willing is taken away, nothing of life remains; and the veriest life consists in thinking good and willing good, and also in thinking truth, and in willing that which he thinks to be truth . . .

—<sup>7</sup>. They who are evil . . . when shown that everything inflows, come into anxiety, and are exceedingly importunate to be allowed to live in their own proprium; and [declare] that if that were taken away from them, they could live no longer. Thus do even those believe who know.

4156<sup>2</sup>. To those who are in a life of good, scientifics are a means of being wise; but to those who are in a life of evil, they are a means of being insane . . .

4171<sup>2</sup>. For example: if one who has led a life of good . . . suffers himself to be persuaded that a life of good effects nothing towards salvation . . . and if afterwards does not care for life, and also contemns it, he is called 'turn.'

4175. For the life itself of man is nothing but love; for without love man can have nothing whatever of life; nay, if a man reflects, he can know that all the vital fire and heat which are in the body are thence.

4198<sup>2</sup>. For from the Lord alone is the life of everyone; they who receive His presence in good and truth are in the life of intelligence and wisdom; whereas they who receive His presence . . . in evil and falsity are in the life of insanity and folly; but still they are in the faculty of being intelligent and wise.

4205<sup>2</sup>. Without affection, or without the delight which is of love, nothing can enter into man, because in these is his life.

4206<sup>2</sup>. This is circumstanced as is the life with man, which inflows and acts into the various sensory and motory organs of the body, and into the various members and viscera, and everywhere presents variety . . . but still it is one life which acts all things so variously: it is not that the life itself acts differently, but that it is differently received; for it is the form of each according to which the action is determined.

4225<sup>2</sup>. They who are outside the Grand Man . . . cannot enter into it; for the lives are contrary . . . because, there, is the life of love to the Lord and of love towards the neighbour; and as nothing there corresponds to their life, they can scarcely breathe . . . For the respiration is according to the freedom of life . . . and, what is wonderful, they can scarcely move themselves . . . and therefore they cast themselves . . . down to Hell, where they have respiration and mobility. Hence it is that life, in the Word, is represented by mobility.

—<sup>e</sup>. Therefore there are so many Heavens . . . and every one, in his own Heaven, is in his own life, and has an influx from the universal Heaven . . .

4227. They who have been such in the life of the body, are also such in the other life; for everyone is followed by his own life . . .

4247<sup>3</sup>. But it is to be known that this is the circle (namely, from knowledge to act), but still it is good which produces this circle; for the life which is from the Lord inflows solely into good, thus through good, and this from the inmosts. That the life which inflows through the inmosts produces this circle, may be known to everyone; for without life nothing is produced; and as the life which is from the Lord does not inflow except into good, and through good, it follows that it is good which produces it, and which inflows into truths, and appropriates them to itself . . .

4249<sup>e</sup>. (The man of the Church at this day) would say that he feels the life in himself, and that he thinks . . . and wills from himself . . .

4258. That even then life would be gained. Sig. and Ex.

4274. Nothing else makes the intellectual life of man than that which he believes to be truth; and his voluntary life, than that which he has impressed on himself to be good; and therefore when that is assaulted which he believes to be truth, the life of his understanding is assaulted; and when that is assaulted which he has impressed on himself to be good, the life of his will is

assaulted ; so that when a man is being tempted, his life is at stake.

4318. The chief thing of the intelligence which the Angels have, is to know and perceive that all life is from the Lord . . .

4320. The reason the life which is from the Lord alone appears with everyone as if it were in him, is from the love or mercy of the Lord towards the universal human race, in that He wills to appropriate to everyone that which is His own, and to give to everyone eternal happiness . . .

—<sup>2</sup>. That the evil also receive the life which is from the Lord, is circumstanced like the objects of the world, which all receive light from the sun, and thence their colours, but according to their forms . . . So is the light or life from the Lord with the evil ; but this life is not life, but is . . . spiritual death.

4321. If all things were to be denied of which the causes are not known, innumerable things would be denied which come forth in nature . . . and how much more the arcana which come forth . . . in the Spiritual World ; as these : that there is one only life, and from it all live ; and everyone differently from another ; that even the evil live from the same life, and also the Hells ; and that the influent life acts according to the reception . . .

4330. Inasmuch that there are few who believe anything else than that the External of man is the all of man, and that when it recedes, which takes place when a man dies, there is scarcely anything left which lives ; still less that the Internal is that which lives in the External ; and that when the latter recedes, the former especially lives.

4352<sup>2</sup>. For the truths of faith regarded without love are only words without life : but through love, thus through conjunction with the good of love, they receive life. 4368<sup>2</sup>. 4373.

4373. That life appears to be from truth, is comparatively like the life which is in the body, which however is not of the body, but of the soul ; nor of the soul, but through the soul from the First of life, that is, from the Lord ; and yet it appears as if it were of the body.

4390<sup>2</sup>. These two (truth and good) include in general all things which are of doctrine, and which are of life ; truths, the things which are of doctrine ; and goods, the things which are of life.

4406<sup>2</sup>. The spirit is that which lives in the body.

4416. They who have known truths, and also have confirmed them in themselves, and yet have lived a life of evil, appear in a snowy light, but cold . . .

—<sup>2</sup>. Hence it was evident why those who lead a life of evil can never have faith in Divine truths from a sincere heart ; for they are in that smoky light, which becomes darksome to them when heavenly light falls into it, so that they see neither with their eyes nor with their mind ; and moreover they then fall into anguish, and some as it were into swoons. Hence it is that the evil can never receive truth, but only the good.

—<sup>3</sup>. The man who leads a life of evil cannot believe that he is in such a lumen, because he does not see the lumen in which his spirit is . . . but if he saw the lumen

of his spirit, and were to experience what it would become if the light of truth and good from Heaven were to inflow into it, he would know manifestly how far he was from receiving the things which are of light, that is, which are of faith ; and still more from imbuing the things which are of charity ; and thus how far he was from Heaven.

4417. There was once a discourse with Spirits about life, namely, that no one has anything of life from himself, but from the Lord, although he seems to live of himself ; and then at first the discourse was what life is, namely, that it is to understand and to will, and as all understanding has relation to truth, and all willing to good, that the intelligence of truth and the will of good are life. But the reasoner Spirits said . . . that those who are in no intelligence of truth and will of good nevertheless live ; nay, they believe that they live more than others. But it was given to reply to them, that the life of the evil does indeed appear to them as life, but still it is the life which is called spiritual death ; which they could know from the fact that as to understand truth and to will good are life from the Lord, to understand falsity and to will evil cannot be life, because evils and falsities are contrary to real life. In order that they might be convinced, the quality of their life was shown, which when seen appeared like the lumen from a charcoal fire which had a smokiness intermingled with it ; and when they are in this lumen, they can be of no other opinion than that the life of their thought and of their will is the one only life ; and this still more from the fact that the light of the intelligence of truth, which is that of real life, cannot at all appear to them ; for as soon as they come into that light, their lumen becomes darksome, inasmuch that they can see nothing whatever, and therefore perceive nothing. The quality of the state of their life was also shown by the abstraction of their delight from falsity . . . When this was done, they appeared with ghastly faces, like corpses, and might be called effigies of death.

4459<sup>2</sup>. Unless they are to rise with the body they do not believe that there can be a resurrection . . . for they place all life in the body, not knowing that the life of their body is from the life of their spirit, which lives after death.

—<sup>7</sup>. The use itself which a man loves determines his life, and distinguishes it from others . . . not indeed the use itself, but the love of the use, for in love is the life of everyone.

4464<sup>2</sup>. Man does not know that a certain spiritual sphere encompasses him according to the life of his affections . . .

—<sup>3</sup>. The spheres which are perceived in the other life all originate from the loves and derivative affections in which they had been, consequently from the life ; for the loves and derivative affections make the life itself ; and (therefore) they originate from . . . the ends . . . for everyone has as an end that which he loves ; and therefore the ends determine the life of a man . . .

4468. There are two things which conjoin the men of the Church, namely life and doctrine. When life conjoins, doctrine does not separate ; but if only doctrine conjoins . . . then they separate from each other . . .

when yet doctrine is for the sake of life, and life is from doctrine . . . But that doctrine does not separate if life conjoins, is evident from the fact, that he who is in goodness of life does not condemn another who is of a different opinion, but leaves it to his faith and conscience . . . for he says in his heart, that ignorance can condemn no one, if they live in innocence and mutual love . . .

[A.] 4472. Condescension as to life. Sig. and Ex.

4502<sup>2</sup>. Disjunction as to life and doctrine. Sig.

4524. As there cannot be more than one only fountain of life . . . it is evident that all life is from the Lord, who is the First of life; and, as it is so, each and all things which are in the Spiritual World correspond to Him, and consequently each and all things which are in man . . .

4622<sup>3</sup>. (That Spirits have senses) may be concluded by him who believes in the life after death, from the fact, that there can be no life without sense; and that the quality of the life is according to the quality of the sense . . .

4623. But it is to be known that the sensitive life of Spirits is twofold; namely, real, and not real: the one is distinguished from the other by this, that all that is real which appears to those who are in Heaven, but all that is not real which appears to those who are in Hell; for whatever comes from the . . . Lord is real, for it comes from . . . life in itself; but whatever comes from the proprium of a Spirit is not real, because it does not come from . . . life in itself. They who are in the affection of good and truth are in the Lord's life, thus in real life; for the Lord is present in good and truth through affection; but they who are in evil and falsity through affection, are in their Own life, thus in life not real; for the Lord is not present in evil and falsity. Ex.

—<sup>2</sup>. They who are in Hell equally have sensations . . . but when they are inspected by the Angels, they . . . disappear . . . and they themselves, so far as they are in cupidities of evil and in the persuasions of falsity, are nothing but phantasies as to their thoughts; and to see anything from phantasies, is to see real things as not real, and not real things as real; and unless, by the Divine mercy of the Lord, it were granted them so to feel, they would have no sensitive life, consequently no life; for the Sensitive makes everything of life:

4633. From the things which have been said about perceptions and odours, it is evident that the life of everyone, and consequently the affection of everyone, is manifestly evident in the other life . . .

4638<sup>10</sup>. The study of the life according to the precepts of faith. Sig.

4656<sup>2</sup>. Thus there was little of life in his speech.

4663. That everyone receives a reward in the other life according to his life in the world. Sig.

—<sup>2</sup>. The fruits of faith are nothing else than a life according to the precepts of faith; consequently, a life according to them saves; but not faith without life; for after death man carries with him all the states of his life. Examps. . . Everyone retains in the other life the nature which he had put on in the life of the body . . . If the nature be expelled nothing of life remains.

—<sup>3</sup>. For he who is . . . in the life of faith is in the faculty of receiving faith . . . But he who is not in . . . the life of faith is never in any faculty of receiving faith . . .

4674<sup>3</sup>. When they (are admitted into Heaven), the life of their thought and will labours, the life of the thought from principles of falsity, and the life of the will from the life of evil in the world.

4676. His own life in him. Sig.

—<sup>1</sup>. As the body or external man grows old he passes into what is new of life . . . Hence, 'old age' = life.

—<sup>e</sup>. The influx from Heaven concerning the permanence of life . . .

4683<sup>2</sup>. They are conjoined, but . . . not from life. . . They place nothing of salvation in the life of faith . . . yet they know . . . that doctrine is nothing without life . . . they (therefore) persuade that confidence . . . even at the last moment of life, is saving, without any regard for the past life; although they know that everyone's life remains after death, and that everyone will be judged according to the works of his life.

4721<sup>2</sup>. If the Church would acknowledge the life of faith as the beginning (or principle), it would acknowledge charity . . . and love to the Lord, and hence the works of charity and love . . . and that regeneration is effected by the life of faith . . .

—<sup>3</sup>. The reception of the influx (of happiness) is impossible with anyone who has not lived the life of faith . . .

—<sup>e</sup>. That the life of faith saves. (Proved from the Word and the Athanasian Creed.)

4724<sup>4</sup>. Those extinguish (the Divine Human) in themselves, who . . . do not live the life of faith. . . But they who live the life of faith, adore the Lord . . . as God the Saviour . . .

4733. That it is not to be extinguished, because it is the life of religion. Sig. and Ex.

—<sup>1</sup>. The acknowledgment and adoration of the Lord's Divine Human is the life of religion.

4735<sup>3</sup>. The appropriation (of the Divine good and Divine truth) is effected by a life of love and charity, which is also a life of faith.

4744<sup>3</sup>. 'The unclean Spirit' = the uncleanness of life with man . . . For unclean Spirits dwell in the uncleanness of a man's life.

4747. Those who are in simple good as to life, and thence in natural truths as to doctrine. Sig.

—<sup>2</sup>. Those who have confirmed themselves against Divine truths . . . not only in doctrine, but also in life . . . so remain to eternity. . . For that which is confirmed . . . in life imbues the Voluntary; and that which has been inrooted in both lives of man, namely, in the life of his understanding and in the life of his will, cannot be eradicated; the very soul of man which lives after death is formed from these things, and is such that it never recedes from them. —<sup>3</sup>.

4769<sup>4</sup>. Those who set doctrine before life, and at last do not care for life. Sig. When yet life makes the man . . . and the life remains after death; but not doctrine except in so far as it derives from life.

4776. For those who are in the life of cupidities cannot be in the life of love and charity, because they are complete opposites. Ex.

4793. As . . . in the affection (of knowing; understanding, and being wise) is the life of man, no Spirit or Angel is permitted to inflow into man's taste; for this would be to inflow into the life which is proper to him. Nevertheless, there are wandering Spirits who . . . study to enter into the taste with man; and, when they have entered into it, they possess his interiors, namely, his life of thoughts and affections . . . Very many are at this day possessed by them; for, at this day, there are interior obsessions. Ex.

4802. Still, truths are not appropriated to them, unless they live according to them.

—<sup>2</sup>. Those who have understood truths, and yet have lived a life of evil, are also such in the other life . . . But as they have a life of evil, they are in Hell. (Two such des.)

—<sup>3</sup>. They were called serpents of the tree of knowledge, because when they reason from the life, they then speak against truths.

—<sup>e</sup>. Hence it may be evident what faith is without the life of faith.

4805. They had believed that they alone were alive and in light; and that those outside their society were relatively as it were not alive and not in light.

—<sup>2</sup>. It was shown . . . that if they aspired further than to those things which correspond to their life, they could not have Heaven . . . For in that case their society is a society of interior friendship . . . for they regard others as . . . not alive; which thought, when communicated, induces sadness, and this . . . returns to them.

4807<sup>e</sup>. That everyone will be judged according to his life. Sig. Thus everyone carries his judgment with him, because he carries his life with him. 4809<sup>2</sup>. 4810.

4809<sup>2</sup>. For the Angels are recipients of the life of the truth which proceeds from the Lord's Divine good . . .

—<sup>e</sup>. To be ordained according to the life. Sig.

4837<sup>3</sup>. If Heaven were distinguished according to truths (only) . . . they could not have from the Lord oneness of life, or one soul; for this is possible solely in good . . .

4839. For in the end is the life of man . . . the life of his soul is nothing else. 6571.

4844<sup>6</sup>. Truth without good . . . becomes the truth of intelligence through a life of good.

4868<sup>4</sup>. Moreover, the life of everyone, without distinction, remains with him after death. 5718<sup>e</sup>.

4882. 'She went'=life. Ex.

— . It appears to (Spirits and Angels) equally as to men, that they live from themselves; when yet they do not live from themselves, but from the Divine of the Lord, from whom is everything of life.

—<sup>2</sup>. Those who are not in good . . . do not want to hear that it is an appearance that they live from themselves; for they want to live from themselves. But besides its being shown them by living experience that they do not live from themselves; and that progressions from place to place are changes . . . of the state of the life; they are also told that it may be sufficient for

them to know no otherwise than that they have life from themselves; and that they could not have more even if it were in themselves from themselves; but that still it is better to know how the case really is, because then they are in the truth, and (thus) in the light of Heaven . . . (Shown by experience.) 5605<sup>2</sup>. Ex.

4899<sup>3</sup>. The Church is not in those . . . who acknowledge the Lord from doctrine, and not from life.

—<sup>e</sup>. In Heaven, the things of love to the Lord and of love towards the neighbour are everything of life, consequently everything of wisdom and intelligence.

4906<sup>2</sup>. Man's vital fire and heat (are) from love . . . (otherwise) he could not possibly have life. But this spiritual fire, or heat, which makes life, becomes with the evil a burning and consuming fire . . . With animals devoid of reason, spiritual heat also inflows and makes the life, but a life which is according to the reception in their organic forms . . .

4925<sup>2</sup>. (These errors) have infected not only doctrine, but life; as that a man is saved however he lives . . . 6353<sup>2</sup>. 7272<sup>2</sup>.

4928<sup>e</sup>. When a man has been regenerated . . . he studies life more than doctrine.

4943<sup>e</sup>. But as they have led a pious life . . . Angels are sent to them . . .

4984<sup>e</sup>. The truth of faith makes no one happy, but the good of faith; for this affects that thing itself which is of the life of man, namely, his will . . .

5006<sup>2</sup>. For the Christian Church at this day preaches faith alone . . . but not life; and, when life is not preached, man comes into no affection of good, (consequently) into none of truth . . .

—<sup>4</sup>. When yet . . . man's life in the world is scarcely as a moment relatively to his life after death . . . But there are few who believe that they will live after death . . . But . . . immediately after death, man is in the other life, and his life in the world is altogether continued . . . It has been granted me to know by living experience, that the lot which awaits everyone is according to his life.

5034<sup>e</sup>. When anything is contrary to anyone's love . . . he is angry, as if something were lost from the delight of his life, consequently from his life.

5054<sup>e</sup>. Those who are in the province of the womb and the surrounding organs . . . are in a very sweet and agreeable life . . .

5057<sup>2</sup>. (From the example of the Israelites) many confirm themselves in this—that the life effects nothing; but that it is . . . reception into Heaven from mercy alone, whatever the life may have been.

5058<sup>e</sup>. From (the example of this Spirit) it is evident that reception is not from mercy, but that it is the life which makes Heaven . . .

5060. For these had been such in the life of the body; and (therefore) they are such also in the other life; for everyone is followed by his life.

5068<sup>e</sup>. To receive Divine truth is . . . to make what is of doctrine become of life.

5070. Eternal life . . . is life from good. Good has life in it, because it is from the Lord, who is life itself.

In the life which is from the Lord are wisdom and intelligence; for . . . those who have this wisdom and intelligence have life; and as happiness is adjoined to such life, eternal happiness is signified by 'life.' (Whereas) those who are in evil appear as if they have life, but it is such life as in the Word is called 'death' . . . As there is life in good and the derivative truth, there cannot be life in evil and the derivative falsity; for these are contrary, and extinguish life; and therefore in these there is no other life than such as is in the insane. 5407<sup>e</sup>.

[A.] 5071<sup>2</sup>. For those who have had no conscience in the life of the body, cannot have any in the other life.

— All the vital fire is from the loves with man . . .

5079<sup>2</sup>. The things there . . . have what is alive in them, which those have not which are properly of the natural world.

5084<sup>6</sup>. Hence is the fallacy that the *ipsum vivum* with man, which is called the soul, is a something ethereal . . .

— It is a fallacy of sense that man believes he lives from himself, or that life has been implanted in him. . . That it is the Divine alone which has life from itself; and thus that there is only one life; and that the lives in the world are only recipient forms, the Sensuous does not at all apprehend. Refs.

5097. (Origin of man's vital heat.) 5215<sup>2</sup>. 6128<sup>e</sup>. 6314.

5114<sup>2</sup>. (Otherwise) the Sensuous could not have any life such as is human. The Sensuous has not life from the fact that it sees from the light of the world, for the light of the world has no life in it; but from the fact that it sees from the light of Heaven, for this light has life in it. When this light falls with man upon those things which are from the light of the world, it vivifies them. Hence a man . . . has intelligence and wisdom; and, from these, civil, moral, and spiritual life.

—<sup>4</sup>. The life of man, which is from the Divine of the Lord, passes through these (three) degrees, from the inmost to the ultimate; and is everywhere derived; and becomes more and more general; and, in the ultimate, most general.

—<sup>6</sup>. (Therefore) the recipient forms of the life (of brute animals) cannot be otherwise than dissipated . . .

5115. Because, when man is being reborn, spiritual life inflows into him, just as, when a tree is germinating, its life [inflows] through the heat from the sun.

—<sup>2</sup>. (Man finally produces) such things as are of life; namely, the goods of love and of charity in act; which are signified by 'fruits.'

5128<sup>2</sup>. For the life of the thought, which is in the speech, and the life of the will, which is in the action, do not appear . . . But in the other life, those who are in good distinctly perceive . . . the quality of the life; and also whence is the life in the speech and actions.

—<sup>4</sup>. The principal indication as to whether a man is solely sensuous, or whether he is rational, is from his life. By his life is not meant such life as appears in his discourse and works, but such as is in them; for the life of the discourse is from the thought, and the life of the works is from the will . . . Such as is the intention or end in the discourse and works, such is the life . . .

It is this life which is meant when it is said that the life remains after death . . .

— For a life of evil closes up all . . . communication with the Rational, and causes the man to be merely natural and sensuous. Examps.

5130<sup>2</sup>. That which reigns universally with anyone (there), produces that sphere, and manifests his life before others.

5138<sup>e</sup>. Hence the quality of the faith can be known from the life; for good is of life and truth is of faith; and, on the other hand, evil and falsity.

5141<sup>e</sup>. Man's life is then in external things, or in the body . . .

5159<sup>e</sup>. Man's veriest life is from no other source than his end . . . 5660<sup>3</sup>.

5164<sup>3</sup>. The reason they are servants more than others, is that they know, acknowledge, and perceive, that everything of life . . . is from the Lord, and nothing whatever from self . . .

5188<sup>e</sup>. Such lie there face downwards, with but little of human life; being thus deprived of their clear-sightedness, which had been a ferine life.

5198<sup>2</sup>. The lives of beasts are nothing else than affections . . .

5199. The good itself which is from the Divine in Heaven is that from which the Angels have life; but the form of their life is through the truths which are from that good.

5215<sup>2</sup>. Spiritual heat is alive, but natural heat is not alive . . .

5232. Because there are two faculties in man which constitute his life; namely, the will and the understanding; (for) there are two things which make life in Heaven, namely, good and truth . . .

5256. Regarded in itself, the human is nothing else than a form recipient of life from the Divine; whereas the Lord's glorified Human . . . is not a form recipient of life from the Divine, but is the Esse itself of life; and that which thence proceeds is life.

5259<sup>e</sup>. Thus in man the life from the Divine produces diverse thoughts and actions according to the forms.

5276<sup>e</sup>. These truths are not appropriated to man until he lives according to them; for nothing is appropriated to man except that which becomes of the life; for thus he himself is in them, because his life is in them.

5293<sup>2</sup>. Hence the quality of a man's life is according to the quality of his use.

5342<sup>4</sup>. For no one can be admitted into Heaven unless he has received spiritual life; and no one can receive spiritual life unless he is being regenerated; and no one can be regenerated except through the good of life conjoined with the truth of doctrine. Hence has he spiritual life. Sig.

5351<sup>2</sup>. For the will of man is the first of his life, and his understanding succeeds . . .

—<sup>3</sup>. For the life remains with everyone; but the doctrine only so far as it derives from the life.

5407. 'Let us live and not die' (Gen. xlii. 2) = spiritual life . . .

— The reason Heaven in general, and eternal happiness in special, are called 'life,' is that wisdom of good and intelligence of truth are there, and in (these) there is life from the Lord . . .

5432. (These) cause them to be no longer scientifics, but precepts of life, and finally life; for they thus enter into the life, to which they are appropriated.

5470. For as man is born in sins, he cannot possibly live, unless on the one side he communicates with Hell, and on the other with Heaven; all his life is thence, 5849. 5979. 5993.

5493. 'To go' = to live. 5605, Ex.

5552. Those things in man which have the greatest life correspond to those Societies in the Heavens which have the greatest life, and thence the greatest happiness, as are those to which correspond the external and internal sensories of man, and the things which are of the understanding and the will. Whereas those things in man which have less life correspond to such Societies as are in less life there, as are the cuticles . . . and also the cartilages and bones . . . and also the hairs . . . 5560, Ex. 5561, Ex. 5565, Ex.

5561<sup>2</sup>. By spiritual life is meant that life which the Angels in Heaven have. A man in the world is introduced to this life through those things which are of faith and charity. The affection itself of good . . . and the affection of truth . . . is spiritual life. Without this life, the life of man is natural, worldly, corporeal, earthly life, which is not spiritual life if this is not in it; but is such life as is possessed by animals in general.

5605. Spiritual life according to degrees. Sig. and Ex.

—<sup>3</sup>. 'In God we are moved, we live, and are' = the external, the internal, and the inmost of life.

5614. That [there would have been] spiritual life exterior and interior. Sig. and Ex.

— For by the provision which they received the first time is signified exterior life, or life in the Natural, because they were without the medium . . . whereas by the eorn which they are receiving this time is signified interior life . . .

5627. Life from spiritual truth. Sig.

5637. Elevation to procure for themselves life from the interiors of scientifics. Sig. and Ex.

5650. The natural man . . . supposes that if these concupiscences were abolished, no more life would remain in him . . .

5660<sup>2</sup>. When (these Spirits) apperceive that everything they think and will inflows . . . they believe that their Own life would be none . . . 6325.

5664a<sup>3</sup>. Truths (which are merely known) have no life . . . With the evil . . . the love of self and of the world insufflates them, and makes a *quasi* life; but this life is such as there is in Hell, which is called spiritual death . . .

5679. 'To live' = spiritual life. 6140. 6173.

5680<sup>2</sup>. The Natural never has . . . any life of thought and affection, except that which comes from the Spiritual; for all things in the Natural are, from themselves, dead; but they are vivified through influx from the Spiritual

World . . . In the Spiritual World all things are alive from the light which is from the Lord; for in that light are wisdom and intelligence.

5804. The truths the man had known before had little life, whereas those which he afterwards receives have life from good.

5820<sup>2</sup>. He is (there) left to his will, that is, to his life.

5826<sup>2</sup>. When . . . a man is affected with truth . . . that he may live according to it . . .

— Is truth anything unless it has life as its end? . . . What are the precepts of the decalogue without life according to them? . . . It is the same with the doctrinal things of faith from the Word, which are the precepts of Christian life, for they are spiritual laws; neither do these conduce to anything, unless they become of the life. Let a man consider whether there is anything with him which is anything, except that which enters into his life itself; and whether the life of man, which is life, is elsewhere than in his will. Hence then it is, that it has been said by the Lord . . . that all the Law and all the Prophets are founded in love to God and in love towards the neighbour, thus in the life itself, and not in faith without life . . .

5835. The life of the one in the life of the other. Sig. and Ex.

5847. No man, Spirit, or Angel ever has life from himself; thus neither can he think and will from himself; for in thinking and willing is the life of man; to speak and act is the derivative life. For there is one only life—that of the Lord—which inflows into all, but it is variously received; and, in fact, according to the quality which a man, through his life, has induced on his soul. Ex. . . During his life in the world, man induces a form on the purest substances which belong to his interiors . . . and according to this form is received the Lord's life, which is that of His love towards the universal human race.

—<sup>2</sup>. That there is one only life; and that men, Spirits, and Angels are recipients of life. Refs.

5854<sup>2</sup>. The Lord . . . could lead man into good ends by omnipotent force, but this would be to take life away from him; for his life is one of completely contrary loves . . .

—<sup>3</sup>. (If the Lord did this) man would be miserably deprived of his life; for man's life is from cupidities and phantasies . . . and unless this life were sustained by means of evil Spirits, and were thus amended, or at least led, he would not survive a minute.

5865. This (inanimate blackness) was the corporeal life of that man . . . The corporeal life of a man who is in the good of faith appears . . . woody, and of the colour of wood. A certain Spirit (also) was let into the state of the body . . . and was then seen by me as a black mass devoid of life.

5881<sup>2</sup>. This commotion manifests itself also by anxiety concerning the past life.

5883. (The distinct life of the internal man. Ex.)

5890. Spiritual life in them from Providence. Sig. and Ex.

— There is natural life, and there is spiritual life:

natural life is meant in the sense of the letter . . . and spiritual life in the internal sense; and, in many places, by 'to vivify,' and by 'life,' is meant spiritual life, even in the sense of the letter. Ill.

[A.] 5915. The continual influx of spiritual life from the Celestial Internal. Sig. and Ex.

5949<sup>3</sup>. That which a man has as the end . . . makes his interior life. Examps.

5951. When . . . they live according to the truths of faith, they become spiritual truths . . . For the good of love and of charity . . . causes them to live; for to . . . live according to them is from this good. The quality of truths . . . with those who live according to them, and with those who do not live according to them. (Presented to view.)

5967. 'Joseph is yet alive' (Gen.xlv.26)=that the Internal had not been rejected. Ex. 5974.

5969. A deficiency of the life of the Natural and of the understanding thence. Sig. and Ex.

—<sup>1</sup>. The reason it is said *thence*, is that the life which is of the will always precedes, and the life of the understanding follows. The reason is, that there is life solely in the will, and not in the understanding except from the will. This is evident from (the fact), that in good there is life, but not in truth except from good; for it is manifest that that is always prior which lives, and that that is posterior which lives thence.

5972. 'The spirit of Jacob their father revived'=new life . . . for natural good. There is new life when the Spiritual from the Internal inflows, and acts, from the interior, into those things which are in the Natural . . .

5986. Everything of thought and will inflows, because there is one only life, from which are these faculties of life; and this life inflows from the Lord by a wonderful form, which is the heavenly form; not only generally, into all; but also particularly into each; and it is everywhere varied, according to the form of each subject . . .

6024<sup>3</sup>. The state of spiritual life, and its quality. Sig.

6032. It is to be known that there are two things with man which make his life, namely, spiritual light, and spiritual heat; spiritual light makes the life of his understanding, and spiritual heat the life of his will . . . These two things constitute all the life of man. Ex.

6036. 'This time let me die'=new life. (Ex. under DIE, here.)

6038. 'That thou art yet alive' (Gen.xlvi.30)=the perception of life thence in himself. Ex.

6054. For the life after death is a continuation of the life in the world.

—<sup>2</sup>. As the Lord lives in everyone in Heaven . . .

6063<sup>2</sup>. Without influx (from the internal) the Natural has no life, because it is in the nature of the world, (which) is entirely devoid of life; and therefore in order that the Natural with man may live, there must be influx from the Lord, not only immediately from Him, but also mediately through the Spiritual World . . . The Natural of man has been formed to receive life thence . . .

6071<sup>6</sup>. If evil were taken away from them, they would have no life . . .

6077. To seek life in scientifics. Sig. and Ex.

—<sup>1</sup>. All things . . . seek something more ultimate in which to be . . . Good seeks to live in truths; truths seek to live in scientifics; scientifics in sensuous things, and sensuous things in the world.

—<sup>2</sup>. Interior truths can be insinuated into scientifics, but they have no life therein until good is in them; in good there is life, and in truths from good, and thus in scientifics from good through truths . . .

6078. 'Pasture'=that which supports spiritual life, which is especially scientific truth . . . But there must be in them life from the goods of truth; (otherwise) scientifics do indeed support the interior life of man, but (only) his natural life. Ill.

6093. 'How many are the days of the years of thy life?' (Gen.xlvii.8)=concerning the state of life of the Natural from the Spiritual. . . 'Life'=spiritual life. 6097.

6110. Truths and goods, and their Knowledges, make the spiritual life of those who are in Heaven. Ex.

—<sup>2</sup>. Let such know, that life from (riches, honours, and pleasures) is the life of the body, not the life of the soul; and that the former life perishes with the body, whereas the latter one remains to eternity . . .

6118. [Supplication] concerning the support of the spiritual life. Sig.

—<sup>6</sup>. These two things (the good of love and the truth of faith) are what make the spiritual life. 6136<sup>6</sup>.

6119. Spiritual life consists in exercises according to truths, consequently in uses; for those who are in spiritual life long for truths for the end of life; that is, in order that they may live according to them; thus for the end of uses. In proportion, therefore, as they can imbibe truths . . . they are in spiritual life, because in the same proportion they are in intelligence and wisdom. When, therefore, truths are deficient . . . their spiritual life labours.

6128. All the support of spiritual life in the Natural is effected through influx from the Internal . . . Sig.

—<sup>2</sup>. Hence comes vegetative life.

—<sup>4</sup>. Hence can be comprehended what is the influx of life from the Lord . . .

6135<sup>2</sup>. For the body, or the whole man, who is meant by the body, is a receptacle of life from the Lord; thus a receptacle of good; for the good of love makes the life itself in man; for the vital heat, which is love, is the vital heat itself; and, unless this heat is in man, he is a something dead . . . Even if there is no heavenly love with a man . . . still the inmost of his life is from heavenly love; for this love continually inflows from the Lord, and makes the vital heat with him in its beginning; but it is perverted by the man in its progress . . .

6136. That if they were desolated, there would no longer be spiritual life from the Internal. Sig.

6138. Men are nothing but forms recipient of life from the Lord; and, from heredity and actuality, these forms are such that they repel the spiritual life which is from the Lord . . .

6161. 'Thou hast vivified us'=spiritual life no otherwise and from no other source.

6171. A fixed state—*statio*—of spiritual life. Sig.

6182. 'I will lie with my fathers'=life such as the Ancients had. Ex.

6183. The regeneration of the Natural is effected through the insinuation of spiritual life from the Lord through the internal man into the scientifics there. Tr. . . . If the man cannot (be further regenerated) his spiritual life is in the exterior Natural.

6193<sup>e</sup>. Whereas evil Spirits are angry . . . when it is said that life is not in them, but that it inflows. When this is shown them by living experience . . . they confess that it is so . . . but after a while they deny it . . .

6208. When (those who enjoy hereditary natural good) come into the other life, they wonder that they are not received into Heaven, saying that they have led a good life. But they are told that a good life from what is natural or hereditary is not a good life; but from those things which are of the doctrine of good and truth, and of the life thence . . .

6221. See DIE, here.

6272<sup>e</sup>. For life makes the Church with man, and not doctrine without life.

6302. Perception . . . concerning new life. Sig. and Ex.

6317. They had placed life in the body, and had confirmed themselves against the life of the spirit . . .

6325. It is an eternal Truth . . . that no one lives from himself except the Lord; consequently that everything of life inflows, the good of life from the Lord, and the evil of life from Hell . . . When a man is in this faith . . . evil cannot be appropriated to him . . .

—<sup>e</sup>. The man is then a recipient of the Lord's life.

— . As man is a form recipient of the Lord's life, he is an instrumental cause; but the life from the Lord is the principal cause; and this life is felt in the instrumental as its own, (because the principal and the instrumental cause act together as one cause).

6326. I spoke concerning the degrees of life in man, saying, that man consists of mere forms for receiving life, and that one form is more interior than another . . .

6353<sup>2</sup>. Heaven is denied by the Lord to no one, but the life, and the communication of the life, which is felt there as an odour is on earth, renders it impossible [for such] to be there; for they are tortured there by the evil of their life more than in the deepest Hell.

6371<sup>2</sup>. Before the Advent of the Lord into the world, the influx of life with men and Spirits was from Jehovah . . . through the Celestial Kingdom . . .

6384. Life where there is the conclusion of truth from scientifics. Sig. and Ex.

— . This life is in the external man; and, with some, in the lowest Natural. Des.

6389. 'Bone'=that which has little spiritual life. Tr.

6390. Life among works. . . Thus obscure life. Sig. and Ex.

6396. The good with them lies concealed . . . and impels them to live according to the truth.

6405<sup>e</sup>. 'The sons of Ammon'=those who falsify truths, and live according to them when falsified.

6451<sup>2</sup>. Hence it is that life inflows through the inmost into the interiors, and through the interiors into the exteriors . . . and that it does not quiesce except in the ultimate . . .

—<sup>3</sup>. Therefore there is the appearance as if life were in the ultimate; that is, in the body; when yet it is in the interiors; and neither is it there, but is in the Highest . . . Hence, too, it is that life in the exteriors is obscure relatively to life in the interiors; for in the exteriors life is general, coming forth from the influx of . . . innumerable things from the interiors . . .

6464. 'Jacob' expired'=new life there, namely, in the goods and truths of the Lower Natural . . . 6465.

6465. Thus in the posterior are all the priors in their order; and the case is the same with . . . those things which are of life with man. Ex.

6466. It has been shown that both lives with man, namely, the life of his thought and the life of his will, inflow from Heaven, and this through the Angels and Spirits who are with him. But it is to be understood that that which inflows from Heaven, inflows through Heaven from the Lord, for everything of life with the Angels is from the Lord . . . and they are also in the perception that it is so. And as everything of life with the Angels is from the Lord, everything of life with man is also from the Lord; for man is ruled through Angels and Spirits in particular; and through Heaven by the Lord in general.

6467. From this it is evident that no man ever has life from himself; and thus that he cannot think and will from himself; for the life of man consists in thinking and willing. For there is one only life, namely, the Lord's, which inflows into all, but is variously received, according to the quality which a man has induced on his soul through his life in the world. Ex.

—<sup>e</sup>. It is to be known that the life from the Lord is the life of love towards the universal human race.

6468. Spirits recently from the world . . . believe that everything of life is in man himself, and that nothing inflows . . . Spirits who are not good do not want to be instructed in these things, for they want to live from themselves. They said that I had no life, because they had heard me saying that I do not live from myself . . . I said, further, that everyone has life according to the form of his interiors which he has acquired by willing and acting, thinking and speaking.

—<sup>2</sup>. I afterwards spoke with good Spirits concerning the influx of life from the Lord—that this inflows into all; and that this is evident from Heaven, because it relates to a man . . . and that this would be impossible, unless life from the Lord inflowed into Heaven in general, and into each one there in particular. And also that it is evident from the fact that the universal Heaven relates to the Lord; and that the Lord is the centre of all the mental looks . . . I said, further, that the fact of everything of life being from the Lord is evident also from this—that the soul of man in the womb can so marvellously form the body and all its



manifold members and organs in such a series, and its interiors according to the image of Heaven, which would be impossible unless all life were from the Lord, and unless Heaven were such.

[A.] 6469. (This was) a sign that (the Angels) are in the Lord's life.

—<sup>e</sup>. See INFLUX, here. 6470. 6472. 6564.

6471. A certain Spirit . . . was brought into such a state that he did not think and will from himself . . . he then said that thus he could not live, but that life was grievous to him. He was then told that he had not loved to live in the Truth which he had taught; and that the Angels are in that state, and are in happiness when they perceive that they do not live from themselves . . . From this it was evident how difficult it is to live the life of faith, unless one lives in the good of charity.

6475. I heard it said to certain evil Spirits . . . that they should show one in Heaven who does not acknowledge . . . that the Lord is the life of all . . . but they could not.

—<sup>e</sup>. The Lord is present also where there is what is contrary, but merely to give them life . . .

6484. He continued there his former life, as all are wont to do.

—<sup>2</sup>. It was shown . . . what would be the quality of his future life, which had been foreseen, and that each thing of his life had been led by the Lord . . .

—<sup>3</sup>. He was amazed to find himself living after death.

6553. The life of the Celestial Internal and of the truths of faith, in scientifics. Sig. and Ex.

6571<sup>2</sup>. If anyone who is an evil end comes into Heaven, his life labours like one who lies in the death agony . . .

—<sup>e</sup>. Their sphere is like a spiritual evaporation from each thing of their life.

6574. That thence is life to those who are in the truths of good. Sig. and Ex.

—<sup>2</sup>. When the infernals are . . . infusing falsities and evils, they are in their life, and the delight of their life.

—<sup>3</sup>. This is the means by which spiritual life is bestowed. Ex. —<sup>3</sup>.

6576. That they should live through the Internal from the Divine through truth . . . and good. Sig. and Ex.

6601<sup>e</sup>. From these things it may be evident that the quality of man's life is circumstanced entirely according to the Societies into which his thought and affection extend themselves, and according to the quality and the quantity of the extension. (From experience.)

6625<sup>e</sup>. These and such other things are in the ideas of those who live evilly, and thence think evilly. Des.

6637<sup>2</sup>. The Church is the Church from this—that they live according to the Word, or according to doctrine from the Word; so that doctrine is the rule of life . . . Those who live evilly . . . are further from the Church than the Gentiles . . . It is to be known that whoever lives in the good of charity and of faith is the Church . . .

6666<sup>2</sup>. For all the delight of life, thus the life itself (of the infernals), consists in doing evilly . . .

6677. 'If a daughter, she shall live' (Ex. i. 16) = that if it is good they shall not destroy it. Ex.

—<sup>2</sup>. It is to be known that in good there is life; for good is of love; and love is the life of man. If evil . . . assaults good . . . the life of the one fights against the life of the other. And as the life from the good of celestial love is from the Divine, if the life from the love of self and of the world comes into collision with it, it begins to be extinguished; for it is suffocated; and thus they are tortured like those in the death agony . . .

—<sup>e</sup>. The case is different with truth; this has not life in itself; but from good; that is, through good from the Lord.

6685. 'Because they are living' (ver. 19) = that spiritual life is in them. 'To live' = spiritual life; here, spiritual life in those things which are of the Church, which are signified by 'the Hebrew women.' What spiritual life is . . . may be further expounded. The Spiritual in its first origin is the Divine truth proceeding from the Lord's Divine Human . . . This Divine truth, in which is Divine good, is . . . the life itself which infills Heaven; nay, which infills the universe; and, where there is a subject, there it inflows; but it is varied in the subjects according to their form. In the subjects which are in agreement with good, it presents spiritual life; but in subjects which are in disagreement with good, it presents a life contrary to spiritual life, which in the Word is called 'death.' Hence it is evident . . . that spiritual life is to be in the truths from good which proceed from the Lord.

6704. It is the part of Christian prudence to examine well what is the quality of a man's life, and to exercise charity according thereto.

6705. Thus (the Ancients) reduced doctrine into order, and the life according to that doctrine. Hence the doctrine of their Church contained the laws of life.

—<sup>e</sup>. For everyone . . . defends his own life, and therefore either explains or changes the laws of doctrine in his own favour.

6706<sup>e</sup>. Nor does the Lord require more from the man of the Church, than that he live according to what he knows.

6716<sup>2</sup>. The Lord was conceived from Jehovah; hence the inmost of His life was Jehovah Himself; for the inmost of the life of every man, which is called the soul, is from the father . . . That the inmost of life . . . is continually inflowing and operating upon the external which is from the mother, and striving to make it like itself, even in the womb, may be evident from . . .

6717<sup>2</sup>. When a man has been regenerated, good manifests itself, especially by this—that he loves to live according to the truth . . .

6775. Those are said to be in simple good who . . . live according to the things which they believe . . .

6779<sup>2</sup>. For they who are in evils never acknowledge that charity and its works contribute to salvation; for they cannot acknowledge things which are against their

life; for this would be to acknowledge things which are against themselves.

6832<sup>2</sup>. It is the fire . . . of that Sun which gives the esse of life to every man; and it is the vital fire itself which infls the interiors of man with heat.

—<sup>9</sup>. They who do not know that the vital fire with man is from a different origin than elementary fire . . .

6872<sup>2</sup>. The quality of every man is Known from his love; for love is the esse of the life of everyone; the veriest life comes forth thence.

— . Thus His Human was made Divine when He received into it His Father's love, which was the Esse of His Life.

—<sup>8</sup>. So that you would say that (the Angels) are nothing but loves all through. The reason is that all the interiors of an Angel—as also of a man—are nothing but forms recipient of life; and, as they are forms recipient of life, they are forms recipient of loves; for loves make the life of man.

6904<sup>9</sup>. The life of truth is the life which is lived by those of the Spiritual Church. Sig. and Ex.

6948<sup>3</sup>. As, for instance, the fallacy concerning the life of man, that it is of the body; when yet it is of the spirit in the body. . . [Also] the fallacy that life is permanent in man, when yet it inflows.

6949<sup>2</sup>. All those think from a separated Sensuous . . . who are in evil of life, and are thence in no faith; for he who lives evilly believes nothing.

6959<sup>2</sup>. If a man has faith . . . and afterwards recedes, and denies that which he had formerly believed; and especially if he lives contrary to the truth which he had confirmed . . . he profanes the truth . . . In the other life such become like skeletons, and have as little life left as have the bones . . .

6977. While a man lives in the world he is kept in a (reformable) state . . . whereas after death his life follows him, and he remains in the state which he has acquired by the whole course of his life in the world . . .

7016. Elevation to interior and more spiritual life in the Natural. Sig. and Ex.

7017. 'See whether they yet live' (Ex.iv.18)=the perception of that life. Ex. . . 'To live'=spiritual life.

7081. The life itself of man is his love; and such as his love is, such is his life . . . N.54.

7082. There are two things in the natural world which make life there, namely, heat and light; and there are two things in the Spiritual World which make the life there, namely, love and faith. . . Moreover, love is actually the vital heat of man . . . and faith is actually the light of man . . .

7085. As love is the source of man's life . . . all in the other life are consociated according to loves; for his life—that is, his love—follows everyone . . .

7186<sup>3</sup>. It is according to order that everyone carries with him his life which he has lived in the world; and according to it is his state in the other life. . . (Thus) those who have lived in good—but with whom there are also gross and impure things which belong to the loves of self and of the world—cannot be associated

with those who are in the Heavens, until those things have been removed.

7197<sup>2</sup>. When it is said that charity and faith make Heaven, there is meant the life of charity and faith. But it is well to be known that the life to which belongs Heaven is a life according to the truths and goods of faith concerning which the man has been instructed. Unless these are the rules and principles (or beginnings) of his life, in vain does he expect Heaven, however he has lived; for without them a man is like a reed which bends according to every wind. . . In a word, the life of Christian good is that which makes Heaven; not the life of natural good.

7212. The Lord's life (possessed by them) to eternity. Sig. and Ex.

—<sup>2</sup>. The reason the Lord's life is in Heaven, consequently that those there are in His life, is that they are in the truth and good which proceed from the Lord; and the good which is in the truth is the Lord Himself; and the truth in which is the good is the life from the Lord from which all live. From these things it is evident that those who are in good and thence in truth . . . are in the Lord's life.

7295<sup>2</sup>. For even evil men have Angels with them . . . Hence it is that as everything of the life follows, they are at first associated with Angels. But when, from their life in the world, such cannot receive the influx of truth and good from Heaven, the Angels and good Spirits by degrees recede from them; and, as these recede, they become less and less rational . . .

7317. Those who infest are those within the Church who had professed faith . . . and yet had lived contrary to the precepts of faith; in a word, who had been in persuasive faith, and in a life of evil. When these come into the other life, they carry with them the principle that they are to be introduced into Heaven . . . and they do not want to know anything about the life of faith and of charity . . . for they say that . . . all evils of life have been washed away. (This idea shown from the Word to be false.)

—<sup>3</sup>. After some time they begin to know that no others are intromitted into Heaven than those who have lived the life of faith . . . and then they begin to despise their faith . . . and soon they cast themselves into the falsities which are against the truths of faith. Into this state is turned the life of those who have confessed faith, and have lived a life contrary to faith. These are they who infest the upright there, and who are meant in special by 'Pharaoh.'

7342<sup>2</sup>. For the affection of love is man's life. If his affection is the love of self and of the world, then his whole life is nothing else; nor can he strive against it, for this would be to strive against his own life itself . . .

7408. This fasciculation is presented to view especially in the brain . . . and not unlike is it in the purer, and, at last, in the purest substances, where the forms . . . are the very forms of life.

—<sup>2</sup>. That forms or substances are recipient of life, may be evident from each thing which appears in living things; and also that the recipient forms or substances are disposed most suitably for the influx of life. With-

out the reception of life in substances, which are forms, there would not be anything **alive** in the natural world, nor in the Spiritual World. (Continued under FORM.) The reason the learned have perceived the things of man's life . . . as being devoid of recipient substances or forms, has been that they have believed the life or soul to be a something flamy or ethereal, thus such a thing as would be dissipated after death; whence the insanity of many of them that after death there is no life.

[A] 7418<sup>2</sup>. Those who are within the Church and do not live the life of faith. Sig.

7419. The Sensitive of those who have been in the knowledge of faith, but in a life of evil (corresponds to lice and their habitat).

7437<sup>2</sup>. The reason those who are in evils think to falsities . . . is that evils are the very delights of their life, insomuch that they are their very **lives** . . .

7439<sup>2</sup>. (Such) do not believe that everyone's life awaits him; nor that man is to be prepared for Heaven by his whole life in the world; and that this is done of the Lord's mercy . . . Hence, too, they believe . . . that man can be instantaneously transmitted into the life of good . . . not knowing that if the life of evil were taken away from the evil, they would have nothing whatever of life; nor that if those who are in a life of evil were admitted into Heaven, they would feel Hell in themselves . . .

7494. Therefore, those who either pervert, extinguish, or reject with themselves the good of love and the truth of faith, have no life in them; for the life which is from the Divine is to will good and believe truth; and those who . . . will evil and believe . . . falsity have what is contrary to life. This *contrary* to life is Hell, and is called 'death' . . . That the life of love and faith is called 'life,' and also 'eternal life,' and those who have it in them 'living men;' and that the contrary of life is called 'death,' and also 'eternal death,' and that they are called 'dead men.' Ill.

7506<sup>3</sup>. See IDEA, here.

7554. (The terrible vastation of) those who have filled the memory . . . with such things as are of faith . . . and yet have lived contrary to them. Sig. and Des.

7748. Those who love Knowledges only, and not a life according to them, relate to the interior membrane of the skull. But those who accustom themselves to speak without affection, and to draw the thought to themselves, and withdraw it from others, relate to the same membrane ossified; because, from having some spiritual life, they come to have no life. 7749. 7750.

7750. Those only have spiritual life who are in heavenly love, and are thence in Knowledges. Ex.

7778<sup>3</sup>. It is an arcanum that everyone's faith is such as is his life. If, therefore, the life is damnable, so is the faith; for there is a faith of falsity when the life is evil . . .

7779<sup>3</sup>. For who does not know . . . that the life of faith causes a man to be spiritual, and not faith except in so far as it has been implanted in life? The life of man is his love, and that which he loves he wills and intends . . .

7796<sup>2</sup>. For without the influx of (good and truth from the Divine) there is no life.

7847. As angelic ideas are such, they are also **alive**; and thus the things in the natural world which are dead objects, when they pass into the Spiritual World, become **living** objects; for everything spiritual is **alive**, because it proceeds from the Lord.

7950<sup>2</sup>. He who believes that those who are in evil of life can be in illustration as to the truths of faith, is very much mistaken. They can be in a state of confirmation, that is, they can confirm the doctrinal things of their Church . . . but they cannot see whether the things they confirm are true, or not. . . He, therefore, who is in evil as to life, is in the falsity of his evil, and does not believe the truth, however well he knows it . . .

8013. That he who when instructed receives the truth and good of the Church, and **lives** according to them, shall be as he who had been instructed before within the Church, and had **lived** a life conformable to the precepts of faith and charity. Sig. and Ex.

—<sup>2</sup>. For before regeneration the life is according to the precepts of faith; whereas after regeneration it is according to the precepts of charity. Ex.

8034. For the sake of life. (See FAITH, here.)

8043. For the man's life is then (from the faith of charity).

8148<sup>2</sup>. In persuasive faith . . . yet in a life of evil. (See FAITH, here.)

8152<sup>2</sup>. When life makes the Church, and not doctrine separated from life, the Church is one; but when doctrine makes the Church, there are many.

8206<sup>2</sup>. The life of good, or a life according to the truths of faith, effects this [spiritual safety]. (See EVIL, here.)

8252. With the man of the Church there must be the life of piety, and there must be the life of charity. They must be conjoined. The life of piety without the life of charity conduces to nothing; but the former together with the latter, to all things.

8253. The life of piety is to think and speak piously, to devote one's self much to prayers, to conduct one's self humbly then, to frequent temples, and to hearken devoutly to the preachings then, and to approach the sacrament of the Supper often every year, and in like manner [to observe] all other things of worship according to the ordinances of the Church. But the life of charity is to will well and to do well to the neighbour; in every work to act from what is just and fair, and from what is good and true; in like manner in every employment *-funcione*: in a word, the life of charity consists in the performance of uses.

8254. The veriest worship of the Lord consists in the life of charity, but not in the life of piety without it. The life of piety without the life of charity is to want to look out for one's self only, and not for the neighbour; whereas the life of piety together with the life of charity is to want to look out for one's self for the sake of the neighbour. The former life is from love towards self, but the latter is from love towards the neighbour.

8256. A man is such as is his life of charity, but not

such as is his life of piety without the former. Hence a life of charity awaits a man to eternity, but not a life of piety, except in so far as the latter is in accord with the former. That a life of charity awaits a man to eternity. III.

8257. By the life through which the Lord is principally worshipped, is meant a life according to His precepts in the Word ; for through these man knows what faith and what charity are. This is Christian life ; and is called spiritual life. But life according to the laws of what is just and honourable, without the former one, is civil and moral life. This life makes a man a citizen of the world ; but the former one makes him a citizen of Heaven.

8293°. This delight (of doing evil) then makes their life, which life is infernal life.

8311. Those in heresies and in a life of good. (See CHURCH, and FALSITY, here.)

8313°. For every one in the other life retains the principles of his faith which he had had in the life of the body ; and no others change them into truths except those who have been in the good of life ; for good longs for truth . . . But those who have been in evil of life do not change ; they are as it were hard, and reject truths ; and are also in obscurity, so that they even cannot see them . . .

8314. The like (despair of enlarging their dominion) with those who are in a life of evil from the love of self. Sig. and Ex.

8315. That those who are in a life of falsity from that love (dare not do anything). Sig. and Ex.

8321°. No others are in the faculty (of receiving the truth of good and the good of truth) than those who have lived a life of charity. This life gives that faculty . . .

8346. For spiritual life is acquired through temptations.

8349°. The genuine affection of truth is to want to know what is true for the sake of life in the world, and for the sake of eternal life. These come into temptation when the truths with them begin to be deficient . . . Tr.

8358. In the things which follow it treats concerning the instruction as to how they should live, in order not to yield in temptations.

8361. 'If thou wilt do what is right in His eyes' = life according to (the Lord's precepts). Ex.

—°. For the Lord is in His precepts when one lives according to them.

8362. 'And wilt hearken to His precepts' = obedience, and a life according to the goods of faith, which are the interior things of the Church. Ex.

8363. 'And wilt keep all His statutes' = a life according to the truths of faith, which are the exterior things of the Church. Ex.

8364. That they should be withheld from the evils which are with those who are in faith separated and in a life of evil. Sig. and Ex.

—°. For, in the internal sense, such things are signified as affect the spiritual life. The diseases which

affect that life are evils . . . Faith and charity make spiritual life, and this life is sick when falsity is in place of the truth of faith, and evil in the place of the good of charity ; for these bring that life to the death which is called spiritual death, and is damnation ; as diseases bring the natural life to its death.

—°. By all the 'diseases' here mentioned are signified spiritual diseases, which are evils destroying the life of the will of good, and falsities destroying the life of the understanding of truth ; in a word, destroying the spiritual life which is of faith and charity . . . Every disease corresponds to its own evil. The reason is that everything of man's life is from the Spiritual World ; and therefore if his spiritual life sickens, there is also evil derived thence into his natural life, which there becomes disease. (Continued under DISEASE.)

8389. To perform repentance is . . . to desist from sins, and to lead a new life according to the precepts of faith. N.161.

8390. He who only acknowledges universally that he is a sinner . . . and does not explore himself . . . does not make the confession of repentance ; for he lives afterwards as he had done before.

8391. He who leads a life of faith performs repentance daily ; for he reflects upon the evils which are with him, acknowledges them, bewares of them, and supplicates the Lord for aid. For, of himself, man is continually falling . . .

8392°. He who is evil, and who in a state of compulsion promises repentance, and also does what is good, when he comes into a free state, returns into his former life of evil. It is otherwise with a good man . . .

8393. The repentance of the mouth and not of the life is not repentance. Sins are not remitted through repentance of the mouth, but through repentance of the life. Sins . . . are not removed from man except through a life according to the precepts of faith. In proportion as a man lives according to these, his sins are removed ; and in proportion as they are removed they are remitted . . . In the other life a man can be withheld from evil in proportion as he had resisted evil in the life of the body ; and he can then be kept in good, in proportion as in the life of the body he had done what is good from affection.

8394. After a man has . . . performed repentance, he must remain constant in good up to the end of life. If he afterwards relapses to the former life of evil, and embraces it, he then profanes . . .

8400. What is new of life. Sig. . . For the manna = the good of truth, which is the life of the spiritual man.

8403°. The reason (for temptations) is that regeneration takes place to the end that the life of the old man may die, and that the new life which is heavenly may be insinuated. Hence it may be evident that there must necessarily be a combat ; for the life of the old man resists, and does not want to be extinguished ; and the life of the new man cannot enter except when the life of the old man has been extinguished. Hence it is evident that there is a combat on both sides, and an ardent one, because it is for the life.

—°. Moreover (many temptations are necessary) for

there are very many kinds of evil which have made the delight of the former life, that is, which have made the old life . . . All these evils are diametrically opposite to the heavenly good which is to be insinuated, and which is to make the new life.

[A.] 8408. A life according to their own pleasure, and such as they lusted for. Sig. and Ex. . . For this life is the life of the proprium.

8409<sup>2</sup>. 'Flesh'=what is dead ; 'spirit,' what is alive. For spiritual death is from evil ; and what is alive is so called from good ; for spiritual life is from good. Ill.

—<sup>4</sup>. For the life of the flesh, which is proper to the body, is nothing but the pleasure of the senses, the delight of the appetites, and concupiscence. (See FLESH, here.)

8410. 'Bread'=the good of heavenly life ; and, in the opposite sense, the good of natural life separated from that which is heavenly ; thus the good of pleasures ; for 'bread'=that which . . . preserves the spiritual life of the soul ; and that this is the good of love, is evident from the life of Heaven, which consists solely of that good. Whereas in the opposite sense 'bread'=that which . . . supports the life of those who are in Hell ; and that this is the evil of the love of self and of the world, is evident from the life of Hell, which consists solely therein.

8413. 'To kill'=to deprive of life, here, of that which is from delight and good, for in these consists the life of man. Refs.

—'. 'Hunger'=a lack of good . . . for when that which nourishes the spiritual life, or the life of the spirit, is taken away, hunger ensues.

—<sup>2</sup>. When the good of charity, which makes spiritual life, is to be insinuated, there is then removed the delight of pleasures which had made the natural life ; and (then) the man comes into temptation. For he believes that if he is deprived of the delight of pleasures, he is deprived of all life ; for his natural life consists in that delight, or good, as he calls it ; for he is unaware that when *this* of life is removed, the Lord insinuates spiritual delight and good in its place. This good is that which is signified by the manna, and the former by the flesh and bread in Egypt . . .

—<sup>3</sup>. Before regeneration, the delight of pleasures was everything of his life ; whereas after regeneration the good of charity makes everything of life ; and then the delight of pleasures serves as a medium, and as the ultimate plane.

8417. Life from (celestial good). Sig.

—'. 'To go'=life. Refs.

8420. Whether they are able to live the life of truth and good. Sig.

—'. 'To walk'=to live. Refs. and Ex.

—<sup>e</sup>. 'To journey,' 'to progress,' and 'to sojourn'=to live. Ex.

8453. For without goods and truths the Natural is not alive.

8456. For no truth of doctrine or of the Word becomes truth with man until it has received life from the Divine ; and it receives life through the insinuation of the truth which proceeds from the Lord, which is called

the truth of peace. This truth is not the truth of faith, but it is the life or soul of the truth of faith . . .

—<sup>e</sup>. It is to be known that the lower or exterior things with a man who is being regenerated receive life successively from the higher or interior things. Thus the truth of faith [receives life] from the truth of peace, and this [receives life] from the Lord Himself. The insinuation of life from the Lord with those who are being regenerated takes place in successive order from Himself, thus through the inmost, and so through interiors to exteriors ; so that with the regenerate there is what is open down from the Lord . . .

8459<sup>e</sup>. Truth is the form of good, and good is the life and as it were the soul of that form.

8464. That this is the good which shall be appropriated and make their life. Sig. and Ex.

—<sup>e</sup>. For the good which is from the Lord makes the life of Heaven with man, and afterwards nourishes and supports it.

8495<sup>b</sup>. 'Fire'=everything which is of life ; and 'to kindle a fire'=that which is of life from proprium.

8497<sup>2</sup>. For men and Angels are only recipients, or forms accommodated to receive life, thus good and truth, from the Lord. Life itself is from no other source ; and, as life is from the Lord, it cannot be appropriated otherwise than by its appearing as if it were their own. But those who are in the Lord perceive manifestly that life inflows, consequently good and truth, for these are of life. The reason why life appears as if it were their own, is that from Divine love the Lord wills to give and conjoin all His own things to man.

8512. The appearance of the Divine obscured . . . happens when men do not live according to the Divine precepts ; for when they live according to them, they live according to Divine order . . . and when they live according to order they live in the Lord, for the Lord is order itself. Hence it follows, that he who does not live according to the precepts and laws which are of Divine order, does not live in the Lord, consequently that the Divine is then obscured with him. By to live according to order is here meant to be led by the Lord through good ; whereas by to live not as yet according to order is meant to be led through truth, and (in this case) the Lord does not appear . . . Tr. 8513<sup>3</sup>, Ex.

8530<sup>2</sup>. (Truth is to good) as is every organic form of the body to the life therein.

8548. He who does not receive spiritual life, that is, who is not generated anew by the Lord, cannot come into Heaven. Ill.

8549. From his parents, man is not born into spiritual life, but into natural life. Spiritual life is to love God above all things, and to love the neighbour as one's self, and this according to the precepts of faith which the Lord has taught in the Word ; but natural life is to love self and the world more than the neighbour, nay, more than God Himself.

8550. Hence the derivation of evil has at last become so great, that everything of the proper life of man is nothing but evil. This . . . is not broken and altered, except through the life of faith and charity from the Lord.

8552. These evils are entirely contrary to spiritual life; they destroy it; and therefore unless a man, as to the spiritual life, is conceived, born, and educated anew . . . he is condemned.

8553. As man is such, the order of life with him is inverted . . . and must be [again] inverted.

8557. What is progressive of spiritual life. Sig.

8559. According to the order of life to receive the life of Heaven. Sig. and Ex.

— For man is endowed by the Lord with this life through temptations, which are described by the journeyings of the sons of Israel in the wilderness. The life of Heaven is to be led by the Lord through good; and in order that man may come to this life, good must be implanted through truth . . .

8567. For the most part the spiritual life is brought to this extremity in temptations; for the natural life is thus extinguished . . . This despair is presently dissipated . . . for after every spiritual temptation [there is] consolation, and as it were what is new of life.

8571. That from the lack of truth all spiritual life is expiring. Sig. and Ex.

—<sup>2</sup>. For spiritual life consists of the good of charity and of faith, and of the truth of faith internal and external.

8584. That (truths of faith from the Lord) will . . . give them spiritual life. Sig.

8603<sup>4</sup>. The forms in the animal kingdom (as distinguished from those in the vegetable kingdom) have been created to receive life. Hence, as the forms recipient of life are in successive order, so also are the lives which thence result; for the forms or substances recipient of life are subjects, and the things which result from their changes and modifications are forces which are to be called lives, because they are living forces.

—<sup>5</sup>. For all the things which are of life relate to truth, and their perfection to good; and, in the opposite sense, to falsity, and their imperfection to evil.

8604<sup>3</sup>. For the Lord inflows with every man through the truth which is from Himself; through this He gives life to man; for the light which is from the Lord is Divine truth, and is 'life' (John i.4). This Divine truth . . . inflows into the good with a man, and through it draws the man to the Lord; for the life which is from the Lord is attractive, because it is from love . . .

8635. No one can be regenerated unless he knows such things as are of the new life, that is, of the spiritual life; for man is introduced into that life through regeneration. The things which belong to the new life, or to the spiritual life, are the truths which are to be believed, and the goods which are to be done.

8638. For he who knows these things can think them, afterwards will them, and finally do them, and thus have new life.

8639. (Whereas) he who does not know (these truths) cannot live from Him . . .

8640. From these things it may be evident of what quality is the life of one who has been regenerated, and that it is the life of faith; and also that this life cannot be given to man until he is in such a state that he is

able to acknowledge the truths of faith; and, in proportion as he acknowledges, to will them.

8643<sup>e</sup>. Thus truths become of the life, and are called goods.

8665. To ask concerning the life, and its prosperity and happiness. Sig.

8674<sup>e</sup>. These goods make eternal life with man.

8700<sup>2</sup>. It is according to order that those are saved who have lived well, and that those are condemned who have lived evilly. Hence it is impossible for those who have lived well to be sent into Hell, and for those who have lived evilly to be elevated into Heaven . . .

—<sup>4</sup>. It is according to order that in the other life all are consociated according to the life which they had acquired for themselves in the world . . .

8701<sup>2</sup>. Man has not been regenerated until he acts from the affection of good . . . When he is in this state, then his life is the life of good . . .

— For in the other life all are consociated according to the life of the will, and not according to the life of the understanding . . .

— Those who are evil are not sent into Hell until they are in the evil of their life; for when they are in this they are also in the falsity of their evil . . .

8707. The light of intelligence and the derivative life. Sig. and Ex.

8708. The reception of the truths of faith is not effected through acknowledgment alone, but through acknowledgment conjoined with life . . .

8746. The internal man is regenerated through thinking the things of faith, and willing them; but the external man through a life according to them. The life of faith is charity.

8747. The man who has been regenerated is in Heaven as to his internal man . . . and is then able to live the life of Heaven; to love the Lord, to love the neighbour, to understand truth, to relish good, and to perceive the bliss thence. These things are the happiness of eternal life.

8750<sup>3</sup>. There are in general two states of life; namely, a state of thought . . . and a state of affection . . .

8754<sup>2</sup>. Afterwards, when the man receives new life, which he receives for the first time when he is in good, the truths of faith are implanted . . .

8755. 'They journeyed from Rephidim' = what is continuous of life from the former state. 'To journey' = what is continuous of life. Refs.

8762. Those who at the same time believe that such things are to be observed, but that still the essential of worship is the life of faith—that is, charity towards the neighbour and love to the Lord—these are of the Internal Church.

—<sup>e</sup>. Hence it is that those who think concerning eternal salvation place it in a life of piety, and nothing of it in a life of charity.

8767. 'If ye will keep My covenant' = life in good, and thence conjunction. Ex.

—<sup>e</sup>. For he who lives according to the precepts is conjoined with the Lord; for these teach life, and also

give life, and thus open the way to Heaven, and the sight to the Lord.

[A.] 8772. The good which has not its quality from the truths of faith is . . . natural good, which does not give eternal life. The reason is that natural good has in it only natural life, which life is not unlike the life of beasts . . . But beasts cannot receive spiritual life. Hence it is evident that spiritual life is acquired solely through the truths of faith.

—<sup>2</sup>. This life, namely, spiritual life, is first acquired through knowing the truths which are of faith; afterwards through acknowledging them; and finally through believing them . . .

8781<sup>2</sup>. For the Divine can appear to anyone no otherwise than according to the state of his life and of the derivative apperception . . .

8794<sup>2</sup>. Sometimes the communication with some of the Societies has been taken away, and then there remained so much of life and such a kind of life as there was of extension into the remaining Societies; and when many Societies were taken away, then the life laboured and began to be as it were extinguished . . .

—<sup>3</sup>. The reason these arcana are unknown to man is that at this day he believes that he has life in himself, and thus that he lives without consociation with Spirits and Angels . . . But in this he is completely mistaken, for all the life of man is from the Lord through Societies.

—<sup>4</sup>. It is to be known, further, that the extension of life of those who are of the Spiritual Church is to the angelic spheres in the Second Heaven . . . and not to the third Heaven . . .

—<sup>5</sup>. And further—that everyone in the other life comes among those with whom he had communicated in the life of the body: his dominant love determines it; for this is what constitutes the sphere of everyone's life, and extends itself according to its quality, and according to its quantity.

8801. 'Whether beast or man, he shall not live' (Ex. xix. 13) = that good and truth would lose spiritual life. . . . 'To live' = spiritual life . . . Good and truth lose life when the influx from the Lord is no longer perceived; for thence they have life . . . They then do indeed appear like good and truth; but no otherwise than as a painting, which in itself is not alive.

8806<sup>2</sup>. Those of the Spiritual Church who live the life of truth, and thence the life of good, are withheld from evils and are kept in good by the Lord . . . And they receive good from the Lord, that is, they are holy, in so far as they live a life of good according to the genuine truths of faith . . .

8812<sup>2</sup>. (Thus) the heat and light from the sun of the world are devoid of life; but the heat and light from the Sun of Heaven are [attended] with life; and the latter . . . are therefore called spiritual, because they have life in them, and the former . . . are called natural, and have no life in them. The life which is apperceived in living things, in heat and from heat, is not from the heat of the sun of the world, but it is from the heat of the Sun of Heaven. (Continued under HEAT.)

8834. For the Lord inflows through good into truth,

and thus gives life to man. This life appears in man as his, but it is the Lord's in the truth from good with him . . .

8853. Every man has a proprium which he loves above all things . . . It is constantly present in his thought and also in his will; and it makes his veriest life.

8854<sup>2</sup>. (For example) he who loves himself above all things recollects himself in every single thing . . . for his life is a life of self.

8856. When a man is being regenerated, charity is implanted through faith, until the former is dominant, and (then) he has new life; for it is then constantly in his thought, and constantly in his will . . .

8857. The like is the case with love to the Lord: when this love is dominant, it is present in every single thing of his life . . .

8858. A man is entirely such as is the dominant of his life. By this he is distinguished from others. According to this is his Heaven if he is good, or his Hell if he is evil. For this is his veriest will; and thus it is the very esse of his life, which cannot be changed after death. From these things it is evident what is the quality of the life with one who is regenerate; and what is the quality of the life with one who is not regenerate.

8865. Hence it is that the life of the Angels is the life of the Lord in them. The life of their will is the life of love from the Lord, and the life of their understanding is the life of faith from the Lord . . .

—<sup>2</sup>. There are such Spirits and Angels with a man as is that which universally reigns with him, because (this) is the life of everyone. All the cheerfulness and content which a man has, even when he is thinking about other things, is thence . . . That they are the source of it does not come to the perception of the man, because the man does not know that his life inflows, nor that that which is universally regnant makes his life; nor that when *this* of his life is touched, it is as if the pupil of his eye were touched . . .

8868<sup>2</sup>. In order that truth may be [truth], there must be life in it; for truth without life is not the truth of faith with man; and life is from no other source than good, that is, through good from the Lord . . .

—<sup>3</sup>. The truths in which is the Lord are truths which are alive, and the truths in which the Lord is not are truths which are not alive; those which are alive are truths of faith, from love to the Lord and from charity towards the neighbour; those which are not alive are not truths, because within them there is the love of self and the love of the world. Thus can Spirits and Angels . . . be discriminated; for everyone's truths are according to his life, that is, according to that which universally reigns with him.

8873. For life from the Lord inflows only into a humble and submissive heart, because this is fitted to receive it . . .

8878<sup>2</sup>. The Divine love is the esse of all life.

8879. 'Mercy' = the influx of good and truth from the Lord, and the derivative spiritual life, which is bestowed through regeneration.

888<sup>1</sup>. In order that (truths) may live with man, they must inflow from the Lord. They are indeed learned by man . . . but so long as he does not do them, they do not become alive. But when they are . . . insinuated into the will . . . and thence into act, they become alive, and are of faith.

888<sup>2</sup>. 'To take the name of God in vain'=to turn truth into evil, that is, to believe that it is truth, and still to live in evil; and it also=to turn good into falsity, that is, to live holily and yet not to believe. Both are profanation. Ex.

—<sup>3</sup>. 'The house swept'=a life contrary to truths.

888<sup>7</sup>. For if these things are violated, spiritual life perishes with that man, and becomes merely natural life, and afterwards sensuous life . . .

889<sup>3</sup>. Before a man has been regenerated . . . he is in disquiet and unrest; for his natural life then fights with his spiritual life, and wants to dominate over it . . .

889<sup>8</sup>. The derivative state of life in Heaven. Sig. and Ex.

890<sup>2</sup>. That spiritual life is not to be taken away from anyone. Sig. and Ex.

— . As spiritual life, or the life of Heaven with man, is the life of faith and of charity . . .

891<sup>0</sup>. It is believed in the world that thought is the man; but there are two things which constitute the life of man—the understanding and the will. . . Thought, without the affection which is of love, does not make anything of life with man; but thought which is from the affection of love . . .

891<sup>2</sup>. To be judged according to the will, is the same as to be judged according to the love, and also the same as to be judged according to the ends of life, and also to be judged according to the life; for the will of man is his love, and is his end of life, and is his veriest life. III.

892<sup>2</sup>. That thus the life of Heaven with them would perish. Sig. and Ex.

892<sup>4</sup>. That the life of Heaven will not perish; but merely that its existence and quality may be known. Sig. and Ex.

892<sup>5</sup>. A holy fear of the Divine, and the consequent preservation of spiritual life. Sig. and Ex.

893<sup>6</sup>. Worship in special according to the state of everyone's spiritual life. Sig. and Ex.

—<sup>0</sup>. The various goods which are of the spiritual life. Sig.

894<sup>1</sup>. For the things which are hatched from the proprium . . . have life from man, which life is no life . . . Whereas that which is . . . from the Divine has life in it; for all life is from the Divine.

894<sup>8</sup>. For the appearance of everyone there is according to his . . . life.

897<sup>1</sup>. They had lived wholly at their pleasure . . . and had therefore at heart denied the Divine . . . and all other things of faith, and this was the reason they had not acknowledged the holiness of the Word. (Whereas) all who have been in the truths of faith, and in a life according to them, have held the Word to be

holy . . . For with those who are in the life of good, the interiors are open into Heaven . . . whereas with those who are in a life of evil, the interiors are . . . open into Hell . . . —<sup>2</sup>.

898<sup>7</sup>. They do not consider that the confidence of faith is impossible except with those who live the life of charity.

898<sup>8</sup>. For the will is the esse of man's life.

899<sup>1</sup>. For his life awaits everyone after death. Such as a man is when he dies, such he remains . . . (that is) such as he is from the whole course of his life . . .

899<sup>3</sup>. The uses themselves make the spiritual life with men.

— . For that which with a man is regarded as the end, makes his veriest life.

—<sup>4</sup>. For the end, which is the love, alone lives with man; the means to the end do not of themselves live, but receive life from the end . . .

900<sup>2</sup>. For matrimony . . . in the spiritual sense, is the conjunction of the life of the one with that of the other. According to Divine order there is a conjunction of the life from the truths of faith with the life from the good of charity . . .

900<sup>3</sup>. The non-deprivation of the interior life which is 'food,' and of the exterior life which is 'clothing.' Sig. and Ex.

900<sup>7</sup>. The injuring of the truth of faith, and the consequent loss of spiritual life. Sig. and Ex.

— . The reason spiritual life perishes through the injuring of the truth of faith, is that good united to truth makes that life; and therefore when truth is secretly taken away, good falls, and so does spiritual life.

900<sup>8</sup>. 'Death'=damnation, because with (such) the truths of faith and the goods of love have been extinguished; for these are what constitute the veriest life of man; for they are from the Lord, from whom alone is life . . . The reason why those who are in evils and falsities . . . still live, is that they have been born men, and thence are in the faculty of receiving life from the Lord; and they also do receive from the Lord so much of life as enables them to think, to reason, and to speak; and thereby to present the evil with them so that it appears as good, and the falsity as truth, and thus to act semblances of life.

901<sup>1</sup>. (Those who extinguish the spiritual life of others unintentionally.) Tr.

901<sup>2</sup>. Hypocrisy cannot be remitted; because deceit is like poison which . . . destroys the remains, (and then) nothing of spiritual life is left. Tr.

—<sup>3</sup>. The Lord remits everyone's sins . . . but still they are not therefore remitted unless the man performs serious repentance, and desists from evils, and afterwards lives a life of faith and charity, and thus up to the end of his life. When this is done, the man then receives from the Lord spiritual life, which is called new life; and when, from this life, he looks at the evils of his former life, and holds them in aversion and horror, then first are they remitted . . .

—<sup>0</sup>. 'Wanting bread'=those who are deprived of



all spiritual life; for 'bread' = the sustentation of the spiritual life through good.

[A]. 9020. Those who want to dispense the things . . . which are of the heavenly life with man, to the end that they may dominate . . .

—<sup>3</sup>. They thus deprive themselves of all spiritual life . . .

9026<sup>e</sup>. After the internal things of the Church had been opened by the Lord, man was to live the internal life which is of faith and charity, and that external life in which internal things make the life.

9028. 'If he shall . . . walk abroad upon his crutch' = the forces of life in him. . . 'To walk' = to live. Refs.

9030. That truth is called spiritual truth which together with good makes the life of the internal man; whereas scientific truth is that truth which makes the life of the external man . . .

9031<sup>3</sup>. (The sickening and death of the spiritual life. See DISEASE, here.)

—<sup>4</sup>. (The nutrition, recreation, and restoration of the spiritual life.) Sig.

—<sup>5</sup>. As (these things) are not said in the Word of the natural life, but of another life which is distinct from the natural life, it is evident . . . that man has another life, which is that of his internal man. Those who think grossly concerning the life of man, believe that he has no other life than that which is of the body, which is the life of the external or natural man. They wonder what the life of the internal man is . . . If they are told that this life is the life of faith and charity, and that the internal man is man's spirit which lives after death . . . they wonder still more; and those of them who live solely to the body and not to the soul . . . apprehend nothing of what is said about the life of faith and charity; for they have thought only from natural light . . . and therefore after death . . . they live in the shade of death, that is, in falsities from evil.

9033. If faith in the Word perishes, the man cannot spiritually live; for man has spiritual life through faith from the Word.

9034<sup>3</sup>. Spiritual good formed through truths is that which makes the spiritual life of man.

—<sup>4</sup>. From these things it is evident how the truths of the literal sense of the Word serve for forming spiritual truths; in general, for forming faith and charity, which make the spiritual life; which life consists in being affected with truths for the sake of good, and in being affected with good from truths, and finally in being affected with truths from good.

9042<sup>e</sup>. He who is in the life of faith in act. Sig.

9043<sup>e</sup>. When good is in the Natural, then the man is new; his life is then from good, and his form from truths from good; and he is like an Angel; for the Angels have life from good, and form from truths . . .

9049<sup>3</sup>. For every man carries with him into the other life that which through his life in the world he has implanted in his heart . . .

9050. That 'soul' = spiritual life, is evident from the signification of 'soul,' which is, the life of man, that is, the life of his faith, which is spiritual life. In the Word, 'heart' and 'soul' are mentioned *passim*, and by

'heart' is there signified the life of love, and by 'soul' the life of faith. Man has two faculties recipient of life from the Lord . . . to the faculty called the will pertains love, for the good of love makes its life; and to the faculty called the understanding pertains faith, for the truths of faith make its life. But these two lives with man are still one; and, when they are one, then the things which are of faith are also of love . . . and the things which are of love are also of faith . . . Such is the life with all in Heaven.

—<sup>6</sup>. Love has its quality from faith, and faith has its life from love . . .

9051. Man has an exterior and an interior understanding . . . It is the latter which is illustrated by the Lord when the man receives faith; for it is in the light of Heaven, and in it is the spiritual life of man, which is not so much manifested to him in the world, but in the other life . . . Meanwhile that life lies concealed interiorly in the thought of the exterior understanding, and produces what is holy and reverential there for the Lord, the Word, etc.

9061. The internal man cannot live the spiritual life unless the external is in agreement . . .

9086<sup>3</sup>. Men might apprehend the Word according to the internal sense if they lived the angelic life, namely, the life of faith and love . . . They who live this life are illustrated by the Lord, and see the holy things of the Word; and by no means any others.

9094<sup>2</sup>. Man comes into such wisdom after . . . death; but only that man who had received in the world the life of faith and charity from the Lord . . .

—<sup>3</sup>. All the truths with man have life from the affections which are of some love. Truth without life thence is like sound . . . without an idea . . . Hence it is evident that the life of man's understanding is from the life of his will; consequently, the life of truth is from the life of good . . . If, therefore, there are two truths which do not live from the same general affection . . . they cannot but be dissipated . . .

9103<sup>2</sup>. The reason interior good is to be restored to the full, is that this good makes the spiritual life of man; and unless the spiritual life is restored to the full, the exterior good which makes the natural life cannot be restored; for the latter life is restored through the former. Tr. —<sup>3</sup>, Ex.

—<sup>5</sup>. That the external man is regenerated . . . through the internal, may be evident. . . For the things which are in the external or natural man live from the light of Heaven; for this light is alive, because it proceeds from the Lord, who is life itself: but they do not live from natural light, for this light in itself is dead. In order, therefore, that the things which are in this light may live, there must be an influx of the living light through the internal man from the Lord . . .

9117. As faith and charity, which are from the Lord, make the spiritual life of man . . . to act against conscience is to act against that life.

9127<sup>4</sup>. For these are elevated by the Lord from the life of the sensuous things of the body towards the life of their spirit; thus from the light of the world into the light of Heaven . . .

—<sup>5</sup>. 'To shed blood' . . . does not signify to deprive

a man of the **life** of the body, but to . . . deprive him of the **life** of the soul, that is, to destroy his spiritual **life**, which is from faith and love to the Lord.

9128<sup>2</sup>. Those who see (the good and evil in themselves) are those who have received from the Lord the **life** of faith and charity ; for this **life** is internal **life**, or the **life** of the internal man.

—<sup>3</sup>. Nothing comes forth from itself, but from what is prior to itself, thus at last from . . . the Lord. He who apprehends this can also apprehend that everything of **life** with man is from the Lord ; and as charity and faith make the veriest **life** of man, that everything of charity and faith is from the Lord . . .

9136. 'Which are alive' (Ex.xxii.4)=in which there is spiritual **life** . . . which is the **life** of faith and charity.

9141<sup>2</sup>. There is with man the fire of **life**, and the light of **life** ; the fire of **life** is his love, and the light of **life** is his faith . . .

9152. It treats (here) of the loss of the truth of faith with man, thus of the loss of spiritual **life** ; and of its restoration . . . But these things . . . are for the most part unknown to man, because it is not known what spiritual **life** is, thus neither that this **life** is an interior **life**, which is distinct from natural **life**, which is exterior ; nor is it known that the former **life** is given to man by the Lord through the reception of the truth of faith in the good of charity.

9182<sup>3</sup>. For good and truth make the **life** of man, moral and civil good and truth the **life** of the external man, and spiritual good and truth the **life** of the internal man. It is to be known that the **life** of man is from no other source than good and truth ; for all that which a man loves is called good, and all that which he believes is called truth . . .

9188. There are two things which make Heaven, thus spiritual **life** with man : the truth of faith in the Lord, and the good of love to Him . . .

—<sup>2</sup>. Hence it is evident that with such spiritual **life** is null, because it has been destroyed through the falsities of evil ; and in so far as they have conjoined these falsities with truths, so far they have extinguished spiritual **life** with themselves. Therefore . . . it is said, 'Thou shalt not vivify them.' 9189.

—<sup>4</sup>. The extinction of their spiritual **life** is described by 'widowhood,' and 'bereavement' . . .

— That everything of spiritual **life** has been extinguished. Sig.

9192<sup>3</sup>. The reason the former were in Hell, was that they had indeed been in truths as to doctrine, but in evils as to **life** ; and the reason the latter were in Heaven, was that they had not indeed been in truths as to doctrine, but still they had been in good as to **life** . . .

—<sup>4</sup>. They who are learned as to doctrine, but evil as to **life**, are they who are meant by the Lord in Matt. vii. 22, 23 ; xxv. 11, 12 ; and Luke xiii. 26, 27.

9193<sup>2</sup>. To acknowledge and worship the Lord is to live according to His precepts, that is, to live the **life** of faith and charity. The **life** of faith is to do the precepts from obedience ; and the **life** of charity is to do them from love.

9212<sup>2</sup>. That the Sensuous is the ultimate of **life** with man. Refs.

9216<sup>2</sup>. The case is similar with all things which are of man's **life** itself . . . These also succeed in order from interiors to exteriors . . .

9224<sup>2</sup>. The good of charity inflows through an internal way . . . and therefore does not come to the apperception until truths . . . begin to be loved . . . for the sake of **life** . . .

—<sup>4</sup>. (The error) that faith can make the **life** of Heaven with a man whose **life** is infernal, consequently that the one **life** can be transcribed into the other ; and thus that those in Hell can be elevated into Heaven, and live among the Angels a **life** contrary to their former **life** ; not considering that to live a **life** contrary to the **life** which the man had imbued in the world is to be deprived of **life** ; and that those who attempt this are like those who are in the death agony . . .

9229. The state of **life** then from good. Sig. and Ex.

9245. That those only are in faith who live according to the precepts of faith. III.

9256<sup>2</sup>. They who have confirmed themselves against the truths and goods of faith, as do all those who live evilly, close the internal man above and open it below . . .

—<sup>3</sup>. With such the internal man cannot be opened towards Heaven unless the negatives of truth or affirmatives of falsity . . . are dispelled . . . which cannot be done except by a total inversion of the **life**, thus during many years . . .

— Hence it is evident that to destroy falsities with such is to destroy the **life** itself . . .

—<sup>4</sup>. But those who . . . have lived in some kind of faith and charity according to their religiosity, could not close the internal man. (Their lot in the other **life** des.)

9269. The longing and **life** of those (who long to be instructed in the truths of the Church). Sig. and Ex.

—<sup>e</sup>. Longing is the very activity of **life** ; for it is from the affection of good ; and the truth of faith lives from the affection of good.

9272<sup>5</sup>. To be instructed concerning the good of **life**, but still not to live in it. Sig.

9273. Appropriation takes place, when the truths which had been of doctrine become of **life** . . .

9276<sup>6</sup>. There are with man two fountains of **life**, namely the heart and the lungs. It is known that the heart is the first of his **life**, and that the lungs are the second of his **life** ; and that each and all things which are in man live from these two fountains . . .

—<sup>9</sup>. That everything of man's **life** inflows through Heaven from the Lord. Refs.

9279<sup>2</sup>. Hence it is evident what and of what quality are the things which open man's **life**.

9281. The state of **life** of those outside the Church who are in truths and goods. Sig. and Ex.

9282. The things which were of **life** were called 'precepts.' Tr.

—<sup>2</sup>. Thus (these things) do not contribute anything to the eternal **life** of man. For such things, if not made of **life**, are dissipated in the other **life** . . .

[A.] 9294. 'First-fruits'=those things which are the last of instruction, and the first of life.

9296<sup>2</sup>. (Thus) these two things (truth and good) make the life of man; and the truth of faith and the good of charity make his new life; and a man has no new life unless both have been implanted in him.

9300. For goods and truths have their life from the Lord; and they have life from the Lord when they are ascribed to Him.

—<sup>2</sup>. Truths make the life of the understanding, and good the life of the will. —<sup>6</sup>.

— . Hence it is that by 'the heart' is signified the life of the will; and by 'the soul,' the life of faith.

9311<sup>4</sup>. 'They that hear shall live' (John v.25) . . . 'To live'=to be endowed with spiritual life through (the truths of faith).

—<sup>5</sup>. 'The deaf'=those who do not know the truths of faith, and who therefore cannot live according to them.

—<sup>e</sup>. 'To do them'=to live according to them.

9312. 'To do the things which I speak'=to live according to those things which the Lord has taught in the Word. . . . To live according to them is to comply with them from faith and love. Compliance from faith and love is living compliance, because it has in it life from faith and love; (for) in all that is done by man nothing lives except love and faith. All the other things which belong to life have life from them and according to them; for the life of love and faith is life from the Lord, who is life itself. This life is the life of Heaven, and of all who become Angels.

9315. 'When Mine Angel shall go before thee'=life according to the precepts of the Lord. Ex. . . 'To go,' and 'to journey'=to live. Refs.

9324<sup>6</sup>. For the spiritual life comes forth and subsists through the truths which are of faith and the goods which are of love.

9333<sup>2</sup>. For whatever a man from his first infancy thinks, wills, speaks, and does, adds itself to his life, and makes it. These things cannot be exterminated, but only removed.

—<sup>3</sup>. Everyone carries with him thither . . . all things of his life, that is, whatever he has thought, willed, spoken, and done; nay, whatever he has seen and heard, from infancy to the end of his life in the world. . . . Those who in the world have lived a life of faith and charity, can be withheld from evils and kept in good, and thus can be elevated into Heaven. But those who in the world have led a life not of faith and charity, but a life of the love of self and of the world, as they cannot be withheld from evils and kept in good, they sink down into Hell.

9334. That there would be little of spiritual life if the removal (of falsities and evils) were hasty. Sig. and Ex.

—<sup>3</sup>. That regeneration, or the implantation of the life of Heaven with man, begins from his infancy, and lasts to the end of his life in the world . . . Refs.

9336<sup>2</sup>. Hence it is evident that the former life, which is of Hell, must be completely destroyed—that is, evils and falsities must be removed—in order that the new

life, which is the life of Heaven, may be implanted; and this cannot be done hastily. Ex.

9348. The loves of self and of the world are born with man, and thence does he feel the delight of his life from his birth; nay, thence he has his life . . .

9363. To believe the things the Word teaches . . . and not to live according to them . . . is persuasive faith. 9369, Ill.

9378<sup>2</sup>. The good which inflows from the Lord is never wanting, for it is in the very life which man has from the Lord; but good together with life is received in proportion as evils are removed.

9380<sup>2</sup>. Those who perfectly know the doctrine of their own Church as to every particular, and yet do not apply these things to life, (are) also in externals without an internal. Tr.

— . The Lord enters through a man's life into his truths of faith.

9383. The things in the Word which belong to life in the spiritual and in the natural state. Sig. and Ex.

— . For all the heat of life is love.

—<sup>2</sup>. That all things which are in the Word are of life is from (the fact that) the Divine truth therein proceeds from the Lord, who is life itself). Also that all things therein relate to life, as may be evident from the two precepts upon which all things of the Word are founded . . .

9386. 'Moses wrote all the words of Jehovah'= . . . truths Divine imprinted on the life by the Lord. Ex. 9416<sup>3</sup>, Ill.

9391<sup>5</sup>. Those who are in abundance of Knowledges . . . and still live evilly. Sig.

9393. Divine truth which has been made of life and of worship. Sig. and Ex.

— . For the life of man is his will.

9394<sup>6</sup>. That which has been made the life of man, which is that which has been made of his will or love . . . 9434<sup>2</sup>.

— . Thus do scientifics become of the life.

9400<sup>2</sup>. For that which makes the interior life of man is the influx of truth Divine from the Lord; for it is that light itself which illuminates the sight of the internal man . . . and it is the heavenly heat which is in that light—which is love—which kindles and vivifies the Voluntary of the internal man . . .

—<sup>2</sup>. That the life of man is not in himself, but that it inflows from the Lord. Refs.

9434<sup>2</sup>. Hence . . . such as is the love, such is the life . . .

9444. The sins a man does are inrooted in his very life, and make it; and therefore no one is delivered from them unless he receives new life from the Lord . . .

9448. But these things are possible only with those who have received new life from the Lord through regeneration . . .

9457<sup>6</sup>. Without conjunction with the Lord through Heaven, man would perish; for man has his life from that conjunction. 9481<sup>2</sup>.

9585<sup>e</sup>. And the will is the esse of man's life.

9637<sup>a</sup>. The flame or fire of life is love, and the light of life is faith.

9642<sup>a</sup>. The tribe of Simeon = the truth of faith in the life.

9683. With all the good which makes heavenly life, thus eternal life with man and with Angels, the case is this . . .

— . The reception (of goods) is according to everyone's spiritual and moral life in the world ; for his life in the world awaits everyone to eternity.

—<sup>2</sup>. Therefore, order itself with man is that he shall live in the good which is from the Lord, which is that he shall live from the Lord.

9715. For with every man there are Spirits from Hell and Angels from Heaven. Without these man cannot live at all.

—<sup>6</sup>. Thus on the one side man's life is joined to the Hells, and on the other to the Heavens . . .

9780<sup>2</sup>. No one knows what good is unless he lives in good according to the Word ; for when he lives in good according to the Word, then the Lord insinuates good into his life . . .

9818<sup>3</sup>. 'Spirit' . . . = the life of the intellectual part ; for there is a life of the intellectual part, and a life of the voluntary part ; the life of the intellectual part is to know, to see, and to understand truth to be truth, and good to be good ; and the life of the voluntary part is to will and love truth for the sake of truth, and good for the sake of good ; the latter life is called in the Word 'the heart,' and the former 'the spirit.' III.

—<sup>8</sup>. That 'spirit' . . . = the intellectual life, or the life of truth. Ex. —<sup>10</sup>.

—<sup>11</sup>. 'Flesh' = the proprium of man, in which there is nothing of spiritual life. III.

—<sup>13</sup>. The reason the Divine truth proceeding from the Lord is signified by 'the Spirit of God,' is that all the life of man is thence, and heavenly life with those who receive that Divine truth in faith and love. III.

—<sup>14</sup>. (Thus) . . . the 'Holy Spirit' = the life from the Divine truth which proceeds from the Lord, which life is called . . . the life of faith and love, and is the very spiritual and celestial life with man. III.

—<sup>16</sup>. 'Breathing' = the life of faith ; hence (the breathing of the Lord upon His disciples) = the faculty given them of perceiving Divine truths, and thus of receiving that life.

— . That the breathing which is of the lungs corresponds to the life of faith, and the pulsation which is of the heart to the life of love. Refs. and III.

—<sup>24</sup>. 'To give the Holy Spirit' = to illustrate with Divine truth, and to endow with life thence, which is the life of intelligence and wisdom.

9841<sup>3</sup>. (For) the truths of the exterior memory . . . have no life unless they are at the same time in the interior memory ; for those which are in the latter have been made of the life ; for the interior memory is man's book of life ; and the things which are of the life are represented in Heaven by gardens, olive-yards, vineyards, and by beds of roses and lawns . . . But those things which are not of the life are represented by rocky places and thickets . . .

—<sup>4</sup>. For the things which a man loves and thence does are of his life.

9918. See DOCTRINE, here.

9954. They knew that the good of love is the essential thing itself from which all things of the Church . . . are alive, for it is the esse of life ; for the Divine inflows through the good of love with man, and makes his life ; and, where truths are received in good, it makes the heavenly life. Hence it is evident what anointing represented . . .

—<sup>2</sup>. And truths without good have not in them the life of Heaven, that is, life from the Divine.

9995<sup>2</sup>. Therefore man does not know what is the esse of his life, and that it is good, and that it is not truth except in so far as it comes forth from good. Good pertains to the will . . . and therefore truth cannot become of the life of a man until he loves it . . . 10110<sup>2</sup>.

10011. (Thus) the Divine, because it is the inmost of all things . . . is the one only thing from which is the life of all things ; and therefore in proportion as a man receives of the Divine, he lives.

10021<sup>2</sup>. This state (of external innocence) is the plane of the new life when a man is being regenerated. Ex.

10038<sup>2</sup>. For there are two fires of life with man ; one is the love of self, and the other is love to God . . . That everyone's love is the fire of his life may be known to everyone who reflects ; for without love there is no life, and such as the love is such is the life . . .

10083. Hence Divine life. Sig. and Ex.

—<sup>6</sup>. As the acknowledgment of the Lord is the first of all things of spiritual life . . . the Lord so often says that he who believes in Him has eternal life . . . III. But He also teaches at the same time that those have faith in Him who live according to His precepts, so that the life thence enters into the faith.

10110<sup>4</sup>. This good inflows from the Lord with infants, in order that in advancing age it may serve for the first of the Lord's life with man . . .

10143<sup>3</sup>. The conjunction (of good and truth) is to live from them ; for when good and truth have been conjoined with a man, he has a new will and a new understanding, consequently a new life.

10219<sup>2</sup>. This is circumstanced as is the life itself with man, and as are the two interior faculties of life, which are the understanding and the will. Who does not believe—until he has been instructed—that life is in himself . . . when yet both life in general, and also the understanding and the will, inflow . . . For unless Spirits and Angels are with man . . . he cannot live for a single moment . . .

10236<sup>2</sup>. By the Sensuous which is the ultimate of the Natural is properly meant that which is called 'the flesh,' and which perishes when man dies . . . That this Sensuous is the ultimate plane in which the life of man is terminated, and upon which it reposes as upon a base, may be evident. (Continued under SENSUOUS.)

10252<sup>2</sup>. (From the memory of the external man, truths) are called forth by the Lord into the internal

man ; which takes place when the man **lives** according to them . . .

[A.] 10254. For with man there is sensuous **life**, and natural **life**, both of the external man ; but the sensuous **life** is exterior, drawing its truths from the objects on the Earth and in the body ; and the natural **life** is interior, drawing its truths from the causes of those objects. In like manner the **life** of the internal man is exterior and interior ; the exterior **life** draws its truths from those things which are in the ultimates of Heaven, and the interior from those things which are in the interiors of Heaven.

10262. The reason the Lord's Divine celestial good is the Conjunctive itself of all things, is that it is the esse itself of the **life** of all things ; for it vivifies all things through the Divine truth proceeding from (it), and it vivifies them according to the quality of the reception.

10264<sup>2</sup>. Each and all things with man relate to truths and their perceptions and affections, for they make his **life**. Ex.

10492<sup>4</sup>. It is the **life** itself according to truths which opens the internal man.

10578<sup>3</sup>. He who believes that he loves the Lord, and does not live according to His precepts, is very much mistaken ; for to live according to them is to love the Lord. Ex.

—<sup>4</sup>. To live according to the Lord's precepts is to live according to the doctrine of charity and faith, which is premised to the chapters of Exodus.

10596. The **life** of a man after death is the **life** of his love and faith. Hence such as his love and such as his faith had been when he lived in the world, such a **life** awaits him to eternity : the **life** of Hell is for those who have loved themselves and the world above all things ; and the **life** of Heaven is for those who have loved God above all things and the neighbour as themselves . . . The **life** of Heaven is that which is called eternal **life** ; and the **life** of Hell is that which is called spiritual death.

10597. That man lives after death. Ill.

10645<sup>3</sup>. By merely believing and by merely loving, the Lord is not worshipped ; but by living according to His precepts . . .

10659<sup>3</sup>. Those are illustrated when they are reading the Word . . . who acknowledge the Lord and love to live according to His precepts ; but not those who say that they believe, and do not live. For the Lord inflows into the **life**, and thence into the faith of man, but not into the faith separated from the **life**.

— That this is so the Word teaches ; and all those apprehend it who admit the Lord into their **life** ; who are they . . . who acknowledge Him, and love to live according to His precepts.

—<sup>4</sup>. To be withdrawn from evils, to be regenerated, and thus to be saved, are of mercy, which is . . . mediate, that is, is for those who recede from evils, and thus admit the truth of faith and the good of love from the Lord into their **life** . . . To receive order into one's self is to be saved, which is effected solely by living according to the Lord's precepts. Man is regenerated to the end that he may receive into himself the order of Heaven, and he

is regenerated through faith and through a **life** of faith which is charity. . . In good there is **life** . . . and in evil there is death . . . And that the one cannot be transcribed into the other, the Lord teaches in Luke xvi.26.

10683<sup>4</sup>. For truth does not become of the **life** until it enters the will.

—<sup>6</sup>. 'A disciple' = the truth of **life** ; but 'a prophet,' the truth of doctrine.

10711. (In the Fourth Earth) they love to live according to the manner of living of their ancient one, even until they believe his **life** to be communicated to them ; but the more intelligent of them worship God.

10714. There are two things which make the **life** of man—love and faith ; love makes the **life** of his will, and faith the **life** of his understanding. Hence such as is the love and such as is the faith, such is the **life**. N.230.

10715. The love of good and the derivative faith of truth make the **life** of Heaven ; and the love of evil and the derivative faith of falsity make the **life** of Hell.

10729<sup>e</sup>. To suffer one's self to be driven or brought to good through truths is to live according to them.

10731. They say to themselves, What is the use of such (spiritual truths) ? . . . do not we still live as others do ? . . . The reason they so think, is that they think from the **life** of the world, and not from the **life** of Heaven. The **life** of Heaven is to them a something which is not known, and no one can think from what is unknown ; and therefore those who are such cannot be saved . . .

10740. That which anyone does from love remains inscribed on his heart ; for love is the fire of **life** ; thus it is the **life** of everyone. Hence, such as is the love, such is the **life** ; and such as is the **life**—thus such as is the love—such is the whole man as to the soul and as to the body.

10741. As love to the Lord and love towards the neighbour make the **life** of Heaven with man, so the love of self and the love of the world, when they reign, make the **life** of Hell with him . . . and therefore those with whom the loves of self and of the world reign can receive nothing from Heaven . . .

10742. Hence it is that those with whom the love of self and the love of the world make the **life**, will good to themselves alone . . . and as their **life** is from Hell they despise others in comparison with themselves, and are angry with them if they do not favour them . . . and at last these things become the delights of their **life**, thus their loves.

10743. These are they who . . . come into Hell, because their **life** agrees with the **life** of those who are in Hell . . .

10744. As these receive nothing from Heaven, in their hearts they deny God and the **life** after death, and hence also hold cheap all things of the Church. If they do what is good to their fellow-citizen, to society, to their country, and to the Church . . . it effects nothing ; for they do these things for the sake of self and the world . . .

10745. Therefore when these come into the other life . . . they rush into every wickedness according to their interiors . . . for these things are then to them the delights of life . . .

10746. In the world many do not know that such things are the delights of their life, because they hide themselves in the loves of self and of the world.

10747. As love is the fire of life, and everyone has life according to his love, it may be known from this what heavenly and infernal fire are . . .

10748. The quality of the life with those who are in Hell may be inferred from the life of such together in the world if external bonds were taken away . . .

10749. The life of a man cannot be changed after death; it then remains such as it had been. Nor can the life of Hell be transcribed into the life of Heaven, because they are opposites. Hence it is evident that those who come into Hell remain there to eternity; and that those who come into Heaven remain there to eternity.

10763. But doctrine alone in man does not make the Church in him, but life according to it. Hence it follows, that faith alone does not make the Church, but the life of faith which is charity.

10764. For the doctrine of charity and at the same time of faith is the doctrine of life; but not the doctrine of faith without the doctrine of charity.

10765. Those who are outside the Church, and still acknowledge one God, and live according to their religiosity in a certain charity towards the neighbour, are in communion with those who are of the Church; because no one who believes in God and lives well is damned . . .

10787. To love the Lord is to love the precepts which are from Him, which is from love to live according to them.

—2. Those who . . . send truths at once into the life come into interior perception concerning them.

10816. There are two things which make the life of Heaven with man—the truth of faith and the good of love; this life is in man from God . . .

H. 9. The Angels from their wisdom . . . say not only that all good and truth are from the Lord, but also all of life. They confirm it by this . . . They say, moreover, that there is one only fountain of life, and that man's life is a stream thence . . .

—3. That all of life is from the Lord, they also confirm by this—that all things in the universe relate to good and truth; the life of man's will, which is the life of his love, to good; and the life of man's understanding, which is the life of his faith, to truth; and therefore as all good and truth come from above, it follows that so does all of life.

14. Love is the very esse of everyone's life . . . 172.

25. (The celestial Angels) receive Divine truths immediately into the life . . . 26, Ex. 271. 348.

136. The veriest life of the Angels is from heat, but not from light, except in so far as there is heat in it. It is evident that life is from heat; for when it is removed life perishes.

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141<sup>e</sup>. For all the origin of life is from the Lord as a Sun.

202<sup>e</sup>. Therefore in proportion as a man knows (the laws of Divine order, which are the precepts contained in the Word), and lives according to them, his Internal is opened to him, and there the order or image of Heaven is formed anew. Hence it is evident what it is to be in the form of Heaven; namely, that it is to live according to the things which are in the Word.

203<sup>e</sup>. As all thought and affection inflow, (it follows) that so does everything of life; because everything of man's life consists in this—that he can think and be affected; or, what is the same, that he can understand and will.

227. The doctrines (there) all regard life as the end . . .

236<sup>e</sup>. I have heard the Angels disclosing the life of another solely from hearing him. They also said that they know all things of another's life from a few ideas of his thought, because they thence know his reigning love . . . and that man's book of life is nothing else.

267. The three degrees of life. See DEGREE, here. 468.

293. Therefore man is kept in his life through evil Spirits, and is withheld from it through good Spirits.

—2. In so far as man has from what is hereditary . . . he would have no life if he were not allowed to be in evil; and he would also have no life if he were not in freedom.

364. Everyone is followed by his life . . .

—<sup>c</sup>. To believe is nothing else than to live.

420<sup>e</sup>. He receives the Lord who lives according to the laws of Divine order . . .

432. Therefore all the rational life which appears in the body is of the soul . . . As what is material is not alive, but only what is spiritual, it may be evident that whatever is alive with man is his spirit. Ex.

433. As everything which is alive in the body, and which acts and feels from life, is solely of the spirit . . . it follows that the spirit is the man himself . . . for whatever lives and feels in man is of his spirit, and there is nothing in man from head to foot which does not live and feel. Ex.

450<sup>e</sup>. But if the life (of the novitiate Spirit) had been such in the world that he could not be in the company of the good, he desires to be away from them, and this . . . until he associates himself with such as exactly agree with his life in the world; with whom he finds his own life; and then, wonderful to say, he leads a like life to that which he had led in the world.

462. Still, the difference between the life of man in the Spiritual World and his life in the natural world, is great; both as to the external senses and their affections, and as to the internal senses and their affections. Des.

468<sup>e</sup>. The Rational is not formed and opened by these truths merely by man's knowing them, but by his living according to them; and by living according to them is meant to love them from spiritual affection, and (this) is to love what is just and fair because it is just and fair, what is sincere and right because it is sincere and right,

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and what is good and true because it is good and true ; whereas to live according to them . . . from corporeal affection, is to love them for the sake of self . . . When truths become things of service, they do not . . . open any degree of his life, not even the first . . .

[H.] 470. That after death man is such as has been his life in the world. Gen. art.

476. (Thus) the life which awaits a man after death is his love and the derivative faith, not only in potency, but also in act ; thus it is the deeds or works, because these contain in them all things of the man's love and faith.

513°. (The sufferings of) those who had confirmed themselves in falsities, and still had led a good life. Des.

517. In the Heavens Knowledges are not committed to memory, but to life ; for the memory of Spirits is in their life ; for they receive and imbue all things which agree with their life ; and they do not receive, still less imbue, those which do not agree . . .

—<sup>e</sup>. When a Spirit comes into his own Society . . . he is in his own life when he is in his own use.

— (Thus) Knowledges . . . do not cause anyone to come into Heaven, but the life itself, which is the life of use, which has been implanted through Knowledges.

518°. They were then instructed that Knowledges do not make an Angel, but the life itself which is obtained through Knowledges ; because, regarded in themselves, Knowledges are outside of Heaven, but life through Knowledges is within Heaven.

521. These do not know . . . that man is entirely such as is his life, and that his life is such as is his love, not only as to the interiors which are of his will and understanding, but also as to the exteriors which are of his body . . . Nor do they know that the body does not live from itself, but from its spirit . . .

526. Most who live in evil . . . say that to come into Heaven is merely to be admitted of mercy alone . . .

527. I can testify from much experience that it is impossible to implant the life of Heaven in those who in the world have led a life opposite to the life of Heaven. Des.

— Some wanted the life of love which they had contracted in the world to be taken away from them, and the angelic life to be infused in its place . . . This was done . . . but when the life of their love was taken away they lay like dead men.

—<sup>2</sup>. (Thus) are the simple good instructed that no one's life can possibly be changed after death ; and that an evil life cannot ever be transcribed into a good one. Ex.

528. That it is not so difficult as is believed to lead the life which leads to Heaven. Gen. art.

—<sup>2</sup>. In order that a man may receive the life of Heaven he must by all means live in the world, in its offices and business, and thus through moral and civil life receive spiritual life. No otherwise can spiritual life be formed with a man . . .

529. If the life of man is regarded from a rational view, it is found to be threefold ; namely, spiritual life, moral life, and civil life ; and these lives are found to be distinct. For there are men who live a civil life, and

not a moral and spiritual one ; and there are those who live a moral life and not a spiritual one ; and there are those who live both a moral life and a civil life and at the same time a spiritual life. The latter are those who lead the life of Heaven ; but the former are those who live the life of the world separated from the life of Heaven. From these things it may be evident . . . that spiritual life is not separated from natural life or the life of the world, but that the former is conjoined with the latter as is the soul with its body ; and that if it were separated it would be like dwelling in a house which has no foundation. For moral and civil life is the Active of spiritual life, because it belongs to spiritual life to will well, and to moral and civil life to act well ; and if the latter is separated from the former, spiritual life consists solely in thought and speech, and will recede, because it has nothing to rest on ; and yet will is the Spiritual itself of man.

531. The laws of spiritual life, the laws of civil life, and the laws of moral life are delivered in the ten precepts of the decalogue ; in the first three the laws of spiritual life, in the four following ones the laws of civil life, and in the last three the laws of moral life. In the external form the merely natural man lives according to the same precepts in like manner as the spiritual man. Ex.

533. That it is not so difficult to lead the life of Heaven . . . is evident from the fact that all that is necessary is that when anything comes up which he knows to be insincere and unjust, and to which he is inclined, he should think that it is not to be done because it is contrary to the Divine precepts. If a man accustoms himself so to think, and from custom acquires some habit, he is then by little and little conjoined with Heaven . . . the higher things of his mind are opened . . . and he sees what is insincere and unjust . . . and then they can be shaken off . . .

535. It has been granted to speak with some . . . who had removed themselves from the business of the world in order to live piously and holily . . . Most of these, having thus contracted a sad life, and having removed themselves from the life of charity, which life cannot be led except in the world, cannot be consociated with the Angels ; because the life of the Angels is glad from bliss, and consists in performing goods, which are works of charity. Besides, those who have led a life abstracted from worldly things blaze with merit . . .

—<sup>3</sup>. These things have been said in order that it may be known that the life which leads to Heaven is not a life abstracted from the world, but in the world ; and that a life of piety without a life of charity—which is possible only in the world—does not lead to Heaven ; but that a life of charity [does lead there], which life is to act sincerely and justly in every function, in every business, and in every work . . . from a heavenly origin ; which origin is in that life when a man acts sincerely and justly because it is according to the Divine laws. This life is not difficult. But a life of piety abstracted from a life of charity is difficult ; and yet that life withdraws from Heaven in the same proportion as it is believed to lead to Heaven.

577°. The Lord cannot protect man unless he acknow-

ledges the Divine, and unless he lives a life of faith and charity.

589<sup>2</sup>. In the natural world that which acts and that which reacts is called force and also endeavour; but in the Spiritual World that which acts and that which reacts is called life and will; life there is living force, and will is living endeavour . . .

N. 28. Man has two faculties which make his life, one is called the will and the other the understanding . . . All man's life is there.

35<sup>3</sup>. Thus the life of the will is the principal life of man, and the life of the understanding proceeds thence. Refs.

278. (Refs. on the subject of the influx of life with man in special.)

J. 13. Hence it is that everyone leads a life distinct from the life of another.

25<sup>2</sup>. This is the reason why the life of a beast is dissipated together with its natural life.

—<sup>6</sup>. Hence it is that every man, of whatever quality he may be, lives to eternity.

31. The natural life with man effects nothing, but his spiritual life in the natural one, because, from itself, the Natural is devoid of life; and the life which appears in it is from the life of the spiritual man, thus it is the latter who is judged. Ref.

36. When the doctrinal things of the Church are merely believed, they are not in the man's life . . . nor do they enter into his life until they enter into his will and thence into his actions. Then first are they in the man's spirit; for the spirit of man—whose life is the life itself of man—is formed from his will, and from his thought only in so far as it proceeds from his will.

38. The truths which regard only faith and not life cannot make a man spiritual; and so long as they are outside the life they are only natural . . .

C. J. 21. The Lord so conjoins the Societies that all lead as it were one life of man . . .

45. The English . . . have a twofold theology; one from the doctrine of faith, and the other from the doctrine of life . . .

L. 1<sup>2</sup>. 'In Him was life, and the life was the light of men.' 'Life'=the Divine love; and 'the light'=the Divine wisdom.

47. That by 'spirit' is meant the life of man. Gen.art.

— There are two fountains of life with man; the one is the motion of the heart, and the other is the respiration of the lungs. It is the life from the respiration of the lungs which is properly meant by 'spirit,' and also by 'soul.' Ill.

48. As the life of man is various according to his states, by 'spirit' is therefore meant the various affection of life with man; as—I. The life of wisdom. Ill. II. The excitation of life. Ill. III. The freedom of life. Ill. IV. Life in fear, pain, and anger. Ill. V. The life of various evil affections. Ill. VI. Infernal life. Ill.

50. That where 'Spirit' is said of the Lord there is meant His Divine life, thus the Lord Himself. Ill.

S. 3<sup>o</sup>. Hence man has life through the Word.

69. That in the Word alone . . . there are spirit and life. Ex. and Ill.

92. Heresies themselves do not damn men, but the evil life and also the confirmations of the Falsities which are in the heresy . . .

Life, Title. The Doctrine of Life for the New Jerusalem from the Precepts of the Decalogue.

1. That all religion is of life, and that its life is to do what is good. Gen.art.

— Every man who has religion knows and acknowledges that he who lives well is saved, and that he who lives evilly is condemned; for he knows and acknowledges that he who lives well thinks well, not only about God, but also about the neighbour; but not he who lives evilly. The life of man is his love; and that which a man loves he not only does freely, but he also thinks freely. The reason therefore it is said that life is to do what is good, is that doing what is good acts as one with thinking what is good. If these do not act as one with a man they are not of his life.

2. That religion is of life, and that life is to do what is good, is seen by everyone who reads the Word . . . Ill.

3. The reason everyone who has religion knows and acknowledges, that he who lives well is saved, and that he who lives evilly is condemned, is from the conjunction of Heaven with man . . . Hence is this common perception.

4. It is a wonderful thing that (even those who teach faith alone) acknowledge—and this is effected by common perception from Heaven—that those are saved who live well, and those condemned who live evilly. (This is evident from the Exhortation before the Holy Supper.) 7<sup>o</sup>.

8. The reason all religion is of life, is that after death everyone is his own life; for the same life awaits him as he had had in the world, and it is not changed; for an evil life cannot be converted into a good one, nor a good one into an evil one, because they are opposites, and conversion into what is opposite is extinction; and therefore, being opposites, a good life is called life, and an evil life is called death. Hence it is that religion is of life, and that life is to do what is good.

17<sup>o</sup>. 'To believe in the name of the Son of God'=to believe the Word and to live according to it.

52. (Thus) there is not a grain more of truth with a man than there is of good, thus not a grain more of faith than of life. There is thought that it is so, in the understanding; but not the acknowledgment which is of faith, unless there is a consensus in the will. Thus do faith and life walk with equal step.

F. 36. As no one can have trust except him who lives well, this latter is meant by believing in Him.

W. 1. That love is the life of man. Gen.art. (See LOVE, here.)

2. No one knows what the life of man is unless he knows that it is love. If this is not known, one person may believe that man's life is merely to feel and to act; and another that it is to think; when yet thought is the first effect of life, and sensation and action are the second effect of life. . . It is (really) the inmost thought,



which is the perception of ends, which is actually the first effect of life.

[W.] 3. It is known that (the heat of the sun) is as it were the common life of all (plants) . . . which thus as it were live.

4. That God alone . . . is love itself, because He is life itself; and that Angels and men are recipients of life. Gen.art.

—<sup>2</sup>. Therefore if any man (thinks) that he is not a recipient of life, but life, he cannot be withdrawn from the thought that he is God.

— (How it is that man feels as if he were life.)

6. It follows that the conception of a man from his father is not a conception of life; but only a conception of the first and purest form receptible of life . . .

9. The Divine life, which is love and wisdom . . .

33. Affection and thought . . . are as it were the fountains of all things of man's life . . .

35. Therefore the Divine life is one. Life is the Divine Essence.

38<sup>e</sup>. 'Life and light' (John i.) = the Lord's Divine love and Divine wisdom.

45<sup>e</sup>. As this very Substance and Form is the Divine love and the Divine wisdom, it follows that it is the very and only Love, and the very and only Wisdom, consequently that it is . . . the very and only Life; for love and wisdom are life.

46. Nor can they think anything concerning life, except as of a volatile thing going away into nothing. —<sup>e</sup>.

66. All animals are recipients of life; the more perfect animals are recipients of the life of the three degrees of the natural world; the less perfect are recipients of the life of two degrees of that world; and the imperfect are recipients of one degree of it. Man alone is a recipient of the life of the three degrees, not only of the natural, but also of the Spiritual World . . .

—<sup>e</sup>. (Thus) there is an ascent of all things . . . to the First, who alone is life; and the uses of all things are the very recipients of life; and therefore so are the forms of uses.

68. In every created thing there is reaction. In life alone is there action; and the reaction is excited through the action of life . . . Thus in man it appears as if the reaction were his, because he feels no otherwise than that life is his, when yet man is only a recipient of life. It is from this cause that man from his hereditary evil reacts against God. But in proportion as he believes that all his life is from God, and that all the good of life is from the action of God, and all the evil of life from the reaction of man, in the same proportion reaction becomes of action, and the man acts with God as of himself.

76<sup>e</sup>. Esse in itself is life itself, which is the Divine love of the Divine wisdom, and the Divine wisdom of the Divine love.

80. The Divine is also the same in the greatest and least things of all things which . . . do not live . . . And the reason they do not live is that they are not forms of life, but forms of uses.

89<sup>2</sup>. In itself the heat of the Spiritual World is alive, in like manner the light; but the heat of the natural world is in itself dead, and in like manner the light. For . . . love is alive, and the Divine love is life itself; but fire is dead, and the solar fire is death itself. So it may be called, because there is nothing whatever of life in it.

116. As (freedom and rationality) are inmosty conjoined with man's life, so inmosty that they may be said to be injoined into his life, they appear as if they were his Own . . .

144<sup>e</sup>. All these are sensuous natural, and some of them are such that they imagine that they alone are alive, regarding others as if they were images.

157<sup>2</sup>. The sun of the natural world is pure fire from which everything of life has been abstracted; but the Sun of the Spiritual World is fire in which there is Divine life. The angelic idea . . . is that the Divine life is inwardly in the fire of the Sun of the Spiritual World, but outwardly in the fire of the sun of the natural world. From this it may be seen that the actuality of the natural sun is . . . from the living force which proceeds from the spiritual Sun . . .

163. That without two suns, the one living and the other dead, there is no creation. Gen.art.

164. As all spiritual things in their origin are alive . . . it follows that the (spiritual) Sun is alive . . . and that the dead sun has been created through the living Sun . . .

185<sup>2</sup>. Without Knowledge of these degrees, nothing can be known . . . of any difference of life between men and beasts.

200. Perfection and imperfection . . . are predicated of life . . . Perfection of life is perfection of love and wisdom, and as the will and understanding are their receptacles, perfection of life is also perfection of will and understanding, and consequently of the affections and thoughts. And, as spiritual heat is the containant of love, and spiritual light of wisdom, the perfection of these may be referred to the perfection of life.

203<sup>e</sup>. No others are elevated into these degrees except those who in the world have been in truths, and have applied them to life.

204. Prior things are more perfect . . . because . . . they are less covered over with substances and matters devoid of life.

219. Let there be an application of these things to living endeavour, to living force, and to living motion. The living endeavour in man—who is a living subject—is his will united to his understanding. The living forces in man are the things which constitute his body within . . . And the living motion in man is action . . .

239<sup>2</sup>. (The effect on a poorly educated man of having applied the precepts of the Word to life. See *COMMAND-praecepere*, here.)

240<sup>2</sup>. In these two faculties is the Lord with every man . . . hence it is that every man, both good and evil, lives to eternity.

248<sup>e</sup>. It is not known that (the opening of higher degrees with man) is effected through spiritual life, which is life

according to the Divine precepts; and that without a life according to them, man remains natural.

253. The spiritual degree is not opened, but still is not closed, with those who have led some life of charity, and yet have known little of genuine truth. Ex.

255. On the nature of the difference between the life of a natural man and the life of a beast . . . The difference is that man has three degrees of the mind . . . Whereas beasts have . . . only the natural degrees . . .

259. With (idiots, etc.) the Rational cannot be elevated; for the life—which is of the will and understanding—has not with them the termini or boundaries in which it ceases so disposed that it can perform ultimate acts according to order . . .

294. As the things which constitute the (spiritual) Sun are from the Lord, and are not the Lord, they are not life in itself, but are bereaved of life in itself . . .

301. From the angelic ideas, which are devoid of space, it is very evident that nothing in the created universe is alive except God Man . . . and that nothing is moved except through life from Him . . . So that it is the Truth, that in God we live, move, and are.

311. Still, all these endeavours are not alive; for they are endeavours of the ultimate forces of life . . .

358<sup>e</sup>. For love is the esse of life, and wisdom is the existence of life therefrom. 368.

363. That love and wisdom, and the derivative will and understanding, make the very life of man. Gen.art.

— Scarcely anyone knows what life is. When anyone thinks about it, it appears to be a volatile something . . . This appears because it is not known that God alone is life, and that His life is the Divine love and the Divine wisdom. Hence it is evident that the life with man is nothing else; and that life is with him in the degree in which he receives [them] . . . From these two things, therefore, which proceed from the Lord as a Sun, is life.

—<sup>2</sup>. That love and wisdom from the Lord are life, may be evident from the fact, that as love recedes from a man he becomes torpid, and as wisdom recedes he becomes stupid; and if they receded altogether he would be extinct. Ex.

365. That the life of man, in its beginnings, is in the brains, and in its derivatives—*principiat*—is in the body. Gen.art.

— By life in its beginnings is meant the will and the understanding . . .

—<sup>7</sup>. Where the fibres are, in their beginnings and primes, there is the life in its beginnings and primes. Will anyone undertake to deny that the origin of the life is where there is the origin of the fibres? 366<sup>2</sup>.

366. That such as the life is in its beginnings, such it is in the whole and in every part thereof. Gen.art.

367. That through these beginnings the life is from every part in the whole, and from the whole in every part. Gen.art.

390<sup>2</sup>. For so long as the heart is moved, so long the love with its vital heat remains, and conserves the life; as is evident from swoons and suffocations, and also from

the state of life of the embryo in the womb. In a word, the life of man's body depends on the correspondence of its pulse and respiration with the pulse and respiration of his spirit; and when this correspondence ceases the life of the body ceases, and his spirit goes away, and continues his life in the Spiritual World, which is so like his life in the natural world that he does not know that he has deceased.

394<sup>2</sup>. From the wisdom of the Angels is this . . . that the soul (of the will and understanding) is love and wisdom from the Lord; and that these two are what make the life of man, which is from the Lord alone; and that for the sake of the reception of the Lord by man, He causes the life to appear as if it were man's; but lest man should claim life for himself as his own, and thus withdraw himself from the reception of the Lord, He has taught that everything of love, which is called good, and everything of wisdom, which is called truth, are from Him, and nothing of them from man; and that as these two are life, everything of life, which is life, is from Him.

399. That love or the will is the very life of man. Gen.art.

— As all things of the body, as to coming forth and as to motion, depend upon the heart; so all things of the mind, as to coming forth and as to life, depend upon the will . . . for the will is the receptacle of love, and love is the life itself, and the love which is the life itself is from the Lord alone.

—<sup>2</sup>. The way in which the heart acts in the body is evident from [the fact] that everything lives, or is in compliance with life, where the heart acts by means of vessels sent forth from itself; and that everything does not live where the heart does not act by means of its vessels.

—<sup>e</sup>. Hence it may be seen that as the subsidiary life of the body depends upon the heart alone, so in like manner the life of the mind depends upon the will alone; and that the will lives when the thought ceases, in like manner as the heart lives when the respiration ceases; as is evident from embryos, those who are dying, who are being suffocated, and who are in swoons. From which it follows that love or the will is the very life of man.

400. From this it is evident that all things of man come forth from the life of the will—which is the love—from its beginnings from the brains by means of the fibres; and that all things of his body come forth from the heart by means of the arteries and veins. From these things it is manifestly evident that the life—which is the love and the derivative will—is continually striving after the human form . . . The reason there is an endeavour and striving after the human form, is that God is a Man, and the Divine love and the Divine wisdom are His life, from which is everything of life. Anyone can see that unless the life which is Man Himself acted into that which in itself is not life, nothing of such things as there are in man could be formed, in which there are thousands of thousands of things which make one, and unanimously conspire to the image of the life from which they are . . .

406. That by means of these three conjunctions, love

or the will is in its sensitive life, and in its active life. Gen.art.

[W. 406<sup>3</sup>. An act from love without understanding . . . cannot be called a living act . . .

407. This may be confirmed to the life . . .

— That a man is not in any sensitive life, nor in any active life, while the heart and lungs do not act together, may be evident from the state of an embryo . . .

—<sup>2</sup>. That a man is not in any sensitive life, nor in any active life, without the co-operation of the heart and the lungs, may also be evident from swoons.

— It is similar with a man who is being suffocated . . . yet that the heart still lives, is known; for he returns into both lives, the sensitive and the active, as soon as the blockade of the lungs is removed.

410<sup>5</sup>. The reason truth is conjoined reciprocally (with good), is from the life of good.

—<sup>6</sup>. For the life of a man is his love . . . and his life is according as he has exalted his affections by means of truths . . .

418<sup>8</sup>. From these things it may be evident that no one is to be judged from wise speech, but from his life; that is, not from wise speech separated from life, but from wise speech conjoined with life. By life is meant the love.

422<sup>9</sup>. Man is not elevated (into a higher degree of life) through wisdom alone, but through life according to it; for the life of a man is his love; and therefore in proportion as he lives according to wisdom, in the same proportion he loves it; and he lives according to wisdom in the same proportion as he purifies himself from unclean things which are sins.

427<sup>3</sup>. Such have those become in that World who had immediately applied to life the Divine things which they had heard . . .

P. 13. It has been said that love makes the life of man, but there is not meant love separated from wisdom . . . because (this) is not anything; and therefore the love which makes the inmost life of man—which is from the Lord—is love together with wisdom; and so also is the love which makes the life of man in so far as he receives it.

17. Therefore, if a man has had the life of the love of evil, all truth is taken away . . . (and he then) imbues falsity which is in agreement with his evil . . .

32<sup>3</sup>. These degrees are opened by the Lord with a man, actually, according to his life in the world . . .

33. Man is more and more nearly conjoined with the Lord, not through knowledge alone, nor through intelligence alone, and not even through wisdom alone; but through life conjoined with them. The life of a man is his love and love is manifold . . .

57<sup>9</sup>. The life-*vivum*-of a man and an Angel is from the proceeding Divine conjoined with him by contiguity, which appears to him as if it were his own.

73<sup>3</sup>. As love is the life of man, so also is freedom of his life. Ex.

83<sup>6</sup>. With him who is being regenerated, the order of life is turned (from) natural to spiritual . . .

—<sup>c</sup>. Every man is regenerated through truths, and through a life according to them; for through truths he knows life, and through life he does them. Thus does he conjoin good and truth . . .

101<sup>8</sup>. In the Spiritual World . . . it is not asked what has thy faith been, nor what thy doctrine; but what thy life . . . For it is known that such as is the life of anyone, such is his faith; nay, his doctrine; for the life makes for itself doctrine, and it makes for itself faith.

156. The reason man is led and taught by the Lord alone, is that he lives from the Lord alone; for the will of his life is led, and the understanding of his life is taught. But this is contrary to the appearance; for it appears to man as if he lives from himself; and yet the Truth is that he lives from the Lord and not from himself. Now as while he is in the world there cannot be given to man the perception of sensation that he lives from the Lord alone—for the appearance that he lives from himself is not taken away from him, for without it man is not man—therefore it shall be evinced by reasons, which are afterwards to be confirmed by experience, and finally by the Word. 157, Ex. 159, III.

157<sup>7</sup>. That (the Divine love and the Divine wisdom) are the life from which are the life of all things, and all things of life. Ex.

— Human reason acknowledges at the first bearing that all the life of man is of his will and understanding; for if (these) are taken away, he does not live. Or, what is the same, that all the life of man is of his love and thought; for if (these) are taken away he does not live. . . It follows that everything of life is from the Lord.

158. By living perceptions . . .

— (The celestial Angels) perceive the influx of the Divine love and the Divine wisdom from the Lord; and, as they perceive it, and from their wisdom know that these things are life, they say that they live from the Lord, and not from themselves . . . and they also love and will that it should be so; and nevertheless they are in all the appearance that they live from themselves; nay, they are in this appearance more strongly than other Angels . . .

160. That the life of the evil is from the same origin. Ex.

161. The life of animals . . . is the life of merely natural affection with its mate knowledge. It is a mediate life which corresponds to the life of those who are in the Spiritual World.

164<sup>4</sup>. Every man is initiated by the Lord into his place according to his life.

176<sup>2</sup>. If man were led with a living perception and sensation, he would not be conscious of life . . .

178<sup>8</sup>. That the human mind is not its own life while it is solely in the affection of the will . . . in like manner when it is only in the effect, is evident to everyone; and therefore the mind has not any life from one of them separately, but from these three conjointly.<sup>c</sup> This life of the mind would be diminished and would recede in the case of a foretold event.

182<sup>3</sup>. He who thinks that God rules all things, thinks

that He is love itself and wisdom itself, thus life itself . . . Does not what is living itself rule what is dead? . . . If you think that what is dead can give life to itself, you are insane. Life must be from life.

186. The delight of love makes man's very life; and therefore when man is kept in the delight of his life, he is in his freedom . . .

—<sup>c</sup>. To be appropriated is to become of the life.

193<sup>2</sup>. Thus there are with every man two beginnings of life, one natural and the other spiritual; and the natural beginning of life is the beating of the heart, and the spiritual beginning of life is the will of the mind . . .

—<sup>3</sup>. Now as the soul of the will is love, and the soul of the understanding wisdom, both from the Lord, it follows that love is the life of everyone; and that the love is such life as is determined by its conjunction with wisdom; or, what is the same, that the will is the life of everyone, and that it is such life as is determined by its conjunction with the understanding.

194. Conjunction such as is that of the esse of life with the existence of life; which is such that one is nothing except together with the other; for what is the esse of life unless it comes forth? and what is the existence of life except from the esse of life? Further Ex.

195. Hence it follows that these delights and pleasantnesses make the life of man. Ex. —<sup>3</sup>.

205. All who lead an evil life interiorly acknowledge nature, and human prudence alone. Ex.

221. That a man is not interiorly let into the truths of faith, and into the goods of charity, except in so far as he can be kept in them up to the end of life. Gen. art.

227<sup>2</sup>. Man cannot live except in both (evil and good); for if he were in himself alone, and thus in evil alone, he would not have anything of life; and if he were in the Lord alone, and thus in good alone, he would not have anything of life. For in *this latter* of life he would be as it were suffocated . . . and in *that former* of life he would be extinct; for evil without any good is in itself dead. Therefore every man must be in both; but the difference is, that the one is interiorly in the Lord, and exteriorly as it were in self; and the other is interiorly in self, but exteriorly as it were in the Lord; and the latter is in evil, and the former is in good.

—<sup>3</sup>. With those who have first acknowledged the truths of faith, and have lived according to them; and who have afterwards . . . rejected them, and especially if they have denied them, goods and evils can no longer be separated, but they are commingled . . .

231<sup>2</sup>. The second kind of profanation is [committed] by those who understand and acknowledge Divine truths, and yet live contrary to them. Ex.

—<sup>7</sup>. The seventh kind of profanation is [committed] by those who first acknowledge Divine truths, and live according to them, and afterwards recede, and deny them. This is the worst kind of profanation. Ex.

233<sup>9</sup>. That which is received by the will comes into the man, and is appropriated to him, and becomes of his life; and in the life itself which man has from the

will evil and good cannot be together, for so he would perish; but both can be in the understanding . . .

259<sup>2</sup>. Dissensions and heresies are (thus) inevitable . . . and still more so when the Church itself had assumed as essentials such things as are of the understanding alone . . . and not such things as are of the will, thus as are of life; and when the things which are of life are not essentials of the Church—then man is from the understanding in mere darkness . . . For the will must see in the understanding . . . or what is the same, the life and its love must lead the understanding to think, speak, and act, and not contrariwise . . .

—<sup>3</sup>. There are three essentials of the Church—the acknowledgment of the Lord's Divine, the acknowledgment of the holiness of the Word, and the life which is called charity. According to the life, which is charity, every man has faith. From the Word is the Knowledge of what the life must be . . .

262<sup>e</sup>. For no one can approach the Lord and at heart acknowledge Him as the God of Heaven and earth, except him who lives according to His precepts. In the Spiritual World . . . no one can even name Jesus except him who has lived in the world as a Christian . . .

277<sup>4</sup>. These affections are with everyone veiled round with things honourable, which are of moral life, and with things good, which are partly of civil life and partly of spiritual life. These things make the external of life, even with the evil. Every infant is born into this external of life . . .

277a. So also is the life of man—such as it is when he dies, such it remains . . . for death is a continuation of life, with this difference—that then the man cannot be reformed. Ex.

282. For the understanding with its thoughts is the external of man's life, and the will with its affections is the internal of his life.

292. That from the one only Fountain of life inflows all that man thinks and wills, and thence what he speaks and does, and that nevertheless the one only Fountain of life—which is the Lord—is not the cause of man's thinking evil and falsity. Ex.

308. It has been demonstrated that there is one only life, and that men are recipients of life; and also that the will is the receptacle of love, and the understanding of wisdom, which two are that one only life. It has also been demonstrated that it is from creation, and thence continually from the Divine Providence, that this life should appear in man in a likeness as if it were his, consequently as his Own; but that this is an appearance, to the end that man may be a receptacle.

—<sup>e</sup>. See PROPRIUM, here.

310<sup>3</sup>. Concerning the life of man in the world, they think no otherwise than that it is like the life of a beast; and concerning the life of man after death, that it is like a vital vapour, which, rising from the corpse or grave, falls back again, and so dies.

— They call the love of self the fire of life.

311<sup>4</sup>. The reason they are such phantoms, is that evils and falsities do not live, but only goods and truths; and as they know this . . . for otherwise they

would not simulate them, they possess human vitality in their phantoms.

[P.] 314<sup>3</sup>. Concerning **life** they know no otherwise than that it is a certain activity of nature . . . If it is said that thus nature is **alive**, they deny it, but [affirm] that nature gives to live. If it is said, Then is not **life** dissipated when the body dies? they reply that **life** remains in a particle of air which is called the soul. If it is said, What then is God? is He not **life** itself? at this they are silent, and do not want to say what they think. If it is said, Would you allow that the Divine love and the Divine wisdom are **life** itself? they reply, What is love? and what is wisdom? . . . These things are adduced in order that it may be seen how man is infatuated by his own prudence . . .

324. It has been shown that with man there are three degrees of **life**, which are called natural, spiritual, and celestial . . . and that with beasts there is only one degree of **life**, which is like the ultimate degree with man, which is called natural. From which it follows that by means of the elevation of his **life** to the Lord man is above beasts in this state—that he can . . . receive the Divine; and he who can receive the Divine so as to see and perceive it in himself cannot be otherwise than conjoined with the Lord, and, through this conjunction, live to eternity.

325. That it is thence from the Divine Providence . . . that those are saved who acknowledge God and **live** well. Gen.art.

326<sup>6</sup>. Some can think about God from the understanding; but if a man does not **live** well, this effects nothing else than presence; for he can nevertheless turn himself away from God, and turn himself to Hell; which is done if he **lives** evilly. To acknowledge God at heart can be done by none except those who **live** well; according to the good of their **life** the Lord turns these away from Hell, and turns them to Himself. The reason is that these alone love God, for they love the Divine things which are from Him by doing them.

—<sup>8</sup>. For the **life** of everyone is in each and all things which he does . . . From which it is evident that to shun evils because they are contrary to religion . . . is to **live** well.

328<sup>8</sup>. In every religion there are two essentials of salvation, which are to acknowledge a God, and not to do what is evil because it is contrary to God. All the other things . . . which are called [matters] of faith, are provided for everyone according to his **life**, for they are accessories of **life**; and even if they precede, still they do not receive **life** before. It is also provided, that all who have **lived** well, and have acknowledged a God, shall be instructed after death by Angels . . .

—<sup>9</sup>. There is also given to every man after death an opportunity to amend his **life**, if possible . . . At first they receive truths; but those who have not acknowledged a God, and have not shunned evils as sins, in the world, after a short time loathe truths, and recede . . .

330<sup>5</sup>. Those born outside the Church . . . also have religion, from which they acknowledge that there is a God, and that men are to **live** well; and he who acknowledges a God, and **lives** well, becomes spiritual in his degree, and is saved.

—<sup>7</sup>. Yet the whole Word is nothing but the doctrine of **life**.

— In the Christian world there are few who place religion in **life**. What, therefore, is more insane than to believe that only Christians are saved? . . . and that has Heaven from birth, and not from **life**?

338<sup>4</sup>. It has been shown . . . that no one can **live** with any others than those who are in a like love; and that if he comes to others he cannot breathe his own **life** . . .

—<sup>5</sup>. The spiritual state is such that no one can be anywhere except where his reigning love is, for the delight of his **life** is there . . . and the spirit of man cannot be elsewhere, because it makes his **life** . . . (and this delight) he has acquired in the natural world by his **life**.

—<sup>7</sup>. As they desired it, the Angels removed their infernal delight. But as this was the delight of their **life's** love, consequently their **life**, they lay as it were dead . . . nor was it possible to insufflate any other **life** than their own, because all things of their minds and bodies had been turned backwards . . .

—<sup>8</sup>. The doctrines of all Churches, regarded interiorly, teach **life** . . .

—<sup>9</sup>. From these things it is evident, that the doctrines of all Churches, interiorly regarded, teach **life**; and, as they teach **life**, they teach that salvation is according to **life**; and the **life** of a man is not inspired in a moment, but is formed successively, and is reformed as the man shuns evils as sins . . .

R. 8. The communion with the Angels of Heaven of those who **live** according to the doctrine of the New Jerusalem. Sig. and Ex.

29. He who is . . . the very and one only **Life** in itself . . . Sig. 38.

54. That from such a presence of the Lord there was a failing of his Own **life**. Sig. and Ex. E.78.

— The proper **life** of man cannot endure the presence of the Lord, such as He is in Himself . . .

55. **Life** then inspired by the Lord. Sig. and Ex. E.79.

56. Resuscitation into **life**. Sig. and Ex.

— A holy fear . . . supervenes when **life** from the Lord enters in place of man's Own **life**. Man's Own **life** is to look from himself to the Lord; but **life** from the Lord is to look from the Lord to the Lord, and still as if from self. When a man is in this **life** he sees himself not to be anything, but only the Lord.

58. 'I am He **'that liveth'** (Rev.i.18)=who alone is **life**, and from whom alone is **life**. In the Word of the Old Testament, Jehovah calls Himself **'the living,'** and **'He that liveth,'** because He alone **lives**; for He is love itself and wisdom itself, and these are **life**. Ill.

—<sup>2</sup>. The Lord as to the Divine Human also is the **Life**, because the Father and He are one. Ill.

—<sup>3</sup>. As the Lord alone is the **life**, it follows that from Him alone is **life**; and therefore He says, 'As I am **alive**, ye shall also **live**' (John xiv.19).

60. 'Behold I am **living** for ages of ages' (Rev.i.18)=that He is eternal **life**. Ex. 250. 293. (=that from Him is **life** eternal. E.84, Ill. 114.)

67<sup>3</sup>. As no one can have trust except him who lives well, this also is meant by to believe in Him.

84. 'Repent . . . ' = that they should invert the state of their life. Ex.

93. 'Who was dead and is alive' (Rev.ii.8) = that He has been neglected in the Church, and that His Human has not been acknowledged to be Divine; when yet as to that also He alone is life, and from Him alone is life eternal. Ex.

103. 'I will give thee the crown of life' (ver.10) = that they will then have eternal life as the reward of victory. Ex.

123. That (this good) does not appear to anyone, because it is inscribed on their life. Sig. and Ex.

157. 'Thou hast a name that thou livest, and art dead' (Rev.iii.1) = that it seems to themselves and others . . . that they are spiritually alive, when yet they are spiritually dead. Ex. E.186.

—<sup>2</sup>. A life not according to Divine truths is not such life as is possessed by those who are in Heaven; and those who are not in the life of Heaven cannot endure the light of Heaven . . . and still less the heat of Heaven . . .

320. 'Pale' = what has no vitality . . . and those are said to have no vitality who are not in goods of life from truths of doctrine. For . . . doctrine is not perceived without a life according to it, (because) a life according to doctrine from the Word opens the spiritual mind, and light inflows from Heaven, and illustrates . . . That it is so is unknown to him who knows the truths of doctrine, and yet does not live according to them.

321. The extinction of spiritual life and the consequent damnation. Sig. and Ex.

— Every man has spiritual life from creation . . . but that life is extinguished when God, the holiness of the Word, and eternal life, are denied. Ex.

325. 'The souls under the altar' = . . . those who had been hated . . . by the evil, on account of their life according to the truths of the Word . . . 329.

337. Those who . . . were in the understanding of truth and good, in knowledge . . . and in learning . . . but still not in a life according to them. Sig. and Ex.

361. 'Of the tribe of Benjamin were sealed twelve thousand' = the life of truth from good according to doctrine with those who will be in the Lord's New Church and New Heaven. Ex.

380. That they are in the Lord's presence, and constantly and faithfully live according to the truths which they receive from Him in His Church. Sig. and Ex.

411. The extinction of spiritual life with many from the falsified truths of the Word. Sig. and Ex.

485. Pref. That men are to live according to the precepts of the decalogue (one of the two essentials of the New Church). Tr. (See ESSENCE at this and the following refs.)

502. The two infernal loves . . . which are in the Church where . . . men do not live according to the precepts of the decalogue. Sig. and Ex.

— These loves cannot be removed except by . . . a life according to His precepts . . . and a life according to His precepts is not possible unless man is led by Him. It is indeed possible, but not a life in which there is anything of Heaven . . . This life is given only by Him who is life. That the Lord is this life. Ill.

510. 'The spirit of life from God' (Rev.xi.11) = spiritual life; and 'to stand upon their feet' = natural life concordant with spiritual life. Ex.

634. The third degree of (faith alone) is to live according to it. Ex. and Tr.

681. 'Living soul' (Rev.xvi.3) = the truth of faith.

835. 'Cast alive into the lake of fire' (Rev.xix.20) . . . 'Alive' = as they were.

849. 'Who lived with Christ' (Rev.xx.4) = who were in conjunction with the Lord; because these live.

868. That all were judged according to their internal life in externals. Sig. and Ex. 871.

— The works of the mind . . . and of the body . . . proceed from the man's internal life, which is that of his will or love. Whatever does not cease in works, either of the mind . . . or of the body . . . is not in the life of man . . .

875<sup>2</sup>. The Angel replied that the love which originates from the Lord as a Sun is the heat of life of Angels and men, thus is their life; and that the derivations of the love are called affections . . .

—<sup>10</sup>. Man is not life in himself, but an organ recipient of life. The Lord alone is life in Himself; as He says in John: 'As the Father hath life in Himself, so hath He given to the Son to have life in Himself' (v.26). Further ill. There are two things which make life—love and wisdom; or, what is the same, the good of love and the truth of wisdom. These inflow from the Lord, and are received by man, and are felt in man as if they were in him . . .

—<sup>13</sup>. The life which inflows is life proceeding from the Lord, which is also called the Spirit of God; in the Word, 'the Holy Spirit.' But this life is varied and modified according to the organization induced on a man through his love and aspect.

889. 'The fountain of the water of life' (Rev.xxi.6) = the Lord and the Word.

923<sup>2</sup>. Religion is called religion from life according to doctrine. . . Everything of life according to the things which doctrine teaches is called good . . . But where there is doctrine and not life, there cannot be said to be either the Church or religion, because doctrine regards life as one with itself . . . and therefore where there is doctrine and not life there is not the Church.

937<sup>2</sup>. Love for the Lord and the consequent conjunction with Him are given through life according to His precepts. Ill.

961<sup>5</sup>. The *Itself*, which is Love itself and Wisdom itself, was the Lord's soul from the Father; thus the Divine life, which is life in itself. (Whereas) in man the soul is not life, but a recipient of life. The Lord also teaches this, saying: 'I am the Way, the Truth, and the Life.'

M. 34<sup>2</sup>. He is quite unaware that love is his very

life; not only the general life of his whole body, and the general life of all his thoughts; but also the life of all the singulars of them. . . (For) if you remove the affection of love, can you think anything? or can you do anything? Is it not the case that in proportion as the affection which is of love cools, so do thought, speech, and action; and that in proportion as it heats, so also do the latter. Therefore love is the heat of man's life, or his vital heat. . . The fire of the angelic Sun, which is pure love, effects this.

[M.] 36. From this it may be seen that love is the esse or essence of man's life, and that thought is the existere or coming forth—*existentia*—of his life thence derived.

203. The Conjugal of good and truth . . . is that which inflows into man from the Lord, and makes his human life. . .

315<sup>11</sup>. The soul is not life, but is the proximate receptacle of the life from God.

351. That of these—although they are polygamists—those are saved who acknowledge a God, and from religion live according to the civil laws of justice. Ex.

380<sup>5</sup>. Whether nature is of life, or life of nature. Discussed.

—<sup>6</sup>. We said . . . Do you not know that . . . when the mind is elevated it sees the things which are of life above, and the things which are of nature below? What else is life than love and wisdom? And what else is nature than the receptacle of them through which they operate their uses? Can these be one except as the principal and the instrumental? . . . What is the human body but an organ of life? Have not each and all things therein been organically formed to produce the things which the love wills and the understanding thinks? And are not the organs of the body from nature, and love and thought from life? . . . You will see that it is of life to be affected with and to think; and that to be affected with is from love, and to think from wisdom, and that both are from life; for, as has been said, love and wisdom are life. . .

—<sup>10</sup>. Concerning the centre and the expanse of nature and of life. Discussed.

—<sup>11</sup>. We instructed him . . . that the things which are of life are called spiritual things; and that the things which proceed from the (natural) sun are containants of life, and are called natural things; and also that the expanse of the centre of life is called the Spiritual World. . .

—<sup>12</sup>. The vital heat of men and of animals in general is from no other source than the love which makes their life. . .

457. (That) the Conjugal of one man with one wife is the jewel of human life. . . Gen.art. . . The reason is that the life of a man is such as is that love with him; for it makes the inmost of his life; for it is the life of wisdom cohabiting with its love, and of love cohabiting with its wisdom, and hence it is the life of the deliciousnesses of both. In a word, man is a living soul through that love.

461<sup>6</sup>. For without the permanence of delight (human beings) have no will, and no sensation, thus no life.

493. The life of man is essentially of his will, and

formally of his understanding. The reason is that the will acts as one with the love, and love is the essence of the life of man, and it forms itself in the understanding through such things as agree.

495. If man views these Knowledgees rationally, and lives according to them, the love of his will is simultaneously elevated, and in the same degree his human is perfected. . . (But) if he does not live according to the Knowledgees of good and truth, the love of his will remains natural. . .

510. That the lot (of those who are in the lust of varieties) is miserable, because they have not the inmost of life. Gen.art.

524. That everyone has a life proper to himself. Ex. B.110.

—<sup>3</sup>. That his own life awaits everyone after death. Ex.

— . The works according to which it will be rendered to everyone are the life, because the life makes them, and they are according to the life.

— . I can testify for certain that everyone is explored there as to what has been the quality of his life; and that the life which he has contracted in the world awaits him to eternity. I have spoken with those who had lived ages ago, and whose life was known to me from history, and I recognized a life like the description. I have also heard from the Angels that no one's life can be changed after death, because it has been organized according to his love and the derivative works; and that if it were changed, the organization would be torn to pieces. . .

—<sup>4</sup>. That then there is imputed to an evil man the evil of his life, and to a good man the good of it. Ex.

B. 51. That from the faith of the modern Church there abounds the worship of the mouth and not of the life; when yet the worship of the mouth is acceptable to the Lord according to the worship of the life. Gen.art.

I. 7. All things have relation to good and truth. . . and hence it is that in man there are two receptacles of life. . .

8<sup>2</sup>. For the soul is not life in itself, but is a recipient of life from God, who is life in itself; and all influx is of life, thus from God. This is meant by . . . 'Jehovah God breathed into man's nostrils the breath of lives, and man became a living soul.' 'To breathe into his nostrils the breath of lives'=to implant the perception of good and truth. The Lord also says concerning Himself. . . 'So hath He given to the Son to have life in Himself.' 'Life in Himself' is God; and the life of the soul is the life which inflows from God. (Continued under INFLUX, here.)

—<sup>4</sup>. For the mind. . . has two lives—one of the will and the other of the understanding. The life of the will is the good of love, the derivations of which are called affections; and the life of the understanding is the truth of wisdom, the derivations of which are called thoughts. By means of the latter and the former does the mind live. But the life of the body is the senses, speech, and actions. . . These are from the soul through the mind. . .

10. Who . . . does not see that, regarded in itself,

love is alive ; and that the appearance of its fire is life ? . . . consequently that the (spiritual) Sun is alive . . .

—<sup>2</sup>. There are two things which effect all the effects in the universe—life and nature ; and they effect them according to order when life from within actuates nature. It is otherwise when nature from within brings life to act, which is effected with those who place nature . . . above and within life . . .

—<sup>4</sup>. Damnation is the lot of those who believe life to be from nature . . .

11<sup>a</sup>. Besides, life is one only [thing], and it is not creatable ; but is in the highest degree capable of inflowing into forms organically adapted for reception. Such forms are all and each things in the created universe.

—<sup>5</sup>. It is believed by many that the soul is life, and that thus because man lives from a soul he lives from his own life, thus from himself ; consequently not through the influx of life from God ; (from which idea) come forth innumerable fallacies . . .

—<sup>7</sup>. I once heard a voice from Heaven saying that if there were a spark of his life in man, of his own, and not of God in him, there would be no Heaven . . .

12. For the soul inflows into the human mind, and through it into the body, and bears with it the life which it is continually receiving from the Lord, and transfers it thus mediately into the body ; where, by means of the closest union it makes the body as it were life. (Thus) the Spiritual united to the Material, as a living force with a dead force, causes man to speak rationally, and to act morally.

—<sup>2</sup>. It appears as if the tongue and lips speak from a certain life in themselves ; and that the arms and hands [do so] in like manner ; but it is the thought—which in itself is spiritual—which speaks ; and it is the will—which in like manner is spiritual—which acts. Ex.

13. That man is not life, but an organ recipient of the life from God ; and that love together with wisdom are life . . . has been demonstrated above. Hence it follows that in proportion as a man loves wisdom . . . he is an image of God, that is, a receptacle of life from God ; and, on the other hand, that in proportion as he is in the opposite love . . . he does not receive life from God, but from Hell, which life is called death.

—<sup>2</sup>. Love itself and wisdom itself are not life, but are the esse of life ; whereas the delights of love and the pleasantnesses of wisdom—which are affections—make life ; for the esse of life comes forth through them. The influx of life from God bears with it these delights and pleasantnesses . . .

—<sup>6</sup>. From these things it may be (dimly) perceived, that the reception of the influx of life from God is according to the state of the love and wisdom with a man.

15<sup>7</sup>. The life of a beast may be compared to a sleep-walker . . .

16<sup>a</sup>. It follows that there are three degrees of wisdom and three degrees of love, consequently three degrees of life. For they are graduated by the things through which they pass.

T. 34<sup>a</sup>. The Divine life which actuates man by influx from the (spiritual) Sun may be compared to the . . . influx of (natural) light into a transparent object. (Continued under INFLUX.)

' 39. That as God is love itself and wisdom itself He is life itself, which is life in itself. Gen.art.

— . It is said . . . 'God was the Word ; in Him was life, and the life was the light of men.' 'God,' here = the Divine love ; and 'the Word,' the Divine wisdom ; and the Divine wisdom, properly, is life ; and life, properly, is the light which proceeds from the (spiritual) Sun . . . The Divine love forms life, as fire forms light. Ex.

—<sup>e</sup>. Hence it is evident that the life of man dwells in the understanding ; and that it is such as is his wisdom ; and that the love of the will modifies it.

40. 'As the Father hath life in Himself, so hath He given to the Son to have life in Himself,' means that as the Divine Itself which was from eternity lives in itself, so also the Human which it took on in time lives in itself. Life in itself is the very and one only life from which all men and Angels live . . . The life which . . . is the light proceeding from the (spiritual) Sun is not creatable, but continually inflows ; and, as it illumines, so also it vivifies the understanding . . . And as light, life, and wisdom are one, therefore wisdom is not creatable . . .

—<sup>2</sup>. Therefore let everyone beware of persuading himself that he lives from himself . . . for in the same proportion that he (does this), he casts down his mind from Heaven to the earth, and from spiritual becomes natural . . . for he closes up the higher regions of his mind . . .

42. (The three degrees of life. See DEGREE, here.)

—<sup>2</sup>. The perfection of life does not consist in thought, but in the perception of truth from the light of truth. From this may be inferred the differences of life with men. Des.

63. From (the spiritual Sun) God sends forth heat and light, which pervade the universe from its primes to its ultimates, and produce the life which is possessed by man and every animal . . .

68. That man is in power against evil and falsity . . . in wisdom . . . and in God . . . in proportion as he lives according to Divine order. Gen.art.

96. The Lord enters into every man with (the Divine life, which is the Divine love and the Divine wisdom) ; but unless a man lives according to order, that life is indeed in him, but contributes nothing whatever to salvation. It merely gives the faculty of understanding truth and doing good. To live according to order is to live according to the precepts of God ; and when a man so lives and does, he procures for himself justice . . .

245. The special Church which is with a man in the singular is not . . . made by doctrine, but by a faith and life according thereto. In like manner the Word does not . . . make the Church in special with a man ; but a faith according to the truths, and a life according to the goods, which he derives thence, and applies to himself.

335<sup>7</sup>. New-born infants . . . can breathe, because they live ; for this is a universal of life.

340. That the sum of faith is that he who lives well and believes rightly is saved by the Lord. Gen.art.

— . That man has been created for eternal life, and that every man can inherit it provided he lives accord-



ing to the means of salvation which have been prescribed in the Word, is admitted by every Christian and heathen who has religion and sound reason. Truly the means of salvation are many, but all and each of them relate to **living well** and believing rightly, thus to charity and faith, for charity is to live well, and faith is to believe rightly. These two generals of the means of salvation are not only prescribed for man in the Word, but are also commanded; and (therefore) it follows that by means of them man can provide for himself eternal life . . .

[T. 340]<sup>2</sup>. There are two things which must be together in order that it may be said that man **lives well** and believes rightly. These two things are called the internal man and the external man. (Continued under INTERNAL MAN.)

341. That God cannot but save those who **live** according to His precepts, and have faith in Him, is evident from John xiv. 21-24. . . (For God) cannot but love him who **lives well** and believes rightly . . .

—<sup>2</sup>. And as it is impossible for God to damn anyone who **lives well** and believes rightly, so on the other hand it is impossible for God to save anyone who **lives** evilly and thence believes falsities. Ex.

343. That man receives faith by going to the Lord, learning Truths from the Word, and **living** according to them. Gen.art. 347. —<sup>3</sup>. Ex. 348.

344. The esse of the faith of the New Church is . . . 2. Trust that he who **lives well**, and believes rightly, is saved by Him.

347<sup>3</sup>. **Spiritual life** is life according to Truths . . .

358. That man can procure for himself the **life** of faith and of charity. Gen.art. 359, Ex.

— . The reason man is allotted life by going to the Lord, is that the Lord is life itself; not only the **life** of faith, but also the **life** of charity. Ill.

—<sup>e</sup>. By the **life** in faith and charity is meant the **spiritual life** which is given by the Lord to man in his natural life.

360. The heat and light from the (spiritual) Sun have **life** in them. Their **life** is from the Lord who is in the midst of that Sun. But the heat and light from the (natural) sun have nothing of **life** in them . . .

362. That the Lord, charity, and faith make one, as do **life**, will, and understanding in man. Gen.art.

— . These are the things which have been unknown: —That man is a mere organ of **life**: That **life** with all things of it inflows from . . . the Lord: That there are two faculties of **life** in man, called the will and the understanding . . .

364. That the Lord . . . with all His **Divine life**, inflows with every man. Gen.art.

— . In (Gen.i.27; ii.7) man is described as being an organ of **life**, and not **life**. . . For God . . . could not create **life** . . . but He could create man a form of **life**; as He created the eye a form of light. . . As, therefore, God alone is **life**, it follows indubitably that from His **life** He vivifies every man . . . It also follows that God inflows with every man with all His **Divine life**—that is, with all His **Divine love** and **Divine wisdom**, for these two make His **Divine life**—for the **Divine** cannot be divided.

—<sup>2</sup>. The way in which God inflows with all His **Divine life** may be perceived from (the way in which the sun) inflows into every tree, flower, and stone . . .

366. That everyone receives **life** from God according to his form. Gen.art. —<sup>3</sup>.

— . The same **life**—because the same soul—is in each person from infancy to old age; but as his state is varied according to his age . . . so also is it perceived. The **life** of God is in all its fulness not only with good men, but also with evil men. (The difference ex.)

—<sup>e</sup>. Man's form, which has been induced through the states of his **life**, varies the operations.

373. By the animus is meant man's affection of love and the derivative thought. These form his nature; in general, his **life**.

384. In Christendom all those have no faith who reject the Lord and the Word, although they **live** morally . . . Gen.art.

393. It is a constant Truth that for man to have **spiritual life** . . . charity and faith cannot be separated. Who does not see it from a certain interior perception . . . when he hears anyone say that whoever **lives well** and believes rightly is saved? And who does not reject it . . . when he hears it said that whoever believes rightly and does not **live well** is also saved? inasmuch as from interior perception it then instantly comes into the thought, How can anyone believe rightly when he does not **live well**?

—<sup>2</sup>. So again if anyone should hear that whoever **lives well** is saved, although he does not believe, would not the understanding see, perceive, and think, while it turned it over and over, that neither is this consistent; since to **live well** is from God? for all good which in itself is good is from God. What then is **living well** and not believing but as clay in the hand of a potter, which cannot be formed into any useful vessel for the spiritual kingdom, but only for the natural kingdom? Moreover, who does not see contradiction in these two statements; unquestionably in this one—that he will be saved who believes and does not **live well**? and also in this one—that he will be saved who **lives well** and does not believe?

443. That moral **life**, when it is at the same time spiritual, is charity. Gen.art.

—<sup>2</sup>. For there are four periods of **life** through which man passes from infancy to old age. Enum. . . But these periods of **life** are the periods of the **life** of man's spirit, and not likewise of his body . . .

470. That man is not **life**, but a receptacle of **life** from God. Gen.art.

— . It is commonly believed that **life** is in man, his own; so that he is not only a receptacle of **life**, but also **life**. . . The cause of this fallacious belief—that man is also **life**, consequently that **life** has been created in man, and has afterwards been generated in him by engrafting—I have deduced from appearance; but the cause of the fallacy from appearance is that at this day most are natural . . .

—<sup>2</sup>. That man is not **life**, but a receptacle of **life** from God, is evident from these facts—that all things which have been created are in themselves finite; and that man, being finite, could not have been created

except from finite things; and therefore it is said . . . that Adam was made from the earth and its dust . . . and every man actually consists only of such things as are in the earth, and from the earth in the atmosphere . . .

—<sup>3</sup>. As concerns man's spirit, it also has been created from finite things. What is the spirit of man but a receptacle of the life of the mind? The finite things of which it consists are spiritual substances which are in the Spiritual World, and are also collated into our earth and stored up therein.

471. Who cannot see . . . that life is not creatable? For what is life except the inmost activity of the love and wisdom which are in God and are God? which life may also be called living force itself. He who sees this can also see that this life cannot be transcribed into any man, except together with love and wisdom. Who . . . can deny that all good of love and truth of wisdom are from God alone, and that in proportion as a man receives them from God he lives from God? . . . and that on the other hand in proportion as anyone does not receive (them) he does not receive the life, which in itself is life, from God, but from Hell, which is no other life than inverted life, and which is called spiritual death?

472. (Life enum. among the things which are not creatable.)

473. The reason man feels just as if he lived from his own life, is that the instrumental feels the principal as its own . . . The principal cause is life, and the instrumental cause is the mind of man.

— Beasts also appear to have life created in them, but it is a like fallacy; for they are organs created to receive light and heat from the natural world and at the same time from the Spiritual World . . . mediately through Heaven or Hell . . . Man alone receives light and heat—that is, wisdom and love—immediately from the Lord. This is the difference.

504<sup>5</sup>. To this I replied, Man is an organ of life, and God alone is life; and God infuses His life into an organ . . . as the sun infuses its heat into a tree . . . and God gives man to feel this life in himself as his own . . . in order that man may live as from himself according to the laws of order . . . and may dispose himself to receive the love of God. Ex.

—<sup>7</sup>. If God had not left man to feel (this), man would not be man, neither would he have eternal life; for the reciprocal conjunction with God causes man to be man and not a beast, and also causes him to live to eternity.

528. That actual repentance is . . . to begin a new life. Gen.art.

577<sup>3</sup>. Who cannot hence perceive that unless there were such action and co-operation with the influent life in the spiritual organism of the brain, thought and will could not come forth? For life inflows from the Lord into that organism, and as the latter co-operates, that which is thought is perceived . . . If only life acted, and the man did not co-operate as if of himself, he could no more think than a stock.

682. By 'the name of the Lord Jesus Christ' . . . is

meant the acknowledgment of Him, and a life according to His precepts. Ill. \_\_\_\_\_

Ad. 655-664. (The subject of life treated of and fully explained.) 980. 986.

D. 167. On the life of brutes.

— They are ruled by a certain general life, which is the life of Genii and Spirits . . . Hence a general life comes forth . . . which diffuses itself, and constitutes a sphere . . .

696. On the life of Souls or Spirits, and its diversities.

— Each Spirit has his own instinct of life, which is perceived either when he is left by himself, or when he is in a Society of his like. . . Besides, the life of a Spirit is not only varied according to the kind of associates he has, but it is also exalted (and diminished, according to the number of them). Thus are the lives of Souls after death adjoined to various Societies . . . In every Society the Souls suppose that it is they alone who live from themselves.

1104. As soon as the interior corporeal things grow cold, the vital substances . . . are separated. Ex.

1313. That the Lord God alone lives.

— Spirits are exceedingly indignant when I say that the Lord God alone lives, and that no man, Spirit, or Angel lives from himself, or has life from himself, and that he is only an organ of life. As the Spirits could not comprehend it, I have demonstrated it by various things. As, *first*, that the sense of the body or the body does not live from itself, but from the spirit; neither does the spirit live from itself, but from its soul; and neither does the soul live from itself, but from the Lord. (Three other arguments stated.)

1314<sup>o</sup>. When I asked them whether they did not want to become Angels, they replied that they did, but that they did not want to lose anything of their own life. And when I said that they would then receive a better life, they were not able to perceive it.

1708. How life from the Lord is infused also into the evil. Gen.art. 1709, Ex.

— Spirits have often inveighed against me as having no life, because I said . . . that men, Spirits, and Angels do not live from themselves, but from the Lord, and that they are only organs of life. . . They therefore said that I was endowed with no life at all . . . They are averse to my saying such things, because they want to live from themselves . . .

1710. The Lord's life inflows into all who are in the universe; for they constitute the Grand Body . . . which lives from Him, as a man does from his soul . . . and therefore all the members and parts of the members cannot but live from Him . . . and according to (their) forms, so do they live . . .

1769. He who is in faith, knows and perceives that he does not live from himself. Gen.art.

1770. The great fallacy of sense, that man . . . lives from himself, originates from the love of self . . .

1787. How the life (which a man has lived) in the body is continued after death. Gen.art.

1828. Therefore there are three degrees of life within

man, just as there are three degrees of life in the Heavens. Ex.

[D.] 1884. On a certain perception by which it is Known how much life, and what quality of life there is in . . . a Spirit or Soul. —<sup>e</sup>.

1905. For without reflection there is no life.

2102. Spirits . . . supposed that there is no life except that of cupidities . . . for they know of no other life than that which they suppose to be their own . . . But it was given to reply to them that (when removed from cupidities) I have much more life . . . They further supposed that such a life is outside a person, and not within him ; but it was given to think that they suppose the life of cupidities . . . to be within them, and therefore sins are imputed to them . . . As concerns the Lord's life, this is still more appropriated to a man, because [it is appropriated] interiorly, more interiorly, and inmostly . . .

2326. That the Lord is not in the least the cause of evil, follows from this—that when the Lord's life inflows into the Heavens, and into the World of Spirits, then the organic forms or substances receive the life each according to its own form . . . The life which inflows is supposed by them to be their own, whence come perversities.

2348. Hence it may be evident that the postdiluvian man is such that he can retain all his life, and perceive it as his own ; although it is not his life and perception, but appears as if it were his ; differently from those who were before the Flood . . .

2460. That there is no life in evil. Gen.art.

2672. The Spirits were thinking that still they are alive ; and therefore it was given to say to them that life is in wisdom . . . and that the Truths of faith are what constitute life . . . But still they were thinking that insane men are nevertheless alive . . . and have much delight in that life . . . and therefore it was given me to say to them . . . that they have such a life as is like a dim fire shining in the dark. 2673, Further ex.

2674. They still supposed that there is something of life in them, because they live . . . and that thus they do have life from themselves, because such a life is theirs. But it was given to reply that the life which is therein is not theirs ; but is the faculty of being able to reason, and to understand what is true and good, which has been given to man above the beasts . . . It is this faculty . . . from which their smoky fire derives its life.

2735. That all things of man's life inflow from the Lord.

2828. That the veriest life is not of man, but of the Lord—a subtle proposition [put forth] by certain ones.

— The proposition was [this]—That no man, Spirit, or Angel can think that anything is his own, or have anything appropriated to him . . . unless there is also life in the recipient . . . But I was kept in the persuasion that it is the Truth that life is of the Lord alone . . .

2829. But they were informed that the life of the human soul—that is, of the inmost of the mind—is not of man, but of the Lord. The things of the mind are what receive life, and through these perception and

sensation are communicated to the natural mind and to the body ; and as a man and a Spirit lives in his Natural and in his Corporeal, he supposes the life which is of the Lord to be his own . . .

2835. That there are distinct faculties, or lives, one within the other. Ex.

2836<sup>e</sup>. The life of the exteriors is . . . of the interiors, and the interior life is of the things more interior, and the life of these is of the Lord alone. Thus man supposes that he lives from himself, as his interior spirit supposes that it lives in the body.

2844. That when infants are playing with objects they suppose that they are alive.

2876. It was given to reply, that it has been decreed from eternity that everyone should enjoy his own life, and should not be deprived of it ; and therefore this (deceitful Spirit) also has life from the Lord ; but that it is the same as with transparent objects when enlightened by the sun, in which the light is turned into colours (of all kinds).

2884. That the Lord's general life inflows into the universe. Ex.

2985. A demonstration that [although] they suppose that they live from themselves, still they do not live from themselves.

3014. That Spirits have no life unless those things which they desire are permitted them.

3092. The following proposition was propounded to them—Who is alive ? he who is led by the Lord, or he who is led by himself ? For such Spirits suppose that there is no life unless it comes from themselves ; and thus that he who is led by the Lord is devoid of life . . . The matter was deliberated, and as soon as anything intellectual was given them by the Lord they perceived that that is the true life which comes from the Lord, and not the life which is from self, because it is from evils and to evil ; consequently that the life to evil is spurious, and that the life to good is true . . .

3156. It was given to say to him, What more does he want than that he should seem to himself to live ? . . . And further, What more can he want than to live the Lord's life ?

3215. When it was said concerning the life of Spirits, that there is one only life, namely, the Lord's, consequently that of love ; and when it was shown that all are merely organs of life, and that the life of the Lord inflows, being varied according to the quality of the organs ; and also that love alone is life ; and that without loves and their cupidities a man or a Spirit enjoys no life—then the deceitful murderer appeared like an inanimate mass ; thus representing himself from deceit . . .

3216. He was therefore cast down . . . more deeply, and there lay as if bereaved of life, so that he supposed that all life had been taken away from him . . . Hence may be evident what is the quality of a Spirit when he is remitted into his own state . . . He, being such, said that he loves that life . . . 3217.

3254<sup>2</sup>. The Lord's life passes through Heaven, and is varied according to the forms . . .

3390. I was shown of what quality were the pre-Adamites who were regenerated by the Lord and called 'Adam.' A certain one spoke to me in such speech (as theirs). In his words there was but little life . . . I heard that he was not evil, but had little life left . . . A little interior life remained . . .

3419. The Lord alone, being life, vivifies and actuates (the organic things of the body). . . For His life is in ultimates as well as in primes. Therefore whoever wants to live or act his own life cannot be in the Grand Man . . . Therefore the whole Grand Man is a passive force . . . which is called dead in itself: and the Lord alone is an active or living force. Hence the marriage (between them).

3428. On those who reject all faith, and believe only in life.

3429. The same one, who was a Subject of such Spirits . . . seemed to me to have a bright white body, (or rather) a bright whiteness instead of a body, because life is thus represented. When he was examined as to what was the quality of the life which he perceived, it was found to be abstracted from faith, thus devoid of Knowledges; for they supposed that if there were life, there ought not to be Knowledges present. It was given to say to him . . . that life is that which *does*, and that [so is] the life of faith, for faith is nothing except life; and when one lives the life of faith, then Knowledge is not felt . . . As, when a man is speaking, he does not attend to the words, but remains in the sense of the words; so also when he lives, the things which are of Knowledges as it were perish . . .

3430. He said that he was nothing, supposing that life consisted chiefly in that . . . 3431.

3432. His preacher . . . had persuaded him that life is everything. He does not admit even the expression *faith*, nor *truth* and *good*, because they are of faith . . . he does not know what love is, consequently he does not know what life is, because he does not admit the life of faith, and scarcely the life of love. His life was therefore perceived as being cold; but still while he lived in the body he did not seem to himself to do what is evil . . .

3433. As he was thus acting life, without the Knowledge of life, he appeared vague and indistinct; for he supposes spiritual life to be so—abstracted from the body.

3437. I spoke to (his preacher) many things about the Knowledges of faith—that there cannot possibly be true life except through the Knowledges of faith. (Continued under *Know-cognoscere*.)

3438. It was also given to speak concerning the angelic life—that it is a life of love; and it was insinuated that a life of love is their happiness . . . (and that) such a life (as men are born into) cannot possibly be amended and reformed except through the Knowledges of truth and good . . . and that man is not born into any understanding, still less into any will; but is first . . . inaugurated into the intellectual things of truth and good . . . and thus by the Lord into life; and thus the life becomes the Lord's, which is the life of love.

3457. It was perceived by a spiritual idea that there is nothing of life in the evil. Ex.

3484<sup>2</sup>. All such forms (however perfect) are within nature, and are devoid of life; and therefore so long as the mind detains itself in such forms, it is still without life; whereas the things which are within or above them are living from the Lord; but still they are organic, because they have no life in themselves, any more than the forms within nature.

3495<sup>e</sup>. It was observed . . . that the influxes of the Lord's life thus inflow (from one Spirit to another in succession) through a form as it were perpetually spiral; which form no one except the Lord can know.

3539. On the quality of the life of the evil.

—The life of the affections or of the will of the evil is like the fire of a torch, of a wax candle, or of sulphur; for into such a life, which is one of cupidities, is turned the Lord's life of love and mercy. The life of their understanding is like the lumen thence, which is dim . . . But at the approach of heavenly love . . . it is extinguished; the fieriness is first put out, and then it is turned into cold . . . But at the approach of Truth . . . their fiery lumen is bedimmed, and finally becomes darkness.

3551. (How little life there is in the lowest of the common people when they become Spirits.)

3552. (And how assiduously good Spirits try to infuse life into them.) J. (Post.) 193.

3553. When the good and angelic Spirits had thus had care of them for some hours, they began to be as it were vivified . . . so that life was being insinuated into them in order that they could be in association; and they then said that so they were in Heaven; for the life which had been insinuated into them was their Heaven. . . There is nothing repugnant with them in so far as Knowledges are concerned; there is merely a resistance in that they want to return into their own life . . .

3554. The way in which life was successively infused into them, was represented by (a succession of) colours. Des.

—e. Life is thus successively insinuated into them, in order that they may be able to be in the associations of good Spirits.

3571. Some were therefore let into the state of persuasion of others—that they do not live from themselves, but that life inflows through other Spirits, thus from what is general. When they came into this state, they said that so they could not live . . . From this it may be concluded that if man were to come into such a state—which is a state of the Truth—that he believed that he does not live from himself, but from the life of the Lord; and that the Lord's life inflows through the Angels; and if at the same time he believed himself to be ruled through Spirits—then he could scarcely live, although he had been scientifically persuaded [of the fact] . . . In a word, his life would be in the highest degree anxious; and therefore it is permitted that man should suppose that he has his own life, although it is a mere fallacy of sense.

3694. From this it is evident what is the life of persuasions; [namely] that when a man has been persuaded concerning the Truths of faith, he then has a life of light, that is, intellectual life, which life is diverse

according to the persuasions of those things which the man has conceived concerning faith. While he is in the persuasion of the Truths of faith, he is still in nothing but a life of light, and the life of light cannot enter into the life of love. . . for the life of persuasions is born from the life of love; for he who is in the life of love is in the Knowledges of faith. . . Whereas he who is only in the life of persuasion cannot on that account be in the life of love, because the nature which is his life of love is nothing but evil, and therefore this life is utterly repugnant. This is the reason why the nature—and consequently the life of cupidities—must first be destroyed before anyone can come into Heaven; for the life of light cannot introduce anyone into Heaven, where there is nothing but mutual love.

[D.] 3696. Whatever differs from true faith, and of which one is persuaded, derives a life of persuasion opposite to true life; and therefore there are innumerable species of life from persuasion, as also from nature. The life of persuasion constitutes the shell, and the life of nature constitutes the kernel, which conjoin themselves in so far as possible.

3756°. Hence it is evident that (evil Spirits) have no life, because life consists in the understanding of truth and the will of good.

3757. As to the life of the body . . . as that some know the streets of a city . . . and others know how to make shoes, the Spirits said that still these persons live. But it was given to reply that such a life is the life of brutes; for they know all these things (much better than man). Ex.

3758. But as to a life truly human, it is not such a life as is common to the beasts . . . but a life truly human is that which regards eternal life, consequently the soul; for man lives for the sake of eternal life; and from these things he is man; which life consists in the understanding of truth and the will of good; and which with evil Spirits is no life. . . This may be evident also from those who come into the other life who have had little of spiritual life, in that they are like blocks of wood, and have scarcely anything of life; which is however exsuscitated with them.

3820. If a man's ends do not regard those things which are of spiritual and celestial life . . . he cannot have any other life than that which beasts have; for the ends show what and of what quality is the life. . .

3903. How difficult it is for those who are not in faith to live the life of faith. Gen.art.

— Certain Spirits, not of the evil, but of those who wanted to be in faith . . . were in the sphere that they were not thinking and speaking from themselves . . . When they were in this perception they said that so they could not live; for their life was then as it were grievous to them. It was given to say that seeing it is true that they do not think and speak from themselves, how is it that they do not love to live in the Truth? But this availed nothing. . . It was also given to say that the Angels are in their happiness when they perceive that they do not live from themselves; but this consolation did not avail. Hence it was evident how grievous is the life even of those who are good—to live the life of faith.

3904. A certain Spirit . . . who knew better than others what faith is, and what the Knowledge of faith, came to me and said that he now knows nothing. . . It was given to say to him that he had been reduced into a state of . . . ignorance, not because he did not know what truth is . . . but because in the other life Knowledges are confirmed . . . and, as his life is repugnant to them, it follows that he knows nothing. . . For although anyone is in the light of Knowledges, if his life is repugnant, he does not love the things which are confirmatory of the Knowledges of faith against the life, but he rather loves the things confirmatory of the life against the Knowledges; and when there is such a combat, it follows that he is in . . . ignorance. . . It was given to comfort him, [by telling him] that it is a state into which those are first reduced who are in the Knowledges of true faith, and whose life is not concordant; which is a species of vastation; and that then for the first time the Lord inseminates Truths. . .

3906. I afterwards spoke to him . . . about love . . . and that the life of Heaven . . . is the life of love. . . This life was represented to him . . . and he (then) perceived that he was so far from that life that he supposed he could never come into Heaven. . . It was given to say to him that it is possible . . . and, having been let into that life, he acknowledged that it is.

3912°. (These lascivious Spirits) had little life. . . They become like skeletons . . . and afterwards life is inspired into them . . . and thus they serve as bones, into which other Spirits can inflow.

4000. The Spirits objected . . . that ideas originate from the objects of sight . . . and thus that the Lord's life does not inflow, but is excited by the objects which are seen. (Continued under IDEA, here.)

4010. From these things it is given to conclude that it is better to be ignorant of all things, and simply to believe in simplicity that the Lord's life inflows into each and all things, and that His Providence rules each and all things, than to give one's self up to the exploration of such things. Fully ex.

4050. There are two lives, namely, the life of persuasions and the life of cupidities, which at this day are distinct with the human race, who suppose that man can be saved through faith alone, and thus separate the life by which they are saved from the life of the body . . . which is a species of simulation, in that a man can think in one way, and be saved by the life of the thought, and live in another way; thus being in Heaven by the life of the thought, and in the world by the life of the will; when yet these lives are not to be separated.

4051. They who are in such a life of persuasion are vastated differently from those who are in the life of the will or of cupidities. Ex.

4052. But those who are in the life of persuasion or confirmation that faith saves, and still live mercifully, from conscience, because so it has been commanded by the Lord, and do not place merit in it . . . are saved in the other life. (The palace where they dwell described.) This signifies the life of faith.

4095. Concerning the influx of life from the Lord, and His Providence in the most singular things.

4096. On life.—For man and Spirit there ought to be one life which is true life, namely, that of love and thence of the Knowledges of faith, and thus of things confirmatory. Such a life is truly angelic; and such was that of the Most Ancient Church. But when loves were successively turned into cupidities, and thence into Falsities, there thence originated the direful persuasions of the antediluvians, and thus the life of persuasions. After the Flood, life was separated and was made two lives; namely, one of cupidities, which remained, and was hereditarily transferred and increased; while the life of faith was made a life by itself, and separate; so that there is possible a life of faith, nay, of the Knowledges of faith, which is the life of the Church after the Flood; and at last, when they did not know external rites, they were inaugurated into that life, and also into the precepts of the law . . . Therefore at this day there is also the life of faith without love, which however cannot enter Heaven until the Lord has conjoined it with the life of love.

4111. The last vastation follows . . . and as they are then in scarcely any association, they sit in darkness, and in torment, with little life . . .

4114a. On both the lives of a Spirit.—There are with a Spirit two lives which he has drawn with him from the body . . . namely, the life of persuasion, and the life of cupidities. (Their life of persuasions described.)

—e. The life of cupidities is distinct from this; but when cupidity has induced persuasion, then both lives act. Therefore it is good for a man not to be persuaded concerning falsities . . .

4115. Concerning the life of persuasion.—The life which remains after death is the life of persuasion and the life of cupidity. When a Spirit is in his life of persuasion he excites all things whatever in man's memory which are in conformity with his persuasion . . .

4116. There is also the life of cupidity, which is an altogether different life; for the life of persuasion regards what is true or false . . . whereas the life of cupidity regards what is evil and good . . . 4117, Ex.

4118. The life of cupidity remains with Spirits, and it excites with man various cupidities, and thus the confirmations . . .

4188. Concerning the life of Spirits and Angels.—There are genera and species of lives; and Societies are distinct according to the differences of life. Everyone has Societies corresponding to his own life; the genus of that life is among many Societies, each of which has its peculiar life. A man or Spirit is in these Societies according to his changes of state, but he has his general or reigning life in one Society, into which he relapses . . . Outside these Societies—his own in special—he does not find the delight of his life . . .

4213. Concerning the influx of the life of the evil, and of the good.

—e. The life of the principles (of the evil) appears like light, but it is wintry light. It is otherwise with the life of the good.

4253. (Thus) all life is from cupidity, even that of intellectual things, thus from love . . . 4273°.

4273°. Hence it was evident that the influx of life is  
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from the Lord alone; and the life affects all, so that they suppose themselves to live.

4281. Concerning those who have been vastated until they have little life left.

4282°. For their life, although it appears human from their excelling in cleverness of converse and of decorum, is nevertheless animal life, and thus, after ages, retains little of spiritual life; and at last they can serve for the vilest uses. Examp.

4299. It has been shown in many ways that the life of evil Spirits consists in cupidities; and that in proportion as they are removed from cupidities, they are removed from their life. And therefore, in order that they may live, and be prepared for some use, it is given them sometimes to abide in their cupidities; nay, in the hope of doing evil . . .

4322. It was also said that if evil were taken away, perhaps there would remain but little life . . . The Societies were (then) removed, and he appeared like an infant swimming with his hands; and it was said that he knew nothing, neither how to speak, nor how to think . . . Thus would it be with the evil if they wanted to become good miraculously.

4349. Concerning the life of Spirits, Angels, and men.

— I perceived manifestly that there is nothing which conjoins in the other life except the life itself of man, Spirit, and Angel. Such as is the life, such is the conjunction, even in Societies. All other things which are not of the life are not regarded in the other life . . . It was therefore said to Spirits who were boasting of their various merits in the world . . . that in the other life no inquiry is made about these things, but only as to what kind of a life they have, thus what kind of life they have imbued themselves with from the ends or loves . . . Therefore the union is of lives, and not of knowledges, professions of truth, merits, or deeds devoid of charity.

4387. What intellectual life is—It is evident that there are two lives, namely, of the will, and of the understanding. . . These two lives are circumstanced as are the sun and the moon. The sun is the affection of good; the moon is the affection of truth. . . Intellectual life is of the affection of truth; but as the moon cannot shine without the sun, but has the light of the sun which it reflects, so also [is it with] intellectual life . . .

4471. Evil Souls . . . first return into their own life, and then exercise their wickednesses in the World of Spirits according to their natures; but when they go beyond the delight of their life they are punished . . . It is however provided by the Lord that they shall not inflict evils on the good . . . After they have led this life for some years, and have exercised their wickednesses, they collect their evils, and become nothing else than evils of their own kind, and goods are then taken away from them . . . and thus they precipitate themselves into the Hell where such are. There they torture one another . . . and meanwhile sit like skeletons . . . and sometimes they are tortured interiorly, and are now and then remitted into delights together, but they return to the things which have been mentioned. At this time they dare not rise up into the World of Spirits . . . At  
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last, after many ages . . . their corporeal things can in some measure be lulled, and then they are sometimes elevated into the World of Spirits, in order that they may serve for the vilest uses, with but little life, and with scarcely any delight . . . Such is the lot of the evil.

[D.] 4507. (These witches) have little life left.

4686. I saw how evil Spirits and Genii are around man according to his life. There appeared . . . an active form, like a vortex . . . consisting of the influx of such Spirits or Societies from Hell. Such as his life is, such does it attract. There is a general life, or one which reigns universally, together with its varieties. A man who as yet has not become actually evil appears above the earth there, but as it were covered over as with a very dense opaque skin . . . But when he acquires for himself a life of evil, he sinks down more and more below the plane of the earth there, first to the feet, afterwards to the loins, then to the breast, and finally to the head, and then he is in Hell, and he cannot be elevated thence, because he is then in adult and also in old age, and no longer receives new truths, nor can those with him be bent . . . and when the man is not far from the end of his life, his head sways to and fro, and at last his whole body is bent forward . . . and he falls.

4687. After death he comes into the Society of such Spirits. . . No one is permitted, before death, to be with half his body above the earth, and half below it. This must be either above the loins or below them; there is the love in general. . . The progression of his life appears by his descending more deeply, by degrees.

4689. All who come into the other life are by degrees remitted into the life which they had had in the world . . . But the external intellectual things are by degrees taken away from them, and they are let into their own nature . . .

4746. That the life after death is the life of the internal man . . . Ex.

4824. For if a man lives evilly, and still believes in the holy Word, he does evil to Heaven. Therefore the Epistles of Paul have been permitted . . .

4847<sup>3</sup>. This may be confirmed from the fact that the body is the existence of life from the soul, which is the esse of life.

—<sup>4</sup>. Those from the Christian world who . . . deny the Lord, have scarcely any life.

5002. Why some men live long, and others not long. Ex. 5003.

— The life of every man is foreseen by the Lord, as to how long he will live, and in what manner, and therefore from his first infancy he is directed [with regard] to his life to eternity.

5496<sup>e</sup>. (Murderers there) have very little interior life.

5507. After devastation (all) are cast into Hell, or walk with but little life.

5520. With those who are becoming celestial the doctrine of the Church passes immediately into the life. When they know it, they live in simplicity according to it . . . But with the spiritual the doctrine of the Church passes first into the memory, and thence into the understanding and into the life . . .

5540. (Rejection of the Heavenly Doctrine as soon as it is known to be a doctrine of life. See LAST JUDGMENT, here.)

5689. The reason they are first kept in externals (there), is that they may be (thus) prepared for interior life, which is the life itself of man after death . . .

5720<sup>e</sup>. Hence it is evident that the life of a man makes the quality of his spirit.

5734. This I can asseverate—that he who does not acknowledge the Divine, and, in the Church, the Divine of the Lord, and does not live the life of faith, which is that of charity according to doctrine, cannot be otherwise than cast into Hell; for he puts off everything human. A man is such as is his life, from head to heel. He who is black as to the life is wholly black. Let them think however they will, and persuade themselves against it however they will, it is nevertheless an eternal Truth. (Continued under LAST JUDGMENT, here.)

5793. What it is to live as a Christian; and that it is not so difficult to do so in the Heavenly Doctrine as in the destroyed Babylon. Gen.art.

— Two things are requisite; first, to believe in the Lord, that is, to believe that everything good and true is from Him; and, secondly, to live sincere, so that he may shun external evils, which are also contrary to the civil laws.

5794. In the external form a Christian lives like another. He can grow rich, but not with cunning and evil art; he can eat and drink well, but not place the life itself in them, or receive delectation from superfluity or drunkenness . . . he can dwell well, with magnificence according to his condition; he can enjoy social intercourse as others do; sport, converse about the things of the world, about various household affairs; in a word, without any difference in externals . . . Nor has he any need to appear devout . . . but glad and cheerful; nor to give to the poor, except in so far as an affection for the neighbour leads him. He must live a moral man, and a good one; but with him a moral man is a spiritual man, because he thinks that everything good and true is from the Lord . . .

5881. Concerning the life of charity with man.—No man in the Christian world can possibly be in the life of charity unless when he thinks about the Lord he thinks of His Divine . . .

5881a. Many have said that charity is the essential of the Church . . . from a mere principle, and not from the life . . . A certain one said that he had heard that as he believed in charity he had the life of charity, as he who believes in faith has the life of faith. Hence it was evident that they had believed life to be in anyone without life.

5928. Concerning those who make the Lutheran religion of life.

5933. No one can be conjoined with Heaven, thus with the Divine, except through such things as are of the Word and thence of the Church . . . however morally, that is, sincerely and justly, he lives . . . It is the life of a man according to those things which makes him spiritual . . .

6034. He was seen as without life, but yet there was perceived the flesh as of a living man. Ex.

6065. Melancthon . . . asked, What is Truth? and what is life? It was answered (from Heaven) that Truth and life are to live according to the precepts of the decalogue . . . that to live unjustly is sin, and that to live sincerely and act justly is Truth. Thus Truth and life act as one . . .

D. Min. 4599. There is little vital in such a general affection: life itself consists in the intelligence and wisdom of truth; and if this is absent, there is little of what is vital.

4694. When it is said to them that life is not theirs, but that it inflows . . . to this they are averse; they want to live from themselves . . .

4718°. Hence it was evident that it is the life (which is effective there); and not any faculty of reasoning and apprehending well.

4744. That all life is from the Lord. Ex.

4759°. The life which afterwards remains is so little that . . .

4768. Life is not external, or doing good, unless it is from willing good. Life consists in willing good and in thinking good . . . and he who wills good and thinks good does good, for there cannot be life without effect.

4774°. So that their life—that is, their interior life—is diminished.

4789. On those who excel in intelligence, but have lived evilly.

E. 78. 'As dead,' when the Divine presence with man is being treated of, = a deficiency of man's Own life; for the life proper to man is that into which he is born, which in itself is nothing but evil, for it is completely inverted, because it regards only self and the world, and consequently turns itself backwards from God and Heaven. The life which is not proper to man is that into which he is brought when he is being regenerated by the Lord; and when he comes into it he regards God and Heaven as in the first place, and himself and the world in the second. This life inflows with a man when the Lord is present. Hence it is evident that in proportion as this life inflows there is effected a turning round of the life; and this turning round, when sudden, causes the man to appear as if he were dead . . . But these two states of life cannot be described to the apprehension. They are different with a man from what they are with a Spirit; and they are quite different with the evil from what they are with the good.

—<sup>2</sup>. At the presence of the Divine, man cannot live as to the body; those who do live are shut in by an angelic column, which moderates the Divine influx; for the body of no man is receptive of the Divine, and therefore it dies and is rejected. Ill.

79. 'He laid His right hand upon me' = life from Him . . . such as is with those who are in illustration, and see and hear such things as are in Heaven.

82. 'I am He who liveth' (Rev. i. 18) = Him who is from eternity . . . (for) only He who is from eternity has life in Himself. That the Lord has life in Himself both as to the Divine and as to the Human. Ill.

—<sup>o</sup>. It is believed in the world that man has life implanted in himself; thus that it does not continually inflow from Him who alone has life in Himself, and who alone is life. But that this faith is a faith of falsity, see H.9.

84. 'And behold I am alive for ages of ages' = eternal life from Him. 'To be alive,' here, = life in others; and His life in others is eternal life. Ex.

—<sup>2</sup>. That the life of the Lord is the life of faith and love to Him, and that this life is eternal life. Ill. —<sup>3</sup>, Ex.

93. By 'the Angel of (the Church of Ephesus)' are meant those in the Church who are in the Knowledges of truth and good . . . and yet are not, or are not as yet, in life according to them . . . For doctrinal things alone . . . do not make a man spiritual, but a life according to them. Ex. . . Therefore a man does not become spiritual until they enter the life; and they enter the life when the man wills the things which he thinks, and thence does them. Ex.

97. From Whom is life for all in the New Heaven and New Church. Sig.

—'. 'To walk' = to live; and, when said of the Lord, life itself. Ex. and Ill.

104. 'Thou hast left thy first charity' = that they do not make as the essential of Knowledges the life which is possessed by those who are in a commencing Church. Ex.

105. That life according to Knowledges is what is essential of the Church, and not Knowledges without a life according to them. (Continued under *Know-cognoscere*.)

—<sup>o</sup>. To live according to the Knowledges of truth and good, is to think that we are to do so, and no otherwise, because it is commanded by the Lord in the Word. When a man thinks thence, and thence wills and acts, he then becomes spiritual. But it is necessary for those who are within the Church to believe in the Lord, and, when they think about Him, to think of the Divine in His Human, because from His Divine Human proceeds everything of charity and faith.

112°. Here now (by 'the Church of Smyrna') are described those who are in the Knowledges of truth and good, and at the same time in a life according to them. These, therefore, are those who are in the affection of truth from a spiritual origin. Ex.

114. 'He who was dead and is alive' (Rev. ii. 8) = that He has been rejected, and yet that from Him is eternal life.

126. 'I will give thee the crown of life' (ver. 10) = wisdom and the consequent eternal happiness. . . 'Life' = eternal happiness, which is also called eternal life.

—'. Man is born only natural . . . but becomes spiritual through truths from the Word and through a life according to them. Who can ever become spiritual unless he knows something about the Lord, Heaven, the life after death, faith, and love, and all the other things which are means of salvation? If a man were ignorant of these things, he would remain natural. Further ex. . . This is meant by the Lord's words in John: 'Unless anyone be generated from water and the spirit, he can-



not enter into the Kingdom of God' (iii. 5). By 'water' is signified the truths of faith; and by 'the spirit,' a life according to them. (Continued under *Know-cognoscere*.)

[E.] 131<sup>20</sup>. ('The cherubs placed to guard the way to the tree of life') = . . . that all approach to the acknowledgment of the Lord alone is closed against him who does not live the life of love.

136. There are two things which make the spiritual life of man—love and faith . . .

148. The state of the interior life, which is unknown to all except those who are in it. Sig. and Ex.

— Those are in interior life who are in love to the Lord; and no others are in love to the Lord than those who acknowledge the Divine in His Human. . . Interior life is the spiritual life in which are the Angels; but exterior life is the natural life in which are all who are not in Heaven. With those who live according to the Lord's precepts and acknowledge the Divine in His Human, the interior mind is opened, and the man then becomes spiritual; whereas those who do not so live, or acknowledge, remain natural.

152<sup>2</sup>. It is the interior life of man, which is the life of his spirit—which life is the life of his understanding and will—which feels through the organs of the body the things which are in the world, and thus perceives them naturally. . . With beasts also, their interior life—which is also called their soul—in like manner feels through the external organs of the body. (The difference ex.)

179<sup>7</sup>. That they have life from Divine truth. Sig.

182. 'To the Angel of the Church in Sardis write' = those who lead a moral life, but not a spiritual life, because they make light of the Knowledges of spiritual things, and of the derivative intelligence and wisdom. Ex.

— We must first explain what moral life is, and what spiritual life, and also what is moral life from spiritual, and what is moral life without spiritual. Moral life is to act well, sincerely, and justly with associates, in both employments and in business; in a word, it is the life which appears before men, because it is carried on with them. But this life is from a double origin, being either from the love of self and of the world, or from love to God and towards the neighbour. Moral life from the love of self and of the world is not in itself moral life, although it appears as moral. Ex.

—<sup>3</sup>. But spiritual life is entirely different, because it is from a different origin, being from love to God and towards the neighbour; and hence their moral life is also different, and is truly moral life. Ex.

— (Thus) moral life from spiritual life is truly moral life, which is to be called spiritual, because this is its cause and origin; whereas moral life without spiritual is not moral life, but is to be called infernal, for in proportion as there reigns in it the love of self and of the world it is fraudulent and hypocritical.

183<sup>2</sup>. For there are two things which make all the life of man, namely, good and truth. These two, united in a man, make his spiritual life. —<sup>4</sup>, III. and Ex.

—<sup>4</sup>. There are two things which make the life of

man—the understanding and the will; the life of the understanding is to think from truths or falsities, and the life of the will is to affect or kindle with love those things which the understanding is thinking. These two lives of man correspond to the two lives of his body, which are the life of the respiration of the lungs, and the life of the pulsation of the heart.

186. 'Thou hast a name that thou livest, and art dead' (Rev. iii. 1) = . . . that they suppose themselves to be alive because they lead a moral life, when yet they are dead. Ex.

—<sup>2</sup>. That 'to live,' or 'to be alive' = spiritual life with man. III.

—<sup>3</sup>. 'Life' = salvation and Heaven. III.

— Heaven is called 'the Land of the living.' III.

—<sup>9</sup>. That the Lord alone has life in Himself, and that every man has life from Him. III.

—<sup>11</sup>. The reason 'life' = the Lord, and the derivative salvation and Heaven, is that everything of life is from one only Fountain . . . and Angels and men are only forms recipient of life from Him. The life itself which proceeds from the Lord, and which infills Heaven and the world, is the life of His love, and it appears in Heaven as light, which, being life, illuminates the minds of the Angels . . . Hence it is that the Lord calls Himself not only 'the Life,' but also the 'Light.' III.

187. 'Be awake' = that they should procure life for themselves. Ex. and III.

— For spiritual life is to moral life without spiritual life as wakefulness is to sleep. Ex.

—<sup>8</sup>. As 'to be awake' = to receive spiritual life, 'to sleep' = natural life without spiritual. III.

189. That otherwise the Divine is not in the moral life. Sig. and Ex.

—<sup>6</sup>. Whether you say moral life from a spiritual origin, or from a Divine one, is the same thing, because all spiritual life is from the Divine. Ex.

193. (On Knowledges which have not attained spiritual life. See *Know-cognoscere*, here.)

—<sup>6</sup>. To commit the Knowledges from the Word to life, is to think from them when, being left alone, one thinks from one's spirit; and to will them and do them; for this is to love truths because they are truths; and these are they who are made spiritual through Knowledges from the Word.

195. See *Know-cognoscere*. 196.

198<sup>2</sup>. The spirit of a man is such as is his life . . .

209. That they have power from the Lord against evils and falsities in proportion as they make of life the truths from the Word, and acknowledge the Divine of the Lord in His Human. Sig. and Ex.

—<sup>2</sup>. ('These two things') are the two principal things of the Church, and no one can be in one unless he is at the same time in the other; for all the truths which are made of life are from the Lord . . . Ex.

— Truths are made of life when the man loves them, thus when he wills and does them . . . In a word, they are made of life when a man lives according to them from affection . . .

231<sup>2</sup>. But when their life is explored, it appears utterly infernal. Des.

235<sup>2</sup>. When yet the life makes the man of the Church; and those things are made of his faith which are of his life.

242<sup>4</sup>. The circle of man's life is to know, to understand, to will, and to do; for the spiritual life of a man begins from knowing, is then continued into understanding, afterwards into willing, and finally into doing. From this it is evident that when Knowledges are in the memory they are only at the entrance to life. (See also KNOW—*cognoscere*, here.)

242<sup>8</sup>. Falsities are made of faith when evils are of life.

256. All things of the Church relate to these . . . generals—doctrine, life according to it, and faith according to life. These are treated of in the writings to the six Churches. Enum. Life according to doctrine is treated of in the writings to the Churches in Thyatira and Sardis.

289. 'To Him who liveth for ages of ages' (Rev. iv. 10)=from Whom is . . . eternal life. . . For by 'Him who liveth' is signified that He alone is life, and thence that everything of life . . . is from Him. 291. 349.

292<sup>9</sup>. Hence it is evident . . . that no conjunction of good and truth is possible unless a man lives the life of love. To live the life of love is to do the Lord's precepts. Ex.

294<sup>16</sup>. As by 'the Word' is meant the Lord as to Divine truth, it is said, 'in Him was life, and the life was the light of men' . . . 'Light'=the Divine truth; and 'life' all the intelligence and wisdom from Divine truth; for these things make the life itself of man; and also according to them is eternal life.

295<sup>9</sup>. 'To satisfy every living thing with good-pleasure' (Ps. cxlv. 16)=to enrich with Divine truth from love all who receive life from Him.

325<sup>3</sup>. Worship . . . consists . . . in the life of charity . . . Therefore such as is a man as to the life, such are his prayers. Ex.

329<sup>15</sup>. There are two things with man which make his spiritual life, namely the good of love and the truth of faith . . .

349<sup>2</sup>. As it is at this day believed in the world, that the life which everyone has is given and implanted, and thus is his Own, and that it does not continually inflow, I will say something about it. Its being believed that life is in man, insomuch that it is his, is only [the result of] an appearance which originates from the perpetual presence of the Lord, and from His Divine love, in that He wills to be conjoined with man, and to be in him, and to give His life to him . . . And as this is perpetual and continuous, man supposes that life is in him as his Own. Yet it is known that all good and truth . . . come from above . . . and in good and truth is life itself, and not elsewhere: the receptacle of the good of love is the will, and the receptacle of the truth of faith is the understanding . . . it is in these two faculties in which is all the life of man . . . whence it is evident that the life of these faculties—consequently the life of the whole man—is not in man, but inflows . . .

—<sup>3</sup>. Those in Hell also live from the influx of life

from the Lord; for good and truth in like manner inflow with them, but they turn good into evil and truth into falsity, and this because they have inverted their interior recipient forms by a life of evil; and all influx is varied according to the forms . . .

—<sup>4</sup>. That there is one only Fountain of life, and that all life is thence, and continually inflows, is very well known in Heaven . . . for they perceive the influx itself.

— . . . That all lives are as streams from the one only and perennial Fountain of life, has also been made evident to me by much experience, and has been seen in the Spiritual World with those who believed that they lived from themselves . . . When the influx into the thought was partly taken away from them, they lay as if they were lifeless; and presently, at the approach of the influx, they revived as it were from death; and the same afterwards confessed that their life is not in them, but inflows continually into them; and that men, Spirits, and Angels are only forms recipient of life.

—<sup>5</sup>. The wise there conclude that it is so from the fact that nothing can come forth and subsist from itself, but from what is prior to itself; and thence . . . in successive order from the First; and that thus life itself regarded in itself is solely from Him who alone is life in Himself . . . How fatuitously (therefore) do they think who derive the origin of life from nature . . . and not from . . . the very Esse of life, from Whom is all the order . . . according to which life inflows—eternal life with those who can be disposed to receive life according to Divine order; and opposite life, which is called spiritual death, with those who cannot be disposed, thus who live contrary to Divine order . . .

—<sup>6</sup>. Beware of believing that the Divine life with anyone . . . is changed; for . . . the life itself is not changed or varied; but it is presented an appearance of the recipient form through which and out of which it passes . . .

—<sup>7</sup>. These things have been said in order that it may be known that there is one only life, and that all things which live, live from it. . . It shall now be shown that the Lord is that life itself, or that He alone lives. Ex. and III. 1120<sup>4</sup>.

381<sup>2</sup>. There is then no spiritual life. By spiritual life is meant the life of Heaven, which in the Word is simply called 'life.'

387. The consequent extinction of spiritual life. Sig. and Ex.

388<sup>2</sup>. The evil life which is signified by 'the evil wild beast' exists just as much with those who lead a good moral life, if they have not spiritual life. Ex.

— . . . (Thus) an evil life . . . is not the external life . . . but it is the internal life which is of the spirit. Ex.

388<sup>22</sup>. See EVE, here.

419<sup>2</sup>. For there are two lives which with man make a one—the life of truth and the life of good; the life of truth is the life of the understanding, and the life of good is the life of the will. Sig.

—<sup>3</sup>. Hence it may be evident that 'spirit,' or 'wind,'=spiritual life. Tr.

—<sup>4</sup>. In Gen. ii. 7 . . . there is meant spiritual life,

which is the **life** of intelligence and wisdom through Divine truth. Ex.

[E.] 423. 'Having the seal of the **living God**' (Rev. vii.2)=the Divine will. Ex.

—<sup>v</sup>. For the Lord is called 'the **living God**' from the Divine love; for love is the **life** itself of man; and the Divine love is that from which is the **life** of all.

475<sup>8</sup>. That the internal man is purified through the truths which are of faith, and the external through a life according to them, is meant by (John iii.5).

483. 'And shall lead them to living fountains of waters' (ver.17)=in Divine truths. Ex. . . By '**living**' is signified living from the Divine . . . '**Living waters**' are often mentioned in the Word, and by them are meant the truths which come . . . from the Lord. The reason they are **living**, is that the Lord is life itself . . . and that which comes from life itself is **alive**; whereas that which comes from man is dead. In order that the Lord may give **life** to truths, He inflows into them through good, and good vivifies. He also inflows from the interior, and opens the spiritual mind, and implants in it the affection of truth; and the spiritual affection of truth is the very **life** of Heaven with a man. This life is that which is insinuated by the Lord into a man through truths. Hence it may be evident what is meant by '**living waters**.' Ill.

521<sup>2</sup>. For man has all spiritual **life**—which is called in the Word '**life**,' and '**eternal life**'—through truths . . .

546<sup>2</sup>. Man has two faculties in which all his life consists—the understanding and the will . . . 551.

572. That (they were continually in the state) of depriving themselves of all the understanding of truth, and of the derivative spiritual life. Sig.

—<sup>2</sup>. For man has spiritual life through the understanding, because in proportion as the understanding is opened and suffers itself to be illustrated through truths, in the same proportion the man becomes spiritual. The understanding, however, is opened through truths from good, and not through truths without good . . .

585<sup>3</sup>. For every man is such as is his **life**; and the life of man principally consists in willing and thence doing . . .

588. In which and from which there is nothing of the understanding of truth or of the perception of good, and thus nothing of spiritual life. Sig. and Ex.

591. That (they have not averted themselves) from snatching away the Knowledges of truth and good, and thus the means for acquiring spiritual life. Sig. and Ex.

—<sup>e</sup>. Spiritual life is extinguished through perversions of good and falsifications of truth, and also through the deprivation of the Knowledges of truth and good, through which spiritual life is procured.

617<sup>18</sup>. That to read the Word and to be instructed from it effects nothing towards salvation, unless at the same time we **live** according to it. Sig.

622<sup>13</sup>. The reason 'the belly' or 'viscera'=the interiors of the thought or of the understanding, is that there are two **lives** with man, namely, the **life** of the understanding and the **life** of the will. All things of

the body correspond to these two fountains of **life** . . . insomuch that the part of the body which does not suffer itself to be actuated by them is not **alive**. Hence it is that the universal body is subject to the commands of these two **lives**; for all things in the body which are moved . . . by the breathing of the lungs are subject to the command of the **life** of the understanding; and all things of the body which are actuated . . . by the beating of the heart are subject to the command of the **life** of the will. Hence it is that 'soul' and 'heart' are often mentioned in the Word, and that 'the soul'=the **life** of the understanding, and also the **life** of faith; for the soul is predicated of the respiration: and that 'the heart'=the **life** of the will, and also the **life** of love. 1012.

624<sup>19</sup>. 'Thou shalt not live' (Zech.xiii.3)=to extinguish.

629<sup>8</sup>. 'To live'=the influx of the Lord into these Knowledges through the spiritual man and his intelligence.

650<sup>60</sup>. For if evils and the derivative falsities were to be removed from a man all at once, he would have scarcely any **life**; for the **life** into which he is born is the **life** of evil and of the derivative falsity. (Sig. by the gradual driving out of the nations from Canaan.)

665. 'The spirit of life from God' (Rev.xi.11)=the Divine truth proceeding from the Lord. Ex.

666. New **life** such as is possessed by a regenerate man of the Church. Sig. and Ex.

—<sup>4</sup>. For the ultimate of man's **life** is in his Natural . . .

670. For all who lead an evil **life** . . . in themselves think against the goods and truths of the Word . . . Ex.

707. For everyone's **life's** love . . . forms a sphere around him . . .

714. For everyone is formed interiorly according to his **life**. Ex.

—<sup>2</sup>. For knowledge and the faculty of reasoning do not make a man spiritual, but the **life** itself. Ex. —<sup>3</sup>.

725<sup>2</sup>. 'The male'=doctrine, and 'the female'=life. Ex.

— The reason these two, namely, doctrine and **life**, taken together . . . are called 'man,' and also make the Church, is that man is man from the understanding of truth and the will of good . . . Ex.

735. See MICHAEL, here.

739<sup>4</sup>. The third degree is opened with those who at once apply Divine truths to the **life** . . .

750<sup>2</sup>. As all the **life** of man resides in these two faculties . . . '**lives**' are sometimes mentioned in the plural . . .

778<sup>5</sup>. See FAITH ALONE, here.

780<sup>2</sup>. They wanted to endure (the idol) with something of **life** by means of their arts, but could not.

781<sup>18</sup>. 'We are . . . among the **living** as the dead' (Is.lix.10)=that they are able to be in spiritual **life** through the Word, and yet are not because they are in falsities.

790<sup>e</sup> Man has no need to operate more than to

learn truths from the Word and **live** according to them.

792. Who cannot see . . . that a man is such as is his **life**? Ex.

796<sup>5</sup>. See DOCTRINE, here.

—<sup>3</sup>. The faith of the life remains, but not the faith separated from **life**; and every man has **life** in proportion as he abstains from evils and shuns and is averse to them because they are contrary to the Word . . .

797<sup>6</sup>. Therefore to impute the Lord's merit to themselves, and not to **live** according to His precepts . . . is blasphemy. Ex.

—<sup>7</sup>. For the **life** of man's thought is from the affection of his will.

—<sup>10</sup>. **Life** according to (false) doctrine completely closes Heaven. Ex.

799. For the Church is the Church from **life** according to doctrine; and **life** according to doctrine is worship.

799<sup>18</sup>. Those are called 'the **living**' who are in truths from good.

800<sup>2</sup>. Those do not falsify the Word . . . who do not separate faith from **life** . . . believing that faith and **life** make one . . . (and) affirm in themselves that no one who **lives** evilly can have faith, but he who **lives** well; and that he who **lives** evilly cannot receive faith unless he performs repentance of **life** . . . and also that he who **lives** evilly cannot have in his spirit any other faith than a faith of what is false . . . They who thus conjoin **life** and faith . . . have the **life** of charity . . . and their faith is spiritual in so far as they know truths from the Word, and **live** according to them; for faith is made spiritual from the **life**.

826<sup>e</sup>. Those become Angels of the Third Heaven who draw the laws of **life** from the Word, and **live** according to them, and who worship the Lord.

828<sup>3</sup>. The holy things of Heaven and the Church . . . with them are not in the memory . . . but in the **life** . . .

831<sup>4</sup>. (Thus) the **life** of every man is from his works. Ex.

832<sup>3</sup>. The things which a man thinks from his interior memory, when left by himself, are of his **life**, and become of his **life**. Ex. . . But the things which he thinks from his exterior memory, if they do not make one with the thought from the interior memory, are not of his **life**, nor do they become of his **life** . . .

—<sup>5</sup>. The love with a man, and his derivative **life**, are not made spiritual by merely knowing and understanding truths, unless he also wills and does them. Ex.

—<sup>6</sup>. These (three) degrees are opened with a man according to the reception of Divine truth in his **life**. Ex.

837<sup>2</sup>. That the whole **life** of a man is the **life** of his love; and that love and **life** with a man make one, and are one. Ex.

—<sup>4</sup>. There are two primary faculties of the **life** of man, namely, the will and the understanding. Ex.

—<sup>8</sup>. Man's love and **life** are entirely such as are the works of his will; and the works of the will are according to the truths which are applied to **life**. Knowledges . . . do not **live** with him . . . until he begins to be affected with truths because they are truths, and begins

to will and do them. Before this they are outside the man's **life**.

839. It shall now be (shown) that the faith of a man is such as is his love or **life** . . . Works contain in themselves all things of a man's love and **life** . . . The **life** of his mind produces such things through the **life** of his body, and both **lives** . . . concur to produce them; from which it follows that they manifest themselves in them. . . . And as the will and the thought, through the **life** of the body, produce action, the faith manifests its quality in the works. Further ex.

842. From (what has been said above) I will make the following conclusion—that with every man, the love, the **life**, and the works make a one; inasmuch that whether you say the love, the **life**, or the works, it is the same thing. Ex.

847<sup>3</sup>. Besides, all religion has **life** as its end. Ex.

859<sup>2</sup>. For with everyone the Lord inflows into the **life**; and the **life** of Heaven is from love or charity . . . and love or charity is such as it is formed through truths . . . and therefore no other **life** receives influx . . . from the Lord . . . The **life** of faith separated from charity . . . is **life** merely natural . . . from which **life** there is no communication with Heaven . . .

864<sup>6</sup>. The evil which a man has hereditarily makes his **life**, because it is his proprium . . .

865. All the affection and derivative thought of a man is not only within him, and makes his **life**; but is also without him, and makes the sphere of his **life** . . .

866<sup>8</sup>. Everything which inflows into the internal sight of man . . . if it pleases, enters his will, and adds itself to his **life**.

874<sup>2</sup>. Hence it was evident to me . . . that he who does not **live** the **life** of truth does not want to be reformed; and he who does not want to be reformed successively rejects from himself all things which had been of his intelligence and wisdom, and **lives** his own love, which is contrary to these things . . .

—<sup>e</sup>. The glory of the Lord is to illustrate men and Angels, and to bless them with wisdom and happiness, which is done solely through the reception of Divine truth in doctrine and at the same time in **life**.

885<sup>2</sup>. Hence it is that there are many in (the solifidian) Churches who teach faith conjoined with **life**, and **life** conjoined with faith; but others who teach faith separated from **life**. The latter is done by (those) who teach from doctrine, the former by (those) who teach from the Word . . . and this is permitted . . . because the Word manifestly teaches **life**, and faith according to **life** . . .

899<sup>7</sup>. 'To pass from death into **life**' (John v. 24)= resurrection and **life** in Heaven.

901. 'Their works follow with them'=that they have spiritual **life**, which is the **life** of the Angels of Heaven. Ex.

— . The reason 'works'=the **life** of man, is that they make his **life** . . . That which is in the thought and in the will, and not in act, does indeed enter the man and commence his **life**; but still it goes out and disappears, because it is not as yet terminated. Whereas that which is in the will of a man and thence in act,

makes his life, and is permanent, whether it is evil or good. That thought alone does not make the life of man may be evident from the fact that a man can think many things which he does not will . . . The reason the thought and will of a man without act do not make his life, is that the will is not fixed, and will not fixed is like water which evaporates; for it is easily changed by a love which is adverse to it. (Thus) by 'works' . . . is signified the life of man. That works, love, will, and act, and the life of man, make one, see above.

[E.] 962<sup>1</sup>. Interior profanation is effected through life, exterior through speech.

1004<sup>4</sup>. There are consorts in the Heavens who are in such conjugal love that both can be one flesh . . . They said that they have one life; and that they are like the life of good in truth, and the life of truth in good; and that they are like the pairs (of organs) in man . . . which although two still are one as to life, and as to the exercise of life . . . They said that their life thus conjoined is full of Heaven, and that it is the life of Heaven itself with its infinite blessednesses . . .

1005<sup>6</sup>. Whereas in chaste marriages the life of the man through the seed adds itself to the life of the wife; whence is the inmost conjunction from which they become not two but one flesh . . .

1121<sup>3</sup>. The life regarded in itself which is God cannot create another who is life alone; for the life which is God is uncreate, is what holds together, and is not separable. Hence it is that God is one. But the life which is God can create forms from substances, which (forms) are not lives, and it can be in these, and can give them as it were to live. These forms are men, which, being receptacles of life, could not at the first creation be anything but images and likenesses of God . . . for life and its recipient adapt themselves together as the active and the passive, but do not commingle themselves. Hence it is that human forms, which are recipients of life, do not live from themselves, but from God, who alone is life; and therefore, as is known, all the good of love and truth of faith are from God . . . for if man had the least bit of life as his own, he could will and do good from himself, and also understand and believe truth from himself . . . when yet if he believes this, the form which is recipient of life closes itself above it, is perverted, and intelligence perishes. Good and its love, and truth and its faith, are the life which is God; for God is good itself and truth itself; and therefore God dwells in these with man.

1122<sup>2</sup>. It appears to man as if he lives from himself, but this is a fallacy; for if it were not a fallacy, man could love God from himself, and be wise from himself. The reason life appears as if it were in man, is that it inflows from the Lord into his inmosts, which are remote from the sight of his thought, and thus from his perception; and also because the principal cause, which is life, and the instrumental cause, which is the recipient of life, act together as one cause; and this is felt in the instrumental cause, which is the recipient, as if it were in it. Ex. . . He who examines more deeply is able to know that man as to each and all things which belong to him is an organ of life; and that that which produces sense and perception inflows from without; and that it

is the life itself which causes man to feel and perceive as of himself. Another reason why life appears as if it were in man, is that the Divine love is such that it wants that which is its own to belong to man, but still teaches that it does not belong to man. Ath. 69.

1124<sup>2</sup>. If it is said and thought that life itself is God, or that God is life itself, and there is not at the same time any idea of what life is, then . . . it is not understood what God is. In the thought of man there are two ideas—one abstract, which is spiritual, and the other not abstract, which is natural. The abstract idea . . . about the life which is God, is that it is love itself and wisdom itself, and that the love is of the wisdom, and the wisdom of the love. But the non-abstract idea about the life which is God, is that His love is like fire, and His wisdom like light, and that both together are like the sunbeam . . .

—<sup>3</sup>. But it is not allowable to have an idea about the life which is God as of fire, or of heat, or of light, unless at the same time there is in them the idea of love and wisdom . . . For God is a perfect Man, in face . . . and in body. There is no difference as to form, but as to essence. His essence is that He is love itself, and that He is wisdom itself, thus life itself.

1125<sup>2</sup>. No idea can be obtained of the life which is God unless there is also obtained an idea of the degrees through which life descends from its inmosts to its ultimates. (Continued under DEGREE.)

1126<sup>2</sup>. As God is life, it follows that He is uncreate . . . because life cannot be created, but it can create . . . If life came forth from another, there would be another who was life, and this life would be life in itself. Or, if this First were not life in itself, it would be either from another or from itself; and life from itself cannot be said, because *from itself* involves an origin . . . This, therefore, is the life itself which is God, and which is a Man.

1127<sup>2</sup>. That all things are from the life itself which is God, and which is a Man, may be illustrated by the man who has been created. Ex.

—<sup>3</sup>. The life itself with him is a man, both the sensuous and the natural, as well as the rational, the spiritual, and the celestial . . . The man in which these are, is only the recipient. . . So the universal angelic Heaven . . . is a man; each Heaven by itself . . . is a man; each Society . . . is a man; so is the Church on earth . . . The reason is that the life which is from the Lord is a man. Life from the Lord is love and wisdom; hence such as is the reception of the love and wisdom from the Lord, such is the man. These things testify, in the first place, that all things have been created from the life which is God, and which is a Man.

1129<sup>3</sup>. That all things are from the life itself which is God, and which is wisdom and love, may also be illustrated by created things, when they are regarded from order. Ex.

1134<sup>2</sup>. The reason God has all power, and men and Angels none at all, is that God alone is life, and men and Angels are only recipients of life; and life is that which acts, and the recipient of life is that which is acted upon. Ex. . . If man does not live from himself, it follows that he does not think and will from himself . . .

1136<sup>2</sup>. The laws of order which are called the laws of the Divine Providence, are the following. I. That man should not feel and perceive, and thence should know no otherwise than that life is in him, thus that he thinks and wills from himself, and thence speaks and acts from himself; but yet that he should acknowledge and believe that the truths which he thinks and speaks, and the goods which he wills and does, are from God, thus as from himself. 1138<sup>2</sup>, Ex.

1143<sup>3</sup>. See HALF-DEAD, here.

1147<sup>3</sup>. For fifteen years I have manifestly perceived that I do not think and will anything from myself; also that everything evil and false inflows from infernal Societies, and everything good and true from the Lord. Observing this, some Spirits said that I do not live; to whom it was given to reply that I live more than they do, because I feel the influx of what is good and true from the Lord, and I see and perceive the illustration; and that from the Lord I perceive the evils and falsities from Hell; not only that evils are thence, but also from whom they are; and it has also been given me to speak to them, to reprehend them, and to reject them together with their evils and falsities; and thus to be delivered from them. And it was further given to say that now I know that I live; and before not so much.

1162<sup>3</sup>. Man is in the midst of these Societies . . . and if he were to be plucked away from them . . . he would fall down dead, life remaining solely in the inmost through which he is a man and not a beast, and through which he lives to eternity.

1171<sup>6</sup>. Such, then, is the life of man, not only the life of his lower mind, but also the life of his body; for the life of the lower mind acts as one with the life of the body by correspondences; for the life of the will corresponds to the life of the heart, and the life of the understanding to the life of the lungs, which are the two fountains of the life of the body. . . Hence it is that an evil person cannot live in Heaven, and that a good one cannot live in Hell. Both the one and the other become as dead, if they are not among those with whom the life of their will and the derivative life of their understanding act as one . . .

1196<sup>2</sup>. Something shall now be said about the life of animals. Ex.

—<sup>3</sup>. From its origin what is spiritual has life in it; but what is natural has from its origin nothing of life in it . . .

1199<sup>2</sup>. No one can know the quality of the life possessed by the beasts of the earth, the birds of the heavens, and the fishes of the sea, unless he knows what their soul is, and the quality of it. Ex.

1207<sup>2</sup>. Nature and life are two distinct things. Nature begins from the sun of the world, and life begins from the Sun of Heaven. . . That which proceeds from the Sun which is pure love is called life . . .

1212<sup>2</sup>. The Spiritual from which (are animals and plants) is alive in its mediates, but in its ultimates is not alive. In its ultimates the Spiritual retains no more of what is alive than is sufficient to produce a likeness of what is alive . . .

1222<sup>0</sup>. As Angels are only recipients . . . it is evident

that the Lord is the life of that Man, that is, of Heaven and the Church.

1223<sup>2</sup>. That as life is in each thing and in the most singular things of man, and Knows all their state; so the Lord is in each thing and in the most singular things of the Angels of Heaven and of the men of the Church. Ex.

—<sup>3</sup>. The reason life is in each thing and in the most singular things of man, is that the animal form . . . is the real-*ipsa*-form of life; for, from its first Fountain, which is the Sun of Heaven or the Lord, life is in the perpetual endeavour to form a likeness and image of itself, that is, a man, and from man an Angel; and therefore from the ultimates which it has created it adjoins to itself things conformable, by means of which there is man, in whom it may live.

1226<sup>5</sup>. (The omnipresence and omniscience of the Lord shown) from the life of man.

Ath. 130. So long as the Lord was in the human from the mother He was not as to the human life of Himself; but afterwards, when He had put off that human from the mother, He was life from Himself.

131. Life of itself is pure love, the Divine Itself. Life not of itself is a form recipient of life.

215. For the life of every man is from his father . . .

J. (Post.) 193. Concerning some who had no spiritual life, because they were in ignorance of truth; and that life has been inspired into them by the Lord through the Angels. Gen.art.

341. The seed of a man is his life, which is conjoined with the life of the wife . . . But when the lives of several men are introduced into one woman, there results such filth that it is too abominable to be described . . .

De Verbo 2<sup>0</sup>. From these things it is evident that the Word is interiorly alive . . . 'The words which I speak to you are spirit, and are life' (John vi. 63). The life which inflows through the Word from the Lord is the light of truth in the understanding, and the love of good in the will. This love and that light conjointly make the life of Heaven with man, which is called eternal life, as the Lord teaches: 'God was the Word; in Him was life, and the life was the light of men.'

D. Love i. That . . . love is the very life of man. Gen.art.

ii. That the Lord is love itself because He is life itself, and that man and Angel are only recipient. Gen. art.

iii. That the life which is the Divine love is in a form. Gen.art.

iv<sup>2</sup>. How the proceeding Divine, which is the very and one only life, can be in created and finite things. Ex.

D. Wis. iii. 6. That there is life in the embryo before birth, but that it is not conscious of it . . .

vii. 4. That the life of the body, which is natural life, comes forth and subsists through this influx, and that it ceases through the removal of it. Gen.art.

x. 1. That the life of the will conjoins itself with the life of the understanding. Ex.

[D.Wis.] 3. That the life of the understanding purifies the life of the will. Ex.

—2. That the life of the understanding also perfects and exalts the life of the will. Ex.

4. That the life of the will co-operates with the life of the understanding in every motion; and, on the other hand, the life of the understanding co-operates with the life of the will in every sense. Ex.

6. That with the evil the life of the will is not purified, perfected, and exalted through the life of the understanding; but that it is defiled, depraved, and brutalized. Ex.

7. That the love which is the life of the will makes the whole life of the man. Ex.

xi. 3a. 'I am the Way, the Truth, and the Life.' Ex.

xii. That the Lord animates . . . some things to live, and some to be and come forth. Gen.art.

3. The correspondence . . . of nature with life . . .

4. That all things . . . have been created to compliance with life itself. Gen.art.

C. 102. The life of the man who is to be regenerated is the affection of truth from good, or charity . . .

Cor. 25<sup>e</sup>. By 'lives,' in the plural, are meant love and wisdom . . .

Inv. 26. The origins of all errors in the Church have been, that they have believed man to live from himself, or from his own life; and that life has been created in him . . .

### Life after Death. *Vita post mortem.*

See AFTER DEATH, and OTHER LIFE.

A. 4289<sup>2</sup>. (Ignorance of the Israelites about the life after death.) D.2236.

4776<sup>2</sup>. (Modern unbelief in the life after death.) 4818<sup>3</sup>. 4844<sup>e</sup>. 5006<sup>4</sup>. 5571. 5573<sup>e</sup>. C.J.33.

6853<sup>2</sup>. The delights of the loves of self and of the world take away faith concerning the life after death. 7490. 8944.

8944<sup>3</sup>. (Source of the belief of the gentiles in the life after death).

10758<sup>2</sup>. This idea concerning the resurrection (of the material body) is attended with this use—that they believe in the life after death . . . D.5196.

H. 451. This commencement of man's life after death lasts no longer than a few days . . .

452. They then marvel that they had not believed in such a life after death . . .

602. Concerning man's implanted [belief] about his life after death, which is from the influx of Heaven. Ex.

S. 114. That unless there were a Word, no one would know about . . . the life after death. Gen.art.

P. 274. (Ignorance of the life after death a cause of doubt concerning the Divine Providence.) Gen.art. The reason men have not known it, is that with those who do not shun evils as sins there is interiorly a latent belief that man does not live after death . . . But with all in whom there is any religion the Knowledge is implanted that men live after death. (Ten proofs of this given.)

M. 28. That man lives as a man after death. Gen. art.

1827. He confessed that he had not believed in the life after death. T.80<sup>4</sup>.

532<sup>3</sup>. I said further, that at this day a revelation has been made by the Lord concerning the life of men after death. The Angels said, What [can have been revealed] about the life after death? Who does not know that man lives after death? I replied, They know, and they do not know. Ex.

T. 160<sup>3</sup>. (Twelve novitiate Spirits deliver their opinions concerning . . . the life after death.)

498<sup>e</sup>. All these evils are removed solely by the true use of free determination in spiritual things, which is, to apply the mind to thinking about the life after death.

568. What pious and wise man does not want to know the lot of his life after death? I will therefore declare the generals in order that he may know. Fully des.

D. 3077. That the life after death is a life to which the life of the body cannot be compared.

4568. Concerning the life after death—that the man appears to himself to be living in the world. Ex. 4575. 4578.

4746. That the life after death is the life of the internal man. Ex.

### Lifeless, To be. *Exanimare.*

A. 7193<sup>2</sup>. When the infernals approach the celestial Angels . . . they are as if they were lifeless. 8265. H.48.

T. 641<sup>3</sup>. If anything (of the Lord's merit) . . . were to touch them . . . they would be lifeless. —5.

E. 741<sup>26</sup>. 'Men expiring for fear . . .' (Luke xxi.26). Ex.

Lift up. See under ELEVATE.

Lift up. *Allevare.* H.335<sup>2</sup>.

Lift up. *Tollere, Attollere, Extollere.*

A. 1054. It is then predicated of the Lord . . . that He 'lifts up His face' upon him.

1604. 'To lift up the eyes and see'=to be illuminated and to perceive.

2148. 'To lift up the eyes'=to see and perceive the things which are above one's self, (that is, the things which are interior.) Ex.

2689. 'To lift up the voice and weep'=the last extremity of grief.

2789. 'To lift up the eyes'=to elevate the intelligence, thus to think. 2829. 3198.

3202. 'To lift up the eyes and see'=intention.

3761. 'Jacob lifted up his feet' (Gen.xxix.1)=the elevation of the Natural. 'To lift up'=elevation.

3801. 'To lift up the voice and weep'=the ardour of love.

3901<sup>4</sup>. Rational and voluntary things from the Divine were then given, which are signified by its being 'lifted up from the earth' (Dan.vii.4).

4083. 'To lift up the eyes'=to think, and also to intend, thus to perceive. (And thus also to advert. 4086.) 4339. 4988.

4339. For to lift up the eyes is an external thing which corresponds to the elevation of the mind . . . consequently, to perception. 4356.

4746. 'To lift up the eyes and see'=intention and thought, or intense thought; here, further thought.

5018. 'To lift up the voice and cry'=great aversion.

5124. 'Pharaoh shall lift up—*extollet*—thy head' (Gen. xl.13)=what is foreseen and thence concluded. III.

—<sup>2</sup>. 'To lift up—*extollere*—the head'=their deliverance; for they are then elevated or lifted up—*attolluntur*—out of vastation, to the heavenly Societies. 'To be lifted up—*attolli*—or to be elevated=to progress towards interior things . . . Whereas 'to lift up—*attollere*—the head from upon anyone'=to be judged to death. Ex.

5155. 'Pharaoh shall lift up thy head from upon thee' (ver.19)=what is concluded from what is foreseen. Ex. 5162.

5327. See HAND, here. 5328. 7211. R.474.

5684. 'To lift up the eyes'=thought and intention . . . and also advertence, thus reflection. Ex.

7550<sup>o</sup>. This is why the Lord so greatly extols His own power and glory.

7551. 'Still to lift up—*extollere*—himself' (Ex.ix.17)=not as yet to desist from infesting.

8160. 'To lift up the eyes'=mental view, perception, and thought. Refs.

10621. 'To bear,' and 'take away, evil'=to remove it so that it does not appear; for the evils with a man cannot be taken away . . .

L. 17. 'To take away sins' means the same as redeeming man, and saving him. Ex.

Life 66<sup>o</sup>. 'To take up the cross'=to fight against concupiscences.

R. 306. 'To take away peace from the earth' (Rev. vi.4)=charity etc. taken away.

E. 316<sup>2o</sup>. See HORN, here.

340<sup>11</sup>. 'To lift up—*attollere* (His faces)'=to reveal Himself, which is effected from the Divine good through the Divine truth. 412<sup>4</sup>.

612<sup>3</sup>. 'To extol'=confession.

730<sup>18</sup>. 'To lift up the eyes'=to take notice.

—<sup>29</sup>. 'To lift up the voice'=their joy from Knowledge.

## Ligament. *Ligamentum*.

See COLLIGAMENT.

W. 403<sup>2</sup>. The viscera of the whole body are conjoined with the chamber of the breast by ligaments; and so conjoined that when the lungs respire, each and all . . . receive something of the respiratory motion . . . and, together with these, all the lower things of the body which are in connection with them by means of ligaments . . . 408<sup>2</sup>.

D. 983. On the Spirits who relate to the external ligaments.

— . All the viscera of the body . . . have their external ligaments through which there are communications not only with the internal things—and in fact with the least things, as is evident—but also with the things which are outside; and especially with those which act in society. The ligaments of the viscera . . . relate to generals, as to the peritoneum, the pleura, the diaphragm, the mediastinum, the pericardium . . . and according to these connections [there are] communications and relations . . .

984. Among Spirits there are those who relate, as it were, to the ligaments in the body. The internal ligaments are those Spirits who are near . . . in order that the Societies which are distant may perceive the things thought by me. (These emissaries) place themselves near the head, so that they perceive whatever inflows . . .

985. Those who relate to the ligaments between Angels and men, are Spirits so collocated into order by the Lord that the thoughts of man—nay, the causes and beginnings of his thoughts—can be uplifted . . . The Lord Himself is in all, and, when it so pleases Him, has no need of mediations.

986. The external ligaments are the Spirits who as it were run higher and thither; and when they hear anything, they at once fly to their own Society and tell it in a sonorous voice . . . They are those who in the life of the body have loved to be able to discern what others are thinking, or to seem to themselves to be able to do so; and when they hear [anything] they cannot rest; but are carried away by a certain cupidity of the lower mind to tell it to others . . . There are similar explorers in general as in each of the Societies in particular. In the same way do these persons run about in the other life, and for the sake of this end they are admitted, and thus they suppose themselves to be loved; but they are loved only as means to ends.

D. Min. 4582. Those who are still more envious operate into . . . the ligaments towards the testicles.

D. Wis. x. 4. (The anatomical connection of ligaments with the heart and lungs. Des.)

## Light. *Levis*.

A. 2540<sup>2</sup>. These things appear as of no consequence to the man to whom worldly and bodily things are a matter of care and of the heart; but to the Angels they are precious. . . Hence it is manifest that many things which are of no consequence to man . . . are most highly valued by the Angels . . . and, on the other hand, that the things which are most highly valued by man . . . are of no consequence to the Angels. 2551<sup>6</sup>. 2574<sup>6</sup>.

3768. Unless they were significative, these things would be of too slight consequence to be mentioned in the Divine Word.

6346. 'Unstable as water'=to be of no weight or strength. E.434<sup>17</sup>.

8279. Truth from good is of such a nature that it ascends upwards, like a light body in the world.

M. 452. That fornication is light when . . .



E. 594<sup>4</sup>. 'A light cloud' (Is. xix. 1) = truth. (= Divine truth natural spiritual. 654<sup>48</sup>.)

780<sup>8</sup>. 'Whose horses are swifter than leopards' (Hab. i. 8) = ... their skill in seducing. Their desire and skill are signified by their being light and swift-celeres.

## Light. *Lux.*

See LUCID, and LUMEN; and under HEAT.

See also under COLOUR, ENLIGHTEN, EYE, FLAME, GLORY, ILLUMINATE, SHINE-*lucere*, SIGHT, and SOUTH.

A. 18. Man has then nothing of light. 19.

20. 'Let there be light, and there was light' (Gen. i. 3) ... When man is being conceived anew, he first begins to know that his goods are not goods; and when he comes more to the light [he begins to know] that the Lord exists, and that the Lord is good itself and truth itself. (Ill. by John i. 1-9.)

21. 'And God saw the light, that it was good; and God distinguished between the light and the darkness. And God called the light day, and the darkness He called night' (Gen. i. 4, 5). The light is called 'good' because it is from the Lord ... 'Darkness' = the things which ... (before) had appeared as light ... All things which are of the Lord are compared to 'day,' because they are of the light ...

34. Those who are in knowledge ... without love, are in such ... dim light that ...

—<sup>2</sup>. Like the light of the sun without its heat, as in winter ...

38. 'To distinguish between the light and the darkness' (ver. 18) ... By 'the light' is meant truth ...

51. The spiritual man ... is called 'a son of light' (John xii. 36).

182. The spiritual Angels give the use of light to (those who are being resuscitated). D. 1106<sup>4</sup>.

322. Good and angelic Spirits, and Angels, live in light so great, that the noon-day light in the world can scarcely be compared to it.

1042. See RAINBOW, here.

—<sup>2</sup>. See COLOUR, here.

— . In spiritual things ... black is ... evil, which absorbs and extinguishes the rays of light; whereas snow-white is the truth and good which a man supposes that he does from himself, which reflects and rejects from itself the rays of light. The rays of light which fall upon them, and as it were modify them, are from the Lord, as from the Sun of wisdom and intelligence; for the rays of spiritual light are nothing else, and are from no other source.

1053<sup>2</sup>. The Angels live in light so great that the light of the world is relatively nothing. Compared to the light of the world, the light of Heaven in which the Angels live is like the lumen of the noon-day sun as compared with the lumen of a candle, which is extinguished and becomes null when the sun rises. In Heaven there are celestial light and spiritual light. Celestial light ... is like the light of the sun, and spiritual light is like the light of the moon, but with every difference according to the state of the Angel receiving the light ... 1525.

1116. The second and third posterity of the Most Ancient Church ... live in an aura of ... resplendent pearly light, and sometimes in a diamond-like one.

1117. They live in the highest [degree of] light. The light of the world can scarcely be compared to that light in which they live. That light has been shown me by means of a flaming light which as it were fell down before my eyes; and those who belonged to the Most Ancient Church said that they have such light, and one still more intense.

1321. For all the light of the Truth is from the Lord, and all thick darkness is from man; and when, in worship, man succeeds in place of the Lord, the light of truth becomes thick darkness, and then light is regarded by them as thick darkness, and thick darkness as light ...

1440<sup>0</sup>. The light itself of the soul is in celestial things, because in them is the Divine Itself ...

1458. In Heaven those are in light who are in a state of wisdom and intelligence, exactly according to their state, and those are in the highest light who are in a state of the highest wisdom and intelligence ...

— . Knowledges are celestial and spiritual truths, which in Heaven are so many radiations of light, and they are also presented visibly by light. ... As, therefore, the Lord was to be imbued with Knowledges, in order that as to the Human Essence also He might become the light itself of Heaven, it is here said that 'Abram journeyed ... towards the south.'

—<sup>2</sup>. 'Thy light shall arise in the darkness' (Is. lviii. 10) = that they will have the intelligence of truth.

1521. On the light in which the Angels live. Gen. art. — . The light in Heaven is such as to incredibly surpass the very noon-day light of the solar world. But they have no light from this world, because they are above or within the sphere of that light; but their light is from the Lord, who is the Sun to them. Moreover, to the Angels the light of the world is like a dense thick darkness; and when they are permitted to look into that light it is as if they were looking at mere darkness ... From this may be evident what a difference there is between the light of Heaven and the light of the world.

1522. I have so often seen the light in which Spirits and Angels live, that at last I have ceased to marvel at it, because it has become familiar. It would be too prolix to adduce all my experience, therefore I may adduce only these few things.

1523. In order that I might know the quality of that light, I have sometimes been withdrawn into the abodes of good Spirits and Angels ... I have also seen infants and their mothers in light of brightness and resplendence so great that anything brighter is quite impossible.

1524. An intense flaming fell down before my eyes which greatly dazzled not only my eye-sight, but also my interior sight. Presently there appeared an obscure something like an opaque cloud in which there was as it were something earthy ... So great is the light with the Angels in Heaven relatively to the light in the World of Spirits ... And as is the case with the light, so also is it with the intelligence and wisdom of the

Angels above the intelligence and wisdom of Spirits ; and not only the intelligence and wisdom, but also all things which belong to intelligence and wisdom, as speech, thought, joys, happinesses, for these correspond to the light.

1526. I have been withdrawn from the ideas . . . of the body, so as to be held in spiritual ideas, and there then appeared a vivid sparkling of diamond-like light . . . I can describe the light in no other way, for it was as if it were sparkling with diamonds in all its minutest [particles]; and while I was kept in that light I perceived the particulars which were worldly and corporeal as if they were beneath me, and far removed ; by which I was instructed in what great light are those who are withdrawn from material ideas into spiritual ones. 3885.

1529. It is very well known in Heaven, but not so well in the World of Spirits, whence comes such great light, namely, from the Lord. . . In the third Heaven the Lord appears to the celestial Angels as a Sun, and to the spiritual Angels as a moon. The origin itself of light is from no other source. But the Angels have light in proportion to the Celestial and Spiritual with them ; and such as are the Celestial and Spiritual such is the light. Thus the Lord's Celestial and Spiritual itself manifests itself before their external sight by means of light. 1530, Ill. 1531, Ill.

1532. By virtue of the Lord's light in Heaven there appear things wonderful and innumerable beyond utterance. They are continual representatives of the Lord and of His Kingdom, such as are in the Prophets and the Apocalypse . . .

1548. (The introduction of the Lord) into celestial light. Sig. and Ex.

— . There are two states from which is celestial light. Ex.

1555. (The advance of the Lord) from the light of intelligence into the light of wisdom. Sig. and Ex.

1588<sup>e</sup>. Such is the effect of the influx of celestial spiritual light from the Lord.

1619. Continuation concerning the light in which the Angels live. Gen.art.

1621. See ATMOSPHERE, here.

1646. The speech of the Angels sometimes appears in the World of Spirits . . . as a vibration of light . . .

1725. Hence every man has light from Heaven ; that is, the ability to think and speak, and to be a man.

1783<sup>d</sup>. When heavenly light appears, the light of the world is like thick darkness . . . Whereas when anyone is in the light of the world, heavenly light, if it then appears, is like thick darkness.

1838. In the other life the Lord is ever . . . light itself, but before the evil He appears like darkness . . .

1839<sup>d</sup>. 'Woe to those who set darkness for light, and light for darkness' (Is. v. 20). 'Darkness'=falsities, and 'light'=truths.

—<sup>g</sup>. 'This is the judgment, that the light has come into the world, but men have loved the darkness more than the light, for their works were evil' (John iii. 19). 'The light'=truths, and 'the darkness' =

falsities ; and 'the light'=the Lord, because all truth is from Him ; and 'the darkness'=the Hells, because all falsity is thence. —<sup>10</sup>.

1861<sup>15</sup>. The Lord appears . . . to all the good as light of varied delight and pleasantness . . .

2045<sup>3</sup>. Like an object which turns the rays of light into ugly colours.

2124<sup>o</sup>. By which intellectual light is completely darkened.

2157. Celestial ideas can scarcely be called ideas, but so many lights of affections and perceptions, which follow in a continuous series . . .

2196<sup>19</sup>. From appearances man supposes that no other light is possible than that which is from the light of the world ; when yet in the Heavens there is not one whit of the light of the world ; and still there is light so great as to exceed a thousand times the noon-day light of the world.

2231<sup>2</sup>. See FLAME, here. —<sup>4</sup>.

2349<sup>2</sup>. 'The light'=faith in the Lord, and the Lord Himself. Ill.

2353<sup>3</sup>. 'The light is not in him' (John xi. 10) . . . 'The light'=what is true and good.

2388<sup>2</sup>. In the other life truth manifests itself by light, and good by heat ; but truth without good by a cold light, but with good by a vernal light.

2441<sup>2</sup>. It is the Divine Celestial of the Lord's love which thus appears before their eyes, and makes the very light of Heaven as its effect. In proportion therefore as they are in celestial love, they are elevated into that celestial light, which is from the Lord ; but in proportion as they are remote from celestial love, they cast themselves away from the light into infernal darkness.

2576<sup>19</sup>. The Holy itself of the Lord's Divine Human was 'the raiment' which appeared 'as the light' . . . when He was transfigured. (=the Divine truth. 4677<sup>3</sup>.)

2588<sup>2</sup>. For man has light from no other source than through rational and scientific things.

—<sup>5</sup>. A certain Divine light inflows with some . . . when the Word is being read.

—<sup>8</sup>. For truth is the light itself of Heaven.

2682<sup>2</sup>. For the light of truth from the Lord cannot inflow into the Persuasive which is from the proprium ; for this is of such a nature that it extinguishes that light. In the other life what is persuasive appears like a wintry light ; but at the approach of the light of Heaven it becomes full of darkness . . .

2699<sup>2</sup>. Those who have been in vastation . . . are (then) elevated . . . from a state of shade, which is a state of ignorance, into a state of light, which is a state of illustration and of recreation thence, thus into joy, which affects their inmosts. It is actually light into which they come, which is such that it illustrates not only the sight but also the understanding ; and how greatly they are recreated by that light may be evident from the opposite state from which they have been delivered. Des.

[A.]2701<sup>3</sup>. The sight of the eye is from the light of the world; the sight of the understanding is from the light of Heaven inflowing into those things which are of the light of the world; but the sight of faith is from the light of Heaven.

2708. With the celestial there is a light as it were visual and also perceptive of good and truth from the Lord like the light of day from the sun; whereas with the spiritual there is a light from the Lord like the light of night from the moon. Ex. 2849.

2714. 'Brightness' and 'light' (Hab.iii.4)=illumination.

2715<sup>e</sup>. As the spiritual dispute whether it is so, they cannot for a long time come to the first boundary of the light of the celestial, still less can they view anything from that light.

2741. Like the light of the sun inflowing into objects, which is received according to their form . . . 2888. 3001<sup>e</sup>. 3484<sup>e</sup>. 3646. 3743<sup>e</sup>. 8819<sup>2</sup>.

2776<sup>3</sup>. The light of Heaven is such that when it illuminates the sight of Spirits and Angels, it also illuminates the understanding at the same time . . . so that in proportion as anyone in Heaven has of external light, he has in the same proportion of internal light, that is, in the same proportion he has of understanding. Hence it is evident in what the light of Heaven differs from the light of the world . . .

—<sup>4</sup>. The light of Heaven from the Lord's Divine Human can reach no others than those who live in the good of faith . . .

2813<sup>4</sup>. Here, when they ask who is the Son of Man, Jesus replies concerning the light, which is the truth; and [says] that He Himself is the light or truth in which they should believe.

2814. The Divine truth in the Lord's glorified Human is above appearances; nor can it ever come to any understanding . . . of man, and not even to that of the Angels . . . It appears in the Heavens as the light which is from the Lord.

2935<sup>2</sup>. So long as they are in such a state, the light of truth from the Lord cannot inflow.

2973<sup>3</sup>. Celestial flame, and spiritual light. Ex.

—<sup>6</sup>. Simulate Angels of light.

3017<sup>e</sup>. Concerning (these arcana) the Angels have clear light from the Lord; for in the light of Heaven these things are evident as in clear day; whereas in the light of the world, in which man is, scarcely anything [is evident], except something obscurely with a regenerate person; for he too is in some light of Heaven. 3086<sup>e</sup>.

3086. For all light, life, and order in the natural man are from influx from the Divine.

3094. Illustration is from light; but such as the light is, such is the illustration.

—<sup>2</sup>. The light of Heaven is from the Lord's Divine good through His Divine truth . . . and it penetrates not only to the celestial, but also to the spiritual, and illustrates all in Heaven with wisdom and intelligence.

3108. Those who are not in good and the derivative faith have no other ideas of thought than those which

have been formed from the objects of the light of the world . . .

3138. There are two lights which form the intellectual things of man—the light of Heaven, and the light of the world. The light of Heaven is from the Lord . . . the light of the world is from the sun and moon . . . The internal man has his sight and his understanding from the light of Heaven, but the external man has his sight and his understanding from the light of the world. The influx of the light of Heaven into those things which are of the light of the world makes illustration, and at the same time apperception; if there is correspondence, the apperception of truth, if there is not correspondence, the apperception of falsity instead of truth. But illustration and apperception are impossible unless there is affection or love, which is spiritual heat, and which gives life to those things which are illustrated by the light; just as the light of the sun does not give life to plants, but the heat which is in the light.

—<sup>2</sup>. In the verses which immediately follow there is described a further preparation; namely, that the light of Heaven, which is the Divine light of the Lord, inflowed into those things which were of the light of the world in His natural man.

3167. The spiritual man is he who understands and is wise from those things which are of the light of Heaven, but the natural man from those things which are of the light of the world.

—<sup>2</sup>. For then the light of Heaven inflows, and illustrates those things which are in the natural man, and causes the things therein to receive light; the goods therein, the heat of light, that is, love and charity; and the truth, the rays of light, that is, faith.

3190. When truth is being elevated from the Natural into the Rational, it is then taken out of the sphere of worldly light into the sphere of heavenly light, thus as it were from the obscurity of night into the clearness of day; for the things which are of the light of the world, in which are all natural things, are relatively as in the night; whereas the things which are of the light of Heaven, in which are spiritual things, are relatively as in the day . . .

3195. (The Lord's Divine Rational as to good) in Divine light. Sig. and Ex. 3261.

—<sup>2</sup>. 'Light' is many times mentioned in the Word, and by it in the internal sense is signified the truth which is from good. But in the supreme internal sense by 'light' is signified the Lord Himself, because He is good and truth itself. There also actually is light in Heaven, but infinitely brighter than the light on earth. Refs. Spirits and Angels see each other in that light . . . As to its lucidity, that light does indeed appear like the light in the world, but still it is not like it, for it is not natural, but it is spiritual, having wisdom in it, so that it is nothing else than wisdom which thus shines before their eyes; and therefore the wiser the Angels are, the brighter is the light in which they are. This light also illuminates the understanding of man, especially of a regenerate man, but it is not apperceived by the man so long as he is living in the body, on account of the light of the world which then reigns.

Evil Spirits in the other life also see each other . . . and this indeed from the light of Heaven, but it is a lumen like that from a coal fire ; for into such a lumen is turned the light of Heaven when it comes to them.

—<sup>3</sup>. As concerns the origin itself of light, it was from eternity from the Lord alone ; for the Divine good itself and the Divine truth, from which is the light, is the Lord. The Divine Human which was from eternity was that very light ; and as this light could no longer affect the human race . . . the Lord willed to put on the Human itself through birth ; for thus He could illuminate not only the rational things of man, but also his natural things . . . 4180<sup>5</sup>.

—<sup>4</sup>. That the Lord is 'the light,' that is, good and truth itself, and that thus from Him are all intelligence and wisdom, and consequently salvation. Ill.

—<sup>5</sup>. 'The light' = Divine truth. 5954<sup>3</sup>.

—<sup>6</sup>. From these passages it is manifestly evident that the Lord as to the Divine good and truth in the Divine Human is called 'the light.'

—<sup>8</sup>. 'The sun no more a light by day . . . ' = not those things which are of natural light, but those things which are of spiritual light, which are signified by Jehovah's being 'for the light of eternity' (Is. lx. 19, 20).

3222. Truths (there) are represented by lights, and by innumerable modifications of light. Hence it may be evident whence it is . . . that by 'lights' in the Word are signified the truths which are of faith.

3223. There are two lights by which man is illuminated—the light of the world and the light of Heaven. The light of the world is from the sun, the light of Heaven is from the Lord. The light of the world is for the natural or external man, thus for those things which are in him. Although the things in him do not appear to be of this light, still they are so ; for nothing can be apprehended by the natural man, except by means of such things as come forth and appear in the solar world, and thus unless they have somewhat of form from the light and shade there. All ideas of time, and all ideas of space . . . without which the natural man cannot think, are also of the light of the world.

— But the light of Heaven is for the spiritual or internal man. The interior mind of man, where his intellectual ideas are . . . is in this light. This is unknown to man, although he calls his understanding sight, and ascribes light to it. The reason is that so long as he is in worldly and corporeal things, he has a perception only of such things as are of the light of the world, and not of such things as are of the light of Heaven. The light of Heaven is from the Lord alone ; and the universal Heaven is in that light. This light of Heaven is immensely more perfect than the light of the world. The things which in the light of the world make one ray, in the light of Heaven make myriads. There are intelligence and wisdom in the light of Heaven. This is the light which inflows into the light of the world which is in the external or natural man, and causes him to perceive sensuously the objects of things. Unless this light inflowed man would never have any apperception ; for the things which are of the lumen of the world have life in them thence. When the external man makes one with the internal there exists a correspondence between these two lights, or between

the things which are in the light of Heaven and those in the light of the world ; and then the things which come forth in the light of the world are representative of such things as are in the light of Heaven.

3224. It is wonderful that man does not yet know that his intellectual mind is in a kind of light, which is quite different from the light of the world. But such is the condition, that to those who are in the light of the world the light of Heaven is as it were darkness ; and to those who are in the light of Heaven the light of the world is as it were darkness. This comes principally from the loves, which are the heats of the light. They who are in the loves of self and of the world, thus who are only in the heat of the light of the world, are to the same extent affected solely with evils and falsities ; and these are what extinguish truths, which are of the light of Heaven. But they who are in love to the Lord and in love towards the neighbour, thus in spiritual heat, which is of the light of Heaven, are affected with goods and truths, which extinguish falsities ; but still the correspondence exists with these.

—<sup>2</sup>. Spirits who are solely in the things which are of the light of the world, and are thence in falsities from evils, in the other life do indeed have light from Heaven, but such a light as is fatuous, and such as flows forth from an ignited coal or torch ; but at the approach of the light of Heaven this light is at once extinguished, and becomes thick darkness. They who are in this light are in phantasies . . .

—<sup>3</sup>. For the truths and goods which are from the light of Heaven inflow into the interior mind, which with them is closed ; and therefore the light inflows around and outside of that mind, and becomes such that it is modified solely by falsities which appear to them as truths. Truths and goods cannot be acknowledged except with those in whom that interior mind has been opened, into which light from the Lord inflows . . .

3225. Hence it may now be evident . . . that correspondence is between those things which are of the light of Heaven and those which are of the light of the world . . .

3236<sup>e</sup>. And the new understanding must have its light from the new will.

3283<sup>e</sup>. The Rational is like a higher sight . . . The light of that sight is the light of truth ; but the origin of this light is of the good in the Rational.

3341. As the representations cannot come forth in the other life except by discriminations of light and shade, it is to be known that all the light . . . is from the Lord, and that all the shade . . . is from the proprium of the man, Spirit, or Angel. From these two origins . . . are derived all the variegations which are of light and shade in the other life.

3343. Spiritual things, which are of truth, take place by modifications of heavenly light, in which are affections . . .

3374. By the Spiritual in the genuine sense is meant the light itself of truth which is from the Lord . . . Hence it may be evident, that as this light inflows from the Lord, into both the Rational and the Natural of man, the Spiritual is predicated of both.

[A.] 3412<sup>3</sup>. With (those who have receded from charity) . . . there sometimes appears a snowy light, but this light is such as is the winter light . . . and therefore when such approach Heaven their light is turned into mere darkness . . .

3413<sup>2</sup>. For at the approach of the light of truth from the Lord those who are in doctrine alone, and not in life, are completely darkened . . .

3427<sup>4</sup>. With those who are in doctrinals alone and not in the good of life, the interiors are closed, so that the light of truth from the Lord cannot inflow, and give them to apperceive that [the truth] is so. Whereas with those who are in love to the Lord the interiors are open, so that the light of truth from the Lord can inflow . . .

3438<sup>2</sup>. Man's interiors are in the light of Heaven, and his exteriors in the light of the world. The nature of the difference between the light of Heaven and the light of the world, consequently between those things which are of the light of Heaven, and those things which are of the light of the world, may be seen above. Refs. It is such as is the difference between the light of day and the shade of night. As man is in this shade, and does not want to know that there is light in truth from the Lord, he cannot believe otherwise than that his shade is light; and also, conversely, that that light is shade. (Continued under INTERNAL SENSE.)

3485. The representations which come forth in the other life . . . are alive, because they are from the light of life. The light of life is the Divine wisdom, which is from the Lord alone. Hence all things which come forth from that light are real; not like those which are from the light of the world . . .

3493<sup>2</sup>. For the Rational has its sight from the light of Heaven, and the Natural has its sight from the light of the world . . . and when there is correspondence the things in the Natural appear to the Rational in light, because then the things which are of the light of the world are illustrated by those which are of the light of Heaven . . .

3573<sup>2</sup>. Of which he can have scarcely any idea through those things which are of the light of the world, that is, which are of the natural lumen with him; but through those things which are of the light of Heaven, that is, which are of rational light.

3579. In the other life . . . ideas are formed from the light of Heaven, in which there is intelligence.

3596. (These things) cannot be seen except in the light in which is the rational or internal man, in which light are few at this day, because few are regenerate.

3628<sup>1</sup>. Unless there were an interior light which is of life, to which corresponded the exterior light which is of the sun, sight would never come forth.

3636. It is a most universal thing that the Lord is the Sun of Heaven, and that thence is all the light in the other life; and that nothing whatever from the light of the world appears to . . . those who are in the other life; and also that to the Angels the light of the world which is from the sun is nothing else than thick darkness. . . Spiritual light appears before their eyes as light, but it has in it intelligence and wisdom, because it is from that source . . . and therefore . . . intelligence

is called spiritual light, and also presents the light of man's life. From this universal correspondence are all the rest derived.

3643. Those who are in the Heavens are in a serene aura of light, like the light of early morning, of noon, and also of the approach of evening . . .

3646. Thus when spiritual light inflows into the souls of the brutes, it is received quite dissimilarly, and therefore actuates them dissimilarly . . .

3679<sup>2</sup>. The internal man is in the light of Heaven, in which light there are intelligence and wisdom from the Lord; but the external man is in the light of the world, in which there is no intelligence, and not even life; and therefore unless the internal man thought in the external, nothing could ever be thought. Ex. N. 34. 37.

—<sup>4</sup>. With him whose Natural corresponds to his Rational, communication is opened, so that the light of Heaven from the Lord can inflow through the Rational into the Natural, and illustrate it with intelligence and wisdom; hence it is that this man is rational and thinks spiritually. Whereas with him whose Natural does not correspond to his Rational, the communication is closed, and there inflows only somewhat of light round about and through chinks through the Rational into the Natural; hence this man is not rational, and does not think spiritually; for accordingly as a man has influx of the light of Heaven so does he think.

3693<sup>4</sup>. For the Angels have changes of state between the highest amount of light and less light, or between the highest amount of wisdom and less wisdom . . .

3704. In its essence the sun is nothing but fire, and the light which thence appears is not in the sun, but from the sun. 3969<sup>16</sup>. 5704<sup>2</sup>. 10196<sup>3</sup>.

3723. 'Morning' = the advent of heavenly light; thus, here, elevation from obscurity into light, and consequently a state of illustration.

3769<sup>3</sup>. The loves of self and of the world have self as the end, which end kindles natural lumen, but extinguishes heavenly light; so that they see acutely the things which are of self and the world, and not at all the things which are of the Lord and His Kingdom.

3798<sup>e</sup>. In everyone's love there is the light of his life; for love is like a flame from which is light. Such, therefore, as is the love or flame, such is its light of truth . . .

3833<sup>2</sup>. Hence the light of truth from good increases immensely, and becomes as it were a continuous lucidity; for the man is then in the light of Heaven which is from the Lord.

3862. That all celestial and spiritual light, or faith, appears in the external form in Heaven as the light which is from the Sun . . . and that this light has intelligence in it, and this because it is from the Lord, who is the Sun there. Refs. From this it is evident . . . that all truth is from the light thence; and it is also evident from this . . . that all thoughts which are of faith or truth, are variegations of that celestial and spiritual light which is from the Lord, and that thence is intelligence. (Continued under HEAT.)

—<sup>2</sup>. Hence they received answers by lights (from the urim and thummim). —<sup>3</sup>. —<sup>6</sup>, Ex.

—<sup>3</sup>. For all the **light** of Heaven is varied according to the states of a thing . . .

3863<sup>7</sup>. 'To see a great **light**' (Is.ix.2)=to receive and believe the truths which are of faith. Heavenly **light** is said to shine forth upon those who are in faith; for the **light** which is in Heaven is Divine truth from Divine good.

—<sup>15</sup>. That 'to see'=to have faith in the Lord, is evident from (the fact) that the **light** of Heaven, being from the Lord, is attended with intelligence and wisdom, consequently with faith in Him . . . and therefore to see from that **light**, as the Angels do, cannot signify anything else than faith in the Lord; for the Lord Himself is within that **light**, because it proceeds from Him. It is moreover this **light** which shines in the conscience of those who have faith in Him, although the man is unaware of this so long as he lives in the body, for then the **light** of the world obscures that **light**.

3957<sup>2</sup>. When a man dies he passes relatively from shade into **light** . . .

3969<sup>3</sup>. These arcana cannot be seen except by those who are in the charity of faith; for as to their interiors these are in the **light** of Heaven, in which **light** there is also intelligence. They cannot be seen by those who are in the **light** of the world, for in this **light** there is no intelligence, except in so far as it has in it the **light** of Heaven. 3993<sup>7</sup>.

4104<sup>3</sup>. When a man acknowledges (spiritual things) as primary, and (natural things) as secondary, Truths and their affections are elevated with him; for in the same proportion he is translated into the **light** of Heaven, in which are intelligence and wisdom; and in the same proportion the things of the **light** of the world are to him images and as it were mirrors in which he sees them. . . (Otherwise) Truths and their affections are not elevated, but are either suffocated, rejected, or perverted; for he is in natural **light** into which there does not inflow anything of heavenly **light**.

4156<sup>3</sup>. With him who clearly sees that good is good, and that truth is truth, and that evil is evil, and falsity falsity, there inflows **light** from Heaven, and illustrates his Intellectual, and causes the reasons which he sees in the understanding to be so many rays of that **light**. The same **light** also illuminates scientifics, so that they confirm; and besides disposes them into order and into the heavenly form. But they who are against good and truth—as are all who are in a life of evil—do not admit that heavenly **light**, but are delighted solely with their own fatuous lumen.

4214<sup>3</sup>. The **light** of Heaven which inflows with them is at once turned into fatuous lumen . . .

4302<sup>2</sup>. For those who are in heavenly perception are in the **light** of Heaven . . . in which **light** are intelligence and wisdom. But those who are in natural **light** are not in any intelligence and wisdom, except in so far as the **light** of Heaven inflows into this **light**, and so disposes it that the things of Heaven appear as it were in a mirror . . . in the things of natural **light**. For without the influx of the **light** of Heaven, natural **light** presents to view nothing of spiritual truth.

4319<sup>6</sup>. For heavenly **light** is received by those (who

know and believe); but it is not received by those who only know . . . and consequently neither are the intelligence and wisdom which are in that **light**; and therefore when they approach the angelic Societies, that is, heavenly **light**, it is turned with them into darkness.

4335<sup>2</sup>. 'The **light** of a lamp shall not shine in thee' (Rev.xviii.23)=no intelligence of truth.

4379. These arcana are manifest solely to those who are in the **light** of Heaven; and as to some rude image to those who are in the **light** of the world when the **light** of Heaven is admitted into this **light**.

4387<sup>6</sup>. The thought of the Angels is from the **light** of Heaven . . .

4402<sup>3</sup>. The spiritual man is so called from the fact that the **light** of Heaven . . . inflows into the things with him which are of the **light** of the world; and causes the things of the **light** of Heaven to be represented in those which are of the **light** of the world, and thereby to correspond. For, regarded in itself, the Spiritual is the Divine **light** itself which is from the Lord . . . But, with the spiritual man, that **light** falls into the things of faith with him . . . whereas with the celestial man it falls into the good of love.

4403. Continuation concerning correspondence with . . . with the eye, and with **light**. Gen.art.

4405. For there are two **lights**, one which is of the world from the sun, and the other which is of Heaven from the Lord. In the **light** of the world there is nothing of intelligence, whereas there is intelligence in the **light** of Heaven. Hence in proportion as the things of the **light** of the world with a man are illuminated by the things of the **light** of Heaven—thus in proportion as they correspond—the man is intelligent and wise.

4406<sup>6</sup>. For man's spirit is in the **light** of Heaven, and his body in the **light** of the world.

4408<sup>2</sup>. It is clearly evident that there is an interior **light**, in which there is life, consequently intelligence and wisdom, which illuminates the interior sight, and which meets the things which have entered through the external sight; and also that the interior **light** operates according to the arrangement of the things which are there from the **light** of the world.

4411. When the **light** which proceeds from the Lord inflows into the Third Heaven, it is received there as the good which is called charity; and when it inflows into the Second Heaven, mediately and immediately, it is received as the truth which is from charity; whereas when this truth inflows into the First Heaven, mediately and immediately, it is received substantially, and appears there as a paradise, and elsewhere as a City containing palaces . . .

4413. That the **light** of Heaven has in it intelligence and wisdom; and that it is the intelligence of truth and the wisdom of good from the Lord which appears before the eyes of the Angels as **light**, has been given me to know by living experience. I have been elevated into the **light**, which sparkled like the **light** radiating from diamonds; and while I was kept in it I seemed to myself to be withdrawn from corporeal ideas, and to be led into spiritual ideas . . . The ideas of thought which had originated from the **light** of the world then appeared to

be removed from me, and as it were not to belong to me, although they were obscurely present. Hence it was given to know that in proportion as a man comes into that light he comes into intelligence. Hence it is that the more intelligent the Angels are, in so much the greater and brighter light they are.

[A.] 4414. The differences of light in Heaven are as many as are the angelic Societies . . . nay, as many as are the Angels in each Society. The reason is that Heaven is ordained according to all the differences of good and truth, thus according to all states of intelligence and wisdom, consequently according to the receptions of the light which is from the Lord. Hence it is that nowhere in the universal Heaven is there an exactly similar light; but it differs according to the temperings of it with what is flaming and with what is bright white, and according to the degrees of its intensity; for intelligence and wisdom are nothing else than an eminent modification of the heavenly light which is from the Lord.

4415. Novitiate Spirits . . . are very greatly surprised that there is light in the other life, for they bring with them the notion that light is from no other source than the sun and material flame; and still less do they know that there is a light which illuminates the understanding . . . and still less that that light gives the faculty of thinking; and, by influx into the forms which are from the light of the world, presents all things which are of the understanding. If they have been good, and in order that they may be instructed, they are elevated to the heavenly Societies, from Society into Society, in order that by living experience they may perceive that there is light in the other life, and that it is more intense than is ever possible in the world; and that they may at the same time apperceive that in proportion as they are in the light there, they are in intelligence. Some, who had been taken up into the spheres of celestial light, spoke to me thence, and confessed that they had never believed such a thing, and that the light of the world is relatively darkness. They also looked thence through my eyes into the light of the world, and perceived it as no other than a dark mist; and with pity said that in such is man. Hence it may be evident why the Angels of Heaven are called in the Word 'Angels of light,' and why the Lord is said to be 'the light,' and thence 'the life of men.' 4531.

4416. The quality of Spirits appears from the light in which they are; for the light in which they see corresponds to the light from which they perceive . . . Those who have known truths, and have confirmed them . . . and yet have lived a life of evil, appear in a snowy light, but a cold one, such as is winter light. But when they approach those who are in the light of Heaven, their light is completely darkened . . . and when they remove themselves from the light of Heaven, there succeeds a yellow lumen as from sulphur, in which they appear as spectres, and their truths as phantasms . . .

—<sup>2</sup>. But those who are in evil and the derivative falsities appear in a lumen like that of a coal fire. At the light of Heaven this lumen becomes altogether

dusky; but the lumens themselves from which they see are varied according to the falsity and evil in which they are. Hence it has been evident why those who are leading a life of evil can never, from a sincere heart, have faith in Divine truths; for they are in that smoky lumen, which becomes full of darkness to them when heavenly light falls upon it, so that they see neither with their eyes nor with their minds; and besides they then fall into agonies, and some as it were into swoons. Hence it is that the evil can never receive truth, but only the good.

—<sup>3</sup>. The man who is leading a life of evil cannot believe that he is in such a lumen, because he does not see the lumen in which his spirit is, but only the lumen in which is his eye-sight, and thence his natural mind. But if he saw the lumen of his spirit, and were to experience what it would become if the light of truth and good from Heaven were to inflow into it, he would know manifestly how far he was from receiving the things which are of light, that is, which are of faith, and still further from imbuing those which are of charity; thus how far distant he was from Heaven. 4417<sup>2</sup>.

4419<sup>3</sup>. The quality of intelligence from the proprium, and that of intelligence from the Divine, was shown to him by means of lights; for in the other life such things are presented to view in a wonderful way by means of variegations of light. Des.

4423<sup>2</sup>. For the light of Heaven . . . cannot penetrate into that mist. This is the state of a vastated Church.

4430. 'Shechem' = the first of light; consequently interior truth; for this is the first of light, (which the descendants of Jacob extinguished with themselves.) Tr.

4523. Continuation concerning the correspondence of the eye and of light with the Grand Man. Gen.art.

4526. The reason man can acquire wisdom through the things which appear to him in the light of the world, is that a higher light—that is, the light of Heaven—inflows into the objects which are of the light of the world, and causes them to appear representatively and correspondently. For the light which is above the light of the world is that which proceeds from the Lord . . . The intelligence and wisdom which are from the Lord appear there as light. It is this light—which makes the understanding or internal sight of man—which when it inflows through the understanding into the objects which are from the light of the world, causes them to appear representatively and correspondently, and thus intellectually.

4527. I have spoken with some a few days after their decease, and as they were recently arrived they were in some light there which to them differed but little from the light of the world; and as the light had appeared such to them they were in doubt as to whether they had light from any other source. They were therefore taken up into the first of Heaven, where the light was still brighter, and they said to me from there that they had never seen such light; and this took place after the sun had set. (Compare 7174. H.126.)

4598<sup>2</sup>. They who are in exterior things only are relatively in a mist . . . whereas those who are in interior things are in light, and consequently in wisdom, for

the light there is wisdom. And, wonderful to say, those who are in the mist cannot see that those who are in the light are in light; whereas those who are in the light can see that those who are in the mist are in mist.

4612<sup>3</sup>. See RATIONAL, here.

4627. A beautiful yellowish light seen. Further des.

4742. The light of Heaven . . . is varied with everyone according to reception. All the thought of the Angels is effected by means of the variegation of this light, as also is the thought of man, although man is not aware of this, because with him this light falls into material images or ideas which are in his external man from the light of the world. Hence that light is so obscured with him, that he scarcely knows that his intellectual light and sight are thence; whereas, in the other life, when the sight of the eye is no longer in the light of the world, but in the light of Heaven, the fact manifests itself that his thought is thence.

4760<sup>4</sup>. The learned . . . consult scientifics . . . from what is negative, and thereby destroy with themselves the [mental] view from what is higher or interior, (and then) they no longer see anything from the light of Heaven, but from the light of the world, for scientifics are in the light of the world, and if they are not illuminated by the light of Heaven, they induce darkness.

4798. (Different appearance of things as seen in the light of Heaven.) 5013<sup>2</sup>. 5057<sup>0</sup>. 5247. 5302<sup>2</sup>. 5565. 5567<sup>0</sup>. 5571<sup>1</sup>. 5573<sup>0</sup>. 5695<sup>2</sup>. 6626. 9174. H.80<sup>0</sup>. R.153<sup>12</sup>. 926<sup>3</sup>. M.232<sup>2</sup>.

4802<sup>3</sup>. (Like the light of winter.) 7506<sup>2</sup>.

4805. They believe that they alone are in light.

4809. 'When the Son of Man shall come in His glory' = when Divine truth will appear in its own light, which takes place with every man when he dies, for he then comes into the light of Heaven, in which he is able to perceive what is truth and good, and thus of what quality he is.

4835<sup>0</sup>. This is like one who is in darkness, and from it sees the things which are of light; or, what is the same, like one who is in the light of the world, and from it sees the things which are of the light of Heaven. For, relatively to the light of Heaven, the light of the world is like darkness. The things of the light of Heaven do not appear as they are in themselves, in darkness, that is, in the light of the world; but they appear as in a representative image, as the mind of a man appears in his face. And therefore when the light of Heaven appears in its clearness, the darkness or representative images are dissipated. This is effected by the Advent of the Lord.

4881. 'To arise' = elevation . . . from a state of ignorance into a state of intelligence; for thus is man elevated from a state of the light of the world into a state of the light of Heaven. 4884. 4903.

4930<sup>0</sup>. Good is that which first rises and gives light; by which light are illustrated the things which are in the natural man, so that they are seen, acknowledged, and finally believed. Unless there were light from good within man, he could never see truths with acknowledgment and faith . . .

4967<sup>2</sup>. With a regenerate man scientifics are illustrated by the light of Heaven; but with a non-regenerate man . . . they are illustrated by the light which inflows through Spirits who are in falsity and evil; which light is indeed from the light of Heaven, but with them it is made opaque . . .

5008<sup>0</sup>. It is impossible from natural light to see the things which are of spiritual light. This is contrary to order. But it is according to order that the things which are in natural light should be seen from spiritual light.

5097. All times . . . = various states according to the variations of the light of Heaven. The variations of the light of Heaven are not variations like those of the light in the world . . . but they are variations of intelligence and love. For the light of Heaven is nothing else than Divine intelligence from the Lord, which also shines before the eyes . . . and it is this light which makes the Intellectual of man.

5114<sup>2</sup>. There exist in man derivations from the Intellectual, which is in the light of Heaven, to the Sensuous which is in the light of the world; (otherwise) the Sensuous could not have any life such as is human. The Sensuous has not life from the fact that it sees from the light of the world, for the light of the world has no life in it; but from the fact that it sees from the light of Heaven, for this light has life in it. When this light falls with a man upon those things which are of the light of the world, it vivifies them, and causes the man to see the objects intellectually, thus as a man. Hence man has intelligence and wisdom from the scientifics which have been born from the things he has seen and heard in the world; and from that intelligence and wisdom he has civil, moral, and spiritual life.

5128<sup>3</sup>. See PERSUADE, here.

5212. See KNOW-scire, here.

5219. For the light of Heaven is Divine truth from the Lord; hence the truths with Angels, Spirits, and men are subsidiary lights; but they have their light from the Divine truth through the good in the truths. For unless truths are from good . . . they cannot receive any light from the Divine . . . for good is like fire, and truths are like the lights thence. Truths without good do indeed also shine in the other life, but they shine with a wintry light; which light at the light of Heaven becomes thick darkness.

5319. The brightness and resplendence of Heaven are from the light which is from the Lord; and the light which is from the Lord is the Divine truth itself. Refs. and III.

5328<sup>0</sup>. By the Spiritual is meant that in the Natural which is of the light of Heaven; and by the Natural is meant that in the Natural which is of the light of the world. 5344.

5387<sup>0</sup>. For in the other life everyone appears in the light of Heaven according to correspondence.

5400<sup>2</sup>. The light of Heaven, by means of which there is sight there, is Divine truth from the Lord. This appears before the eyes of the Angels as light a thousand times brighter than the noon-day light in the world;



and as this **light** has life in it, therefore at the same time that it illuminates the eye-sight of the Angels, it also illuminates the sight of their understanding, and causes the apperception of truth, according to the quantity and the quality of the good in which they are.

[A.] 5411<sup>2</sup>. For the **light** of Heaven is intelligence itself from the Divine; hence comes the perceptivity in each thing which is represented by means of that **light**. This is impossible in the **light** of the world, for this **light** has nothing of intelligence in it; but understanding takes place by means of it through the influx of the **light** of Heaven into it, together with the simultaneous influx of the perceptivity which is in the **light** of Heaven. Hence it is that a man is in the **light** of Heaven in the proportion that he is in intelligence, and that he is in intelligence in proportion as he is in the truths of faith, and that he is in the truths of faith in proportion as he is in the good of love; consequently, that a man is in the **light** of Heaven in proportion as he is in the good of love.

5427. From the **light** in which is the Celestial of the Spiritual, thus from the heavenly **light** of the Spiritual . . . which is truth from the Divine, appear each and all the truths which are below, or which are in the Natural; but not contrariwise if there is no medium, and still less if there is not correspondence, and through correspondence, conjunction; which is manifestly evident from the fact that the Angels who are in the Heavens—thus who are in the **light** of Heaven—can see each and all things which are taking place in the World of Spirits . . . in the Lower Earth, and in the Hells; but the reverse is not the case. (Moreover) the Angels of a higher Heaven can see all things which are taking place below them in a lower Heaven; but not conversely, unless there is a medium. For there are mediate Spirits through whom communication is effected backwards and forwards. Therefore those below who have no medium . . . see nothing whatever when they look into the **light** of Heaven . . . Tr.

—<sup>3</sup>. But when there is correspondence the exterior man sees through the medium what is being done in the interior man; for the **light** belonging to the interior man inflows through the medium into the **light** which belongs to the exterior man—that is, heavenly **light** into natural **light**—and illuminates this **light**; from which illumination that which comes forth with the interior man appears, whence comes intelligence and wisdom to the exterior or natural man . . .

5428. That truth from the Divine did not appear in natural **light** not as yet illuminated by heavenly **light**. Sig. and Ex.

— . Take for example the glory of Heaven. They who think about the glory of Heaven from natural **light** not illuminated by the **light** of Heaven—because they are without a medium, and still more if there is not correspondence—can have no other idea about that glory than as of the glory of the world . . . (Other examples given.)

5477. That from the natural **light** in which are those truths it is not believed that all things appear from spiritual **light**. Sig. and Ex.

— . 'Joseph' = the Celestial of the Spiritual, which

is in spiritual **light**. That from this **light** the truths in the Natural appear, is signified by 'Joseph heard.'

—<sup>2</sup>. With natural **light**, and spiritual **light**, the case is this. Natural **light** is from the sun of the world, and spiritual **light** is from the Sun of heaven which is the Lord. All the truths of faith which man imbibes from infancy are apprehended by means of such objects and the derivative ideas as are from the **light** of the world . . . A man who has not been regenerated is utterly unaware that spiritual **light** exists; and even that in Heaven there exists a **light** which has nothing in common with the **light** of the world; still less does he know that it is that **light** which illustrates the ideas and objects which are from the **light** of the world, and causes man to be able to think, conclude, and reflect. The reason spiritual **light** is able to do this, is that that **light** is the wisdom itself which proceeds from the Lord: this wisdom is presented as **light** before the sight of the Angels in Heaven. From this **light** appear each and all things which are below, or which are with man from natural **light**; but not conversely, unless the man has been regenerated. In that case the things of Heaven . . . appear in the Natural from illustration by spiritual **light** as in a representative mirror. Hence it is evident that the Lord, who is the **Light** itself, sees each and all things which are in the thought and will of man; nay, which are in universal nature . . .

5563<sup>o</sup>. (Such) have their skulls . . . as of ebony, by which the rays of **light**—which are truths—are wholly reflected.

5585<sup>4</sup>. 'To lift up the **light** of faces' (Ps. iv. 6) = to give good from mercy.

5637<sup>o</sup>. When scientifics are illustrated by the **light** of Heaven. Ex.

5680<sup>o</sup>. In the Spiritual World all things live from the **light** which is from the Lord; for in that **light** there are intelligence and wisdom.

5704<sup>e</sup>. '**Light**' = truth. Refs.

5865<sup>e</sup>. When Spirits look into the things which are of the **light** of the world, the things which are there appear like mere darkness.

5965<sup>2</sup>. That is called the Spiritual which is in the **light** of Heaven; for that which is in that **light** has in it the affection of good and the perception of truth; these are in that **light** because that **light** is from the Lord; and therefore those who are in spiritual good and truth are in the internal of the Church . . . But that is called the Natural which is in the **light** of the world; and that which is in this **light** has not the affection of good and the perception of truth *in* it, but outside of it; for the **light** of Heaven inflows and makes an illumination round about, thus outside and not within, and causes it to be known that good is good and truth truth, because it is so said, and not that it is perceived to be so; and therefore those who are in natural good are in the external of the Church . . .

6000<sup>2</sup>. Hence the **light** of truth . . . is absorbed and suffocated.

6032. Spiritual **light**, and spiritual heat. Fully ex. (See HEAT, here.)

—<sup>2</sup>. As to spiritual **light**, this is circumstanced in

the understanding of man as natural light is in his external sight; namely, that in order for the eye to see there must be a **light** which illuminates, and then the eye sees in the **light** all things which are outside of itself round about. Just so the intellectual mind, which is the internal eye of man. In order for this eye to see it is necessary for the **light** of Heaven . . . to illuminate; and when this eye has been illuminated by this **light**, it then sees the things which are outside of it round about. But the objects which it sees are spiritual, namely, scientifics and truths. But when this **light** does not illuminate, the intellectual mind . . . is like the eye of the body in the dark, and it sees nothing; that is, from scientifics it sees nothing of truth, and from truths nothing of good. The **light** which illuminates the intellectual mind is truly **light**, and is such **light** as a thousand times surpasses the noon-day **light** of the world. From this **light** all the Angels in the Heavens see the things which are outside of them round about; and also from the same **light** they see and perceive the truths which are of faith, and the quality of them.

6055. Thus the internal man is in the **light** of Heaven, and the external man is in the **light** of the world. Ex. 9755, Ex.

6125<sup>2</sup>. For the Intellectual translates the things of the **light** of Heaven into those which are of the lumen of nature . . .

6309<sup>e</sup>. For the things of the **light** of Heaven become darkness when they fall into those which are of the lumen of the world; because, in themselves, they are contrary. But in order that they may not be contrary, man is regenerated . . .

6310. According to the degrees in man there are also **lights** . . .

6313<sup>e</sup>. The three Heavens are no otherwise distinct than according to elevations towards the interiors, thus also according to the degrees of **light**. Ex.

6335<sup>2</sup>. The **lights** in Heaven are varied according to the goods and the derivative truths; and the states of intelligence and wisdom are varied according to the **lights** . . .

6359<sup>e</sup>. Thus when the **light** of Heaven . . . falls upon the hardness of falsity from evil, it is reflected; whereas when the **light** of Heaven . . . falls upon the softness of truth from good it is received.

6388<sup>e</sup>. They are like objects which do not remit the rays of **light**, but absorb them . . .

6400. Truth is in no **light** unless good is with it or in it; for good is like a flame which gives off **light** from itself . . .

6608. Intellectual **light** has been given me, has been taken away, diminished, and moderated, in the things being thought, spoken, and written, and this frequently; and it has been given me to perceive the varieties and differences. The **light** itself has been perceived as an illumination which illustrated the substances of the interior sight, as the lumen of the sun does the organs of sight . . .

6751<sup>e</sup>. These planes are what are illustrated by the **light** of Heaven.

6775<sup>e</sup>. For spiritual **light** cannot there inflow into singulars . . .

6829. But when man emerges from temptation, then appears **light** with its spiritual heat; that is, truth with its good.

—<sup>e</sup>. When **light** from the Divine appears, falsities and evils are removed . . .

6832<sup>2</sup>. In the First Heaven the Lord does not appear either as a Sun or as a Moon, but only as **light**; which **light** far surpasses the **light** of the world.

6865<sup>2</sup>. For the **light** of the world has the predominance with them, which **light** appears clear so long as the **light** of Heaven does not inflow into it . . .

6907<sup>3</sup>. They who are in evil of life and thence in falsity are in the **light** of the world; for there is a **light** by which intellectual objects are seen. With those who are in falsity from evil this **light** is sparkling, and the more they are in falsity from evil the more it sparkles. The glory of the world which is from the love of self kindles it, and causes it to sparkle. This being the case, truths appear therein exactly like falsities, and falsities exactly like truths. The reason is, that heavenly **light** cannot inflow into the beam of this **light**; but with such a **light** it becomes thick darkness. Hence it is that such are in a strong persuasive in favour of falsities against truths, because so they see them in that **light**. Whereas with those who are in truths from good the **light** of the world does not sparkle, but is obscure. With these the **light** of Heaven is bright; and (therefore) truths appear in it as truths, and falsities as falsities; for when this **light** falls upon falsities . . . it not only obscures but completely extinguishes them. This **light** . . . becomes successively more and more bright with them, inasmuch that at last the **light** of the world cannot be compared to it.

6971<sup>2</sup>. In a word, when the approach for the influx of the **light** of Heaven has once been opened, and is then closed, the man is compelled to look downwards . . . lest the truths which he has once acknowledged . . . should be profaned.

7130<sup>e</sup>. The things which are of the natural mind are for the most part in the **light** of the world, which **light** is called the lumen of nature; but the things which are of the rational mind are in the **light** of Heaven, which **light** is spiritual **light**.

7486. (Artificial **light** in Mars.)

7625. In the Word . . . the truth conjoined with good which proceeds from the Lord is compared to '**light**;' and the truth of faith is also therein called '**light**'. . . for love is the fire of life, and faith is the **light** of life.

7711<sup>2</sup>. 'To await **light**' (Is. lix. 9) = to await truth.

7719. 'All the sons of Israel had **light** in their dwellings' (Ex. x. 23) = that those of the Spiritual Church had illustration everywhere in their minds. . . **Light** = illustration; for the **light** which is from the Lord illuminates the understanding; for in this **light** there are intelligence and wisdom. Refs.

—<sup>e</sup>. Moreover there is **light** in the dwellings of the Angels according to the intelligence and wisdom of their minds; and in proportion as they have **light**, in the

same proportion those who are in the opposite—who are those who have infested them—have thick darkness.

[A.] 7870°. (Thus) in the other life everyone has light according to his faculty of understanding, as furnished with truths from good, or with falsities from evil.

7950°. All spiritual light comes through good from the Lord, thus through charity; for the good of charity is like a flame from which is light . . .

8197°. The presence of the Lord—which is here signified by 'the pillar'—is heavenly light itself. Heaven has its light thence, which light is a thousand times brighter than the noon-day light of the world. But the same light becomes thick darkness with the evil, even if they are in the light itself. . . The reason is that the truth Divine proceeding from the Lord appears before the eyes of the Angels as light; but to those who are in falsities from evil it cannot appear as light, but as thick darkness; because falsity is opposite to truth, and extinguishes it. Tr.

8328°. See HEAT, here. 8530. 8644.

8512°. Whereas when a man is led by means of good, he sees in light.

8604°. By the truth which is from Himself the Lord gives life to man; for the light which is from the Lord is Divine truth, and is 'life.' (Continued under LIFE.)

8694°. For through Heaven from the Lord there is a light which circumfuses and illustrates the understanding. . . The things which then appear in this light are truths; for this light itself is the Divine truth which proceeds from the Lord.

8707. The light of intelligence and the derivative life. Sig. and Ex. 8708.

—, From the immediate influx of truth from the Lord there is not the apperception of truth, but the light which gives the faculty of understanding. It is with this light as it is with the light of the eye-sight. For the eye to see objects—*res objectas*—there must be a light giving a general illumination. In this light the eye sees and discriminates objects. . . The case is similar with the sight of the internal eye, which is the understanding. For this to see there must also be a light giving a general illumination, in which appear the objects which are the things of intelligence and wisdom. This light is from the Divine truth which proceeds immediately from the Lord. The things presented as objects in this light appear beautiful and delightful according to their agreement with the good in each person.

8750°. There are in general two states of life, namely, a state of thought . . . and a state of affection . . . The (former) state is that which is illustrated by the light from the Sun of Heaven . . .

8764. That thus through truths they have been elevated to heavenly light. Sig. and Ex.

—<sup>2</sup>. For the Intellectual sees from the light of Heaven, (which) is spiritual truth; that is, the truth of faith.

8871. 'The things in the heavens above, and in the earth beneath'=the things which are in spiritual light, and which are in natural light.

8872. 'And in the waters under the earth'= . . . That these are what are in the corporeal Sensuous, is evident from the successive degrees of light which belong to the Intellectual in man. In the first degree are those which are in spiritual light . . . in the second are those which are in natural light; and in the third are those which are in corporeal sensuous light.

8878. For those who are in evil are not in heavenly light, but are in natural light, and at last are in sensuous light which is from the Corporeal. From this lumen these persons cannot possibly see the Human of the Lord otherwise than as human . . . —<sup>e</sup>.

8977<sup>4</sup>. For those who are in the good of charity are in the light of Heaven, and from it see the things which are in the light of the world. Whereas those who are in the truth of faith, and not in the good of charity, are in the light of the world, from which they cannot see the things which are in the light of Heaven; for the light of Heaven is above—that is, within—whereas the light of the world is below or without; and lower things can be seen from higher, but not conversely. Heaven can inflow into the world, but not the world into Heaven.

9103°. The Natural sees things in the light of the world, which light is called natural lumen. Man acquires this lumen by means of the objects which enter through the sight and the hearing. . . When light from Heaven inflows into these, the man begins to see them spiritually, and to discriminate between things useful and not useful; thus he begins to have a clear view of truth. . . This clear view increases according to the influx of the light of Heaven. . . for the light of Heaven inflows through the internal man into the external. Hence the man has perception, but not spiritual perception; for this perception does not come forth from natural truths, but from spiritual truths. Ex.

—<sup>5</sup>. For the things in the external man live from the light of Heaven, because this light is alive. . . But they do not live from natural light. . . In order that the things in this light may live, there must be an influx of the living light. . .

9141°. (The fire of life and the light of life. Ex. See LIFE, here.)

9144. So long as the fires of evil are kept shut up in the will, the understanding is in light. . . But when those fires pour forth their light into the understanding, the previous light is dissipated, and the man is obscured as to the apperception of good and truth. . .

9176°. For the Angels are in the light of Heaven, (which) has infinite things in it, because (it) is the Divine truth proceeding from the Lord. 9212<sup>4</sup>.

9227°. The things stored up in the memory, and which appear in the memory before the understanding, appear in the light of the world, which is called natural lumen; whereas the things which enter the will. . . are in the light of Heaven, (which) is the truth of good from the Lord. When these things go forth thence into act, they return into the light of the world, but then appear in that light under quite a different form. . .

9245. 'To come to the light' (John iii.21)=to faith in the Lord, thus to faith from the Lord.

9405°. The elevation of man into the **light** of Heaven. 9407<sup>15</sup>.

9435. (A Spirit the upper part of whose face only was seen to be in the **light** of Heaven.)

9467<sup>2</sup>. For heavenly **light** is real, and in itself is the Divine truth proceeding from the Lord's Divine good. 9498°. 10703.

9468<sup>3</sup>. (This) Divine truth appears as a flaming **light** in the Inmost Heaven, and as a bright white **light** in the Middle Heaven.

9470<sup>6</sup>. Spiritual truth . . . and celestial truth . . . differ as do the **light** from the sun, and the **light** from the stars.

9548<sup>5</sup>. 'Light' = faith, thus also intelligence and wisdom.

9568<sup>3</sup>. The Scientific is truth appearing in the **light** of the world; whereas the truth of faith, in so far as it is of faith with a man, is truth appearing in the **light** of Heaven.

9570. ('The seven lamps') = the **light** of the Spiritual Heaven. Ex.

— The **light** of the Spiritual Heaven is the Divine truth proceeding from the Lord, and the derivative faith, and intelligence of truth and wisdom of good. How the case is with the **light** of the Spiritual Heaven shall be told in a few words. In the Lord's Celestial Kingdom,—which is the inmost or Third Heaven—there is a **light** which immensely transcends the **light** which is in the Lord's Spiritual Kingdom, which is the Middle or Second Heaven. The **light** of the Celestial Kingdom . . . does not appear as **light**, but as flame, because in that Heaven there reigns the good of love . . . Whereas in the Spiritual Kingdom . . . there is a **light** which immensely transcends the **light** of the world, but still it appears bright white, because in that Heaven there reigns the truth of faith from the good of charity. Hence, too, by 'light' in the Word is signified the truth which is from good; and, in the supreme sense, the Divine truth which proceeds from the Lord's Divine good. 9865<sup>2</sup>.

9571°. The Lord's Divine Human is the source of **light** in Heaven; for the Divine cannot be seen except under the human form. Sig.

9577<sup>2</sup>. The **light** of Heaven is for man's spirit, and the **light** of the world is for his body; and . . . the things which are in the **light** of Heaven are in thick darkness when man sees from the **light** of the world; and, on the other hand, the things which are in the **light** of the world are in thick darkness when man sees from the **light** of Heaven. Hence it is that when the **light** of the world is taken away from the sight of the bodily eye, the eyes of the spirit are opened, and the things which are in the **light** of Heaven are seen.

9642. For in the Heavens **light**—and with **light** intelligence and wisdom—increases towards interior things.

9653°. All the Scientific, being of the natural man, is in the **light** of the world.

9684. Those in the Celestial Kingdom have **light** from the Lord as a Sun; and those in the Spiritual Kingdom have **light** from the Lord as a Moon. Ex.

9695. Therefore (the Spirits of the First Earth) have **light** from a certain flame . . . because they do not adore the Lord; and therefore they have no **light** from the Sun of Heaven, but from an angelic Society; for an angelic Society, when permitted by the Lord, is able to present such a **light** to Spirits who are in a lower sphere.

9723. For the things which a man loves he sees in the **light**; but the things which he does not love he sees in the shade.

9783. **Light**, received, is faith.

9797. In proportion as the internal man has been opened towards Heaven, thus to the Lord, in the same proportion it is in the **light** of Heaven, thus in the same proportion it is in the understanding of truth. The **light** of Heaven is the Divine truth which proceeds from the Lord; and to be illustrated by this **light** is to understand truth.

9801. But in proportion as the internal man has been closed towards Heaven . . . it is in cold and thick darkness as to the things of Heaven; and then in proportion as the external man has been opened towards the world, he thinks falsity and wills evil . . . for the **light** of the world with him extinguishes the **light** of Heaven.

9814. The Divine Spiritual is the Divine truth proceeding from the Lord's Divine good. In Heaven this appears as **light**; and also is the **light** which illuminates the Angels' sight, both external and internal. The modification of this **light** according to the subjects which receive it, which are Angels, presents various phenomena to view, as clouds, rainbows, colours . . . and also shining garments around the Angels.

9857°. 'For a **light** of the peoples' (Is. li. 4) = for illustration.

9905<sup>2</sup>. That the **light** of Heaven is the Divine truth proceeding from the Lord's Divine good. Refs.

10019°. 'Light of faces' = Divine truth from Divine good.

10135°. 'Light' = the Lord as to Divine truth. 10574<sup>10</sup>.

10156. The knowledge of the natural, that is, of the unregenerate man, is in the **light** of the world; whereas the intelligence of the spiritual, that is, of the regenerate man, is in the **light** of Heaven. And so long as a man is in the **light** of the world he is in Hell; whereas when he is at the same time in the **light** of Heaven he is in Heaven . . .

10551<sup>3</sup>. In proportion as they think from self and the world, in the same proportion they think from natural **light** separated from heavenly **light**; (which) is mere thick darkness in spiritual things.

10574<sup>5</sup>. 'Light' = the Divine truth proceeding from the Lord. Ill.

10605<sup>2</sup>. The **light** (in Heaven) does not undergo diurnal changes like the **light** in the world; but is varied according to the states of love and faith with the Angels . . . Ex.

10694<sup>2</sup>. These loves are opposites, and therefore so also are the lights. Ex.

H. 43. The Angels who are in the middle (of a Society)

are in the greatest **light**; and those at the circumferences are in less and less **light**. S.107.

[H.] 118<sup>2</sup>. The good of love corresponds to fire . . . and the good of faith corresponds to **light**; and, in the spiritual sense, **light** is faith.

126. On **light** and heat in Heaven. Gen.art.

— That there is **light** in the Heavens cannot be apprehended by those who think solely from nature; when yet the **light** in the Heavens is so great as to exceed by many degrees the noon-day **light** in the world. I have often seen it, even in the times of evening and night. At first I had wondered when I heard the Angels saying that relatively to the **light** of Heaven it is scarcely anything but shade; but now that I have seen it I can bear witness to it. The brightness and brilliancy of it are such that they cannot be described. The things which have been seen by me in the Heavens were seen in that **light**; thus more clearly and distinctly than things in the world.

127. The **light** of Heaven is not natural, like the **light** of the world, but is spiritual; for it is from the Lord as a Sun, which Sun is Divine love. (Continued under HEAT.)

128. The reason Divine truth is **light** to the Angels, is that the Angels are spiritual, and not natural. The spiritual see from their own Sun, and the natural from theirs; and the Divine truth is that from which the Angels have understanding; and the understanding is their internal sight, which inflows into their external sight and produces it. Hence the things which appear in Heaven from the Lord as a Sun appear in **light**. As this is the origin of **light** in Heaven, the **light** is varied there according to the reception of Divine truth from the Lord; or, what is the same thing, according to the intelligence and wisdom in which the Angels are. And therefore the **light** is different in the Celestial Kingdom from what it is in the Spiritual Kingdom; and it is different in every Society. The **light** in the Celestial Kingdom appears flaming, because the Angels who are there receive **light** from the Lord as a Sun; whereas the **light** in the Spiritual Kingdom is bright white, because the Angels who are there receive **light** from the Lord as a Moon. Moreover, the **light** in one Society is not like what it is in another; and in each Society also it differs; those who are in the middle being in greater **light**, and those around being in less. In a word, in the same degree in which the Angels are receptions of Divine truth, that is to say, in the same degree in which they are in intelligence and wisdom from the Lord, in the same degree they have **light**. Hence the Angels of Heaven are called 'Angels of **light**.' W.253<sup>2</sup>. 380.

129. As the Lord in the Heavens is the Divine truth, and the Divine truth there is **light**, therefore in the Word the Lord is called 'the **Light**.' III.

130. That the **light** in the Heavens is spiritual, and that that **light** is the Divine truth, may also be concluded from the fact that man also has spiritual **light**, and that he has illustration from that **light** in proportion as he is in intelligence and wisdom from Divine truth. The spiritual **light** of man is the **light** of his understanding, the objects of which are truths, which he disposes analytically into orders, forms into reasons,

and from them concludes things in a series. The natural man does not know that it is real **light** from which the understanding sees such things, because he does not see it with his eyes, nor apperceive it in his thought; but still many know it, and also distinguish it from the natural **light** in which are those who think naturally and not spiritually . . .

—<sup>2</sup>. That it is true **light** which illustrates the mind, quite distinct from the **light** which is called natural lumen, has frequently been given me to perceive, and also to see. I have been elevated into that **light** interiorly, through the degrees; and, as I was elevated, my understanding was illustrated, so that at last I perceived . . . such things as I could not even comprehend in thought from natural lumen. I have sometimes been indignant that they were not comprehended, when yet in heavenly **light** they were clearly and perspicuously perceived.

—<sup>3</sup>. As there is a **light** for the understanding, the like is said of it that is said of the eye; as that it sees and is in the **light**, when it perceives . . .

131. As the **light** of Heaven is the Divine truth, that **light** is also Divine wisdom and intelligence; whence the same is meant by being elevated into the **light** of Heaven, as by being elevated into intelligence and wisdom, and by being illustrated; and therefore the **light** with the Angels is exactly in the same degree as is their intelligence and wisdom. As the **light** of Heaven is Divine wisdom, all are Known in the **light** of Heaven in respect to their quality . . . Those who are below Heaven, and do not will what is good, are exceedingly afraid of being looked at in the **light** of Heaven; and, wonderful to say, those who are in Hell among themselves appear as men, but in the **light** of Heaven as monsters . . . exactly in the form of their evil. (553.) . . . Hence it is evident that in the **light** of Heaven all things are made manifest; (the reason of which is) that the **light** of Heaven is the Divine truth.

132<sup>2</sup>. The cold **light** (of truths without good) disappears when the **light** of Heaven falls upon it. Ex.

137<sup>6</sup>. (As there is such great power in Divine truth) 'light' is what is first mentioned in (Genesis).

203<sup>2</sup>. Without the **light** which illuminates the understanding, man cannot think at all.

239<sup>3</sup>. The ideas of thought of the Angels . . . are modifications of the **light** of Heaven.

265<sup>6</sup>. For delectation is attended with **light**, because it is from love; and with those who love such things as are of Divine and heavenly wisdom, **light** shines from Heaven, and there is illustration.

266. See WISDOM, here.

308<sup>6</sup>. Comprehensible (only) to those who are in spiritual **light**.

309. The human Rational comes forth from the influx of the **light** of Heaven. 430.

310<sup>2</sup>. Without such a Word there would be no **light** of Heaven with the men of our Earth; thus no conjunction of Heaven with them; for in proportion as the **light** of Heaven is present with a man, in the same proportion there is conjunction.

312°. (Such) cannot be elevated into the light of Heaven.

347. Those who are affected and delighted with truth itself, are affected and delighted with the light of Heaven; and those who are affected and delighted with the light of Heaven, are also affected and delighted with Divine truth; nay, with the Lord Himself; for the light of Heaven is the Divine truth, and the Divine truth is the Lord in Heaven. This light enters solely into the interiors of the mind, for the interiors of the mind have been formed to receive it; and as it enters it also affects and delights . . .

—2. Hence it is that these are in the light of the world, and not in the light of Heaven. 352.

466. (The absorption, reflection, and transmission of spiritual light, mentioned and ex.)

481<sup>1</sup>. They who are in corporeal love see nothing in the light of Heaven. To them the light of Heaven is thick darkness; but the light of Hell—which is like the light from burning coals—is clear light . . . 584°.

489<sup>2</sup>. They who from interior affection have loved Divine truths and the Word—that is, from the affection of truth itself—in the other life dwell in light, on lofty places . . .

553°. In the light of Heaven everything appears as it is in itself.

569°. So the light of Heaven, when it inflows into truths of good, gives intelligence and wisdom; but when it inflows into falsities of evil, it is there turned into insanities and phantasies of various kinds.

584°. From these things it is most clearly evident that a man comes into the light of Heaven in proportion as he acknowledges the Divine, and confirms with himself the things which are of Heaven and the Church . . .

603°. For whatever is loved enters with light into the idea of the mind; especially when truth is loved, because all truth is in light.

N. 19°. Everything heavenly is in light, and everything infernal is in darkness.

37. With the evil the Internal is in the world and its light, and in the same light is their external; and therefore they see nothing from the light of Heaven, but solely from the light of the world . . .

49. On the light of Heaven, in which is the spiritual man. Refs. to passages.

J. 38<sup>2</sup>. In proportion as a man from internal becomes external, in the same proportion is spiritual light darkened with him, even until he does not see Divine truth from . . . the light of Heaven . . . but only from natural light, which is of such a nature that when it is alone and not illustrated by spiritual light, it sees Divine truth as it were in light. Further ex.

C. J. 14°. For in its essence spiritual light is Divine wisdom . . .

30. After the Last Judgment . . . there was light in the World of Spirits such as there had not been before. Ex. . . A like light also arose for men in the world, from which they have new illustration.

40. (The interior intellectual light of the English. See ENGLAND, here.)

48. (Spiritual light with the Dutch. See DUTCH here.)

L. 1<sup>2</sup>. 'The light' = the Divine wisdom. W. 98.

30<sup>3</sup>. 'The light of the gentiles' = the Lord as to the Human.

S. 41. When such read the Word in illustration from the Lord they see Divine truths in natural light; for the light of Heaven, in which is the spiritual sense of the Word, inflows into the natural light, in which is the sense of the letter, and illuminates the Intellectual of the man . . . 58.

73. For in proportion as the Angels are in the understanding of the Word, in the same proportion they are in light. The light of Heaven is the Divine wisdom, which, before their eyes, is light. In the Sacrament in which the copy of the Word is laid, there is a flaming and bright white light, which surpasses every degree of light which is outside of it in Heaven.

104. That through the Word there is light for those who are outside the Church. Gen.art.

W. 23<sup>2</sup>. By the faculty (of thinking rationally) man is either in the light of Heaven, or derives thence the General of his thought; and it is a universal of the light of Heaven that there is one God.

96. That spiritual light is quite distinct from natural light, may be known to everyone if he attends to the thoughts of his own mind . . .

156<sup>2</sup>. These things transcend the ideas of the thoughts which are in natural light, but not those which are in spiritual light . . .

175. See ATMOSPHERE, here.

182. As to the spiritual light in which the Angels are, it has been granted me to see it with my eyes. The light with the Angels of the higher Heavens is so shining white that it cannot be described, not even by the shining whiteness of snow; and it is also so sparkling that this also cannot be described, not even by the beams of the sun of the world. In a word, that light surpasses a thousand times the noon-day light on earth. But the light with the Angels of the lower Heavens can be in some measure described by means of comparisons; but still it surpasses the highest degree of the light of our world. The reason the light of the Angels of the higher Heavens cannot be described, is that their light makes one with their wisdom . . . (Thus) there are degrees of light.

243. That the understanding can be elevated into the light of Heaven . . . but not the will into the heat of Heaven . . . unless the man shuns evils as sins and looks to the Lord. (Shown from experience.) 244. 413. 416. I. 14, Gen.art. T. 602, Ex.

245. The nature of the influx of light into the three degrees of life . . . with man. Ex. (Continued under HEAT.)

247. By the influx of spiritual light into all the three degrees of the mind, man is distinguished from beasts, and is able to think analytically, to see truths both natural and spiritual . . . and thus to be reformed and regenerated. The faculty of receiving spiritual light is what is meant by rationality . . .

[W.] 254<sup>2</sup>. The closing up of the spiritual degree is like the retorsion of a spire, which is the reason why after this degree has been closed it reflects (that is, repels) the light of Heaven; consequently instead of the light of Heaven, there is thick darkness there; and the Truth, which is in the light of Heaven, becomes nauseous.

—<sup>3</sup>. In the light of Heaven (a sensuous man) appears . . . as a monster, with a retracted nose . . . because the nose corresponds to the perception of truth; and he cannot endure a ray of the light of Heaven. In their caverns such have no other light than a light as it were from live coals, or burning charcoal.

257. The natural mind can be elevated even to the light of Heaven in which the Angels are, and perceive naturally what the Angels perceive spiritually, thus not so fully; but still the natural mind of man cannot be elevated into the angelic light itself. When a man is (thus) elevated to the light of Heaven, he can think and even speak with the Angels; but the thought and speech of the Angels are then inflowing into the natural thought and speech of the man . . . and therefore the Angels speak with the man in . . . his own vernacular.

429. (These) are in the Ultimate Heaven, and are in a light there like the nocturnal lunar light.

P. 166. The understanding . . . is illustrated by spiritual light . . . There is spiritual light, and there is natural light, both alike as to the external appearance, but unlike as to the internal appearance; for natural light is from the sun of the natural world, and thence is in itself dead; but spiritual light is from the Sun of the Spiritual World, and thence is in itself alive. This light illustrates the human understanding, and not natural light. The natural and rational lumen is not from this latter light, but from the former. It is called natural and rational lumen, because it is spiritual natural. For there are three degrees of light in the Spiritual World,—celestial light, spiritual light, and spiritual natural light. Celestial light is a flaming sparkling light; this light is with those who are in the Third Heaven. Spiritual light is a resplendent bright white light; this light is with those who are in the Middle Heaven. And spiritual natural light is such as is the diurnal light in our world; this light is with those who are in the Ultimate Heaven, and also with those who are in the World of Spirits . . . but with the good there it is like the summer light, and with the evil like the winter light, on earth. But it is to be known that all the light of the Spiritual World has nothing in common with the light of the natural world: they differ as what is alive and what is dead. From these things it is evident that natural light, such as there is before our eyes, does not illustrate the understanding, but spiritual light. R. 231.

167. Something shall also be said concerning the light of Hell. The light in Hell is also of three degrees. The light in the lowest Hell is like the light from burning charcoal; the light in the middle Hell is like the light from a flame on the hearth; and the light in the highest Hell is like the light from candles, and with some is like the nocturnal light from the moon. Neither are these lights natural, but they are spiritual; for all natural light is dead, and extinguishes the understand-

ing; and with those who are in Hell there is the faculty of understanding which is called rationality . . . and rationality itself is from spiritual light, and not one whit from natural light; but the spiritual light, which they have from their rationality, is turned into infernal light, as the light of day is turned into the darkness of night.

—<sup>2</sup>. But still all in the Spiritual World . . . see in their own light as clearly as man does in his in the daytime; the reason of which is, that the eye-sight of all has been formed to the reception of the light in which it is . . .

—<sup>3</sup>. But the difference between these lights is clearly seen by those who look from one light into the other . . .

—<sup>e</sup>. From these things it may be evident that such as is the understanding which a man has, such is the light which he has; and that after death everyone comes into his own light, for he cannot see in any other . . . The life's love of everyone makes for itself the understanding, and thus also the light; for the love is like the fire of the life, from which is the light of the life.

168<sup>5</sup>. The light of confirmation . . .

173. As man has light through the Word . . . it follows that from light in its origin there is light in its derivations, which are the perceptions and thoughts . . .

187<sup>e</sup>. Because the natural light inflowing from below would at once extinguish the spiritual light inflowing from above.

233<sup>12</sup>. He who continually immerses his thoughts in his own proprium, cannot be elevated out of natural light into spiritual light . . .

317. Truths (then) appear in their own light. Ex.

318<sup>8</sup>. The difference cannot be seen between the light of confirmation, and the light of the perception of truth. (The difference ex.)

R. 53<sup>2</sup>. 'The light of the moon' (Is. xxx. 26) = faith from charity; 'the light of the sun' = intelligence and wisdom from love then from the Lord.

224<sup>4</sup>. Every man . . . is able to see the truths of the Word in light . . .

386. Light would have inflowed from Heaven and would have confused them.

—<sup>e</sup>. For light inflowing from Heaven on the right side affects the will . . . but light inflowing from Heaven on the left side affects the understanding; and every man can be in the light of Heaven as to the understanding, provided the will is closed as to its evil.

414. By 'light' in general is signified Divine truth, which is truth from the Word; by 'the light of the sun,' spiritual Divine truth; and by 'the light of the moon and of the stars,' natural Divine truth, both from the Word . . .

566<sup>2</sup>. Fatuous light is the light of the confirmation of falsity. This light corresponds to the light in which are owls and bats . . . When they looked upwards to Heaven . . . they saw darkness; but when they looked downwards to the abyss . . . they saw light . . . They said that thus light and darkness are not anything, but

only the state of the eye . . . But it was shown that their **light** was fatuous **light** . . . and that their **light** was only the activity of their minds originating from the fire of concupiscences; being not unlike the **light** of cats . . .

—<sup>5</sup>. A place there into which **light** inflows immediately from Heaven. (An experiment made with it.)

631<sup>o</sup>. Spiritual **light** . . . propagates itself around . . .

675. Their **light** in spiritual things . . . was then suddenly extinguished.

695<sup>2</sup>. When the **light** of Heaven inflows into the chambers with those in Hell, it becomes so dark that they cannot see one another; and therefore all Hell is closed, so that not a chink is open; and then they are in their own lumen. Ex.

832<sup>2</sup>. For the truths of the Word are in the **light** of Heaven, and its goods are in the heat of that **light**; and therefore unless the understanding is in the **light** of Heaven through the Word, the will cannot come into the heat of Heaven.

875<sup>15</sup>. See PERCEPTION, here.

897. The 'spiritual sense is in the **light** of Heaven . . . 911<sup>o</sup>.

912. That everything of the New Church is the good of love inflowing together with **light** from Heaven . . . Sig. and Ex. 919, Sig. and Ex. 940, Sig. and Ex.

914. Interior thought is in the **light** of Heaven, and is called perception; and exterior thought is in the **light** of the world . . .

920. 'To walk in the **light** thereof' (Rev. xxi. 19) = to live according to Divine truths, and to see them within one's self, as the eye sees objects . . .

926<sup>3</sup>. The Angels said, This appears simple before the eyes, but it becomes more and more magnificent according to the influx of **light** from Heaven. Shown.

954. That the Lord will come with new **light**, which will arise before His New Church. Sig. and Ex.

961. I saw above me in Heaven, a very bright white **light** in an oval form . . .

—<sup>2</sup>. They could not say *Gods* . . . because the **light** of Heaven, from which was their thought . . . resisted.

M. 56. Follow the **light**. Ex.

75<sup>8</sup>. I saw a great **light** upon a hill in the middle. Ex.

77<sup>2</sup>. A bright white **light** seen from the ancient Word. —<sup>5</sup>. The fatuous **lights** of the south are falsifications of truth.

79<sup>6</sup>. The **light** of Heaven in which we were was seen by them as a shade.

137<sup>5</sup>. In Heaven there is perpetual **light**, and never the shade of evening . . .

—<sup>6</sup>. Men have been created receptions of **light** . . .

165. Women are not in **light**.

233<sup>3</sup>. (The confirmer proved) that **light** is thick darkness, and thick darkness **light**.

—<sup>5</sup>. Above the Rational is heavenly **light**, and below is natural **light**; and the latter **light** is such that it can confirm whatever it pleases. But if heavenly

**light** does not inflow into natural **light**, the man does not see whether anything true is true, and thence neither that anything false is false . . .

—<sup>6</sup>. The eyes of birds of night are illuminated within by a fatuous **light** . . . Such a fatuous spiritual **light** exists with those who confirm falsities . . .

316<sup>o</sup>. The brightness of **light**, or **light**, is nothing but the resplendence of fire. Shown.

380<sup>4</sup>. There was no diurnal solar **light** there, but nocturnal lunar **light**.

384<sup>o</sup>. Suddenly a flaming **light**—which is the **light** of conjugal love—filled the house with resplendence, and their hearts with pleasantness.

500<sup>6</sup>. The **light** of Heaven inflowing into their eyes opened the interiors of their minds . . .

B. 55. In the human understanding there are two **lights**, one from Heaven, and the other from the world. The **light** from Heaven inflows into human minds above the memory, but the **light** from the world, beneath it . . .

I. 6. On spiritual heat and **light**. Gen.art. (See HEAT, here.)

T. 39. See FIRE, here.

73<sup>o</sup>. A resplendence of **light** of a golden colour (then) inflowed through the roof . . .

76<sup>o</sup>. Sparks of **light** from the Sun there descended . . . into their eyes, and through them into the habitations of their minds . . .

136. (Five gymnasia seen which were circumfused with different kinds of **light**. Enum.) 459.

137<sup>o</sup>. The tumult was stilled by **light** descending from Heaven . . . From these the **light** was seen to be thrown back, and to inflow into those who had passed from the left side to the right.

335. I saw fatuous **lights** in diverse forms. Des.

—<sup>2</sup>. They saw him encompassed with heavenly **light**, through which they could not break . . .

380<sup>3</sup>. If **light** from Heaven inflows they cast themselves headlong into caverns, and into their thick darkness, in which they have **light** like that of owls . . . and cats . . .

459<sup>11</sup>. When he had said this, there appeared a flaming **light** through a window on the east, and tinged his cheeks.

664. I said, I saw . . . around you a sphere of heavenly **light**, by which I knew that you are of those called 'the elect.'

758<sup>o</sup>. Both falsity and truth, when confirmed, appear in a like **light**; and it is not known whether the **light** is fatuous, like that in a dream; or whether it is true **light**, like that of day.

774. The **light** which proceeds from the Lord as a Sun . . . is the Truth; and by this man has rationality.

839. Men who perceive things interiorly are in the **light** of truth, which is the **light** of Heaven; and those who perceive things exteriorly are in no **light** of truth, because they are solely in the **light** of the world . . .

Ad. 940. On intellectual **light**. 998.



D. 2951. (I saw) a certain extraordinary light in the things which I was writing.

3646<sup>2</sup>. As the light of a candle is extinguished by the intense light of the sun . . . so is the noon-day light of the sun by the light (in which the Angels live).

4293. Light without variegation is not possible. Ex.

4387. The light from voluntary things is [that of] good . . .

4411. (Angelic speech by variations of light.) 4405.

4439. The Societies of friendship have a light almost flaming.

4627<sup>7</sup>. See LUMEN, here.

—<sup>8</sup>. That all understanding and thought are from the light which inflows. Ex.

4863<sup>9</sup>. The light there is very dim. I saw the lumen of a candle conveyed thither, and the light from it was rather bright.

4924<sup>1</sup>. (By means of mediations some solifidians were enabled to endure the light of Heaven; and then from that light they saw the real nature of the light of their companions below.)

5528<sup>9</sup>. The light from the Lord with an Angel sends its rays on every side, but obscurely to all the quarters (except the east).

5708. On the light from confirmation. E. 242<sup>6</sup>.

—<sup>e</sup>. They who are not in the good of life have no heavenly light, even if they know all things in the universal Heaven; but only a lower light, which is natural . . .

5739. They were skilled in the art of transferring light . . .

5869. That those who are above give light to those who are below, when they agree. (Compare 5901.)

5908<sup>e</sup>. (Thus) Divine truths are in what is clear and pleasant when they are read in the light of Heaven; but in what is obscure and unpleasant when they are read in natural light. It is different with other writings for which there is no need of the light of Heaven.

5920. By his Persuasive Melancthon extinguished the intellectual light with others . . .

6086. That spiritual light is Divine wisdom. (Shown by experiment.)

D. Min. 4670. On the light of persuasion. Gen.art.

4728. On the light and the intelligence which are from proprium, and which are from the Lord. Ex.

4746. On those who are . . . as it were in the light of Heaven, and yet are evil.

4811. On the light in the other life.

E. 27. 'Light' = Divine truth. 1188.

131<sup>19</sup>. The light of Heaven is the Divine truth proceeding from the Lord.

186<sup>14</sup>. The life itself which proceeds from the Lord, and which infills Heaven and the world, is the life of His love, and appears in Heaven as light; which, being life, illuminates the minds of the Angels, and gives them to understand and be wise. Hence it is that the Lord is called not only 'the Life,' but also 'the Light.'

III. . . And hence it is that 'light,' in the Word, = Divine truth, and the derivative intelligence and wisdom; and that the Lord Himself is called 'the Light,' 196. 294<sup>16</sup>.

187. (Natural lumen as compared with spiritual light.)

200<sup>6</sup>. Light will then be seen in each thing of the Word. . . Nothing in the Word will then be seen in light.

223<sup>18</sup>. These things were said to the disciples, by whom are signified all truths and goods in the complex; and therefore it is said, 'Ye are the light of the world' (Matt.v.14); for by 'light' is signified Divine truth and the derivative intelligence . . .

229<sup>4</sup>. The reason 'light' is said to have been made first . . . is that by 'light' is signified the truth of faith (which appears to come before charity). (Compare 294<sup>15</sup>.)

257<sup>6</sup>. 'The light of the moon shall be as the light of the sun, and the light of the sun shall be sevenfold, as the light of seven days' (Is.xxx.26) . . . = that Divine truth in Heaven shall be devoid of all falsity, thus completely and fully pure. 401<sup>10</sup>, Ex.

283<sup>8</sup>. 'The light' with which Jehovah covers Himself = Divine truth in the Heavens . . .

349<sup>10</sup>. 'The light of men' = the life of their thought and understanding. For the proceeding Divine . . . appears in Heaven as light . . . This light proceeding from the Lord is life itself, which not only illuminates the understanding . . . but also vivifies it according to the reception; and when this light is received in the life, it is called 'the light of life' (John viii.12).

351<sup>2</sup>. (The propagation of spiritual light to the gentiles. Ex.)

386<sup>23</sup>. 'Light' = truth in the light.

391<sup>3</sup>. 'Light' = the illustration in which Truths appear.

401. All the light possessed by the natural mind . . . is from the light of its spiritual mind, which light is the light of Heaven.

—<sup>18</sup>. Light from Heaven was then given to the Israelites . . .

405<sup>32</sup>. 'The light of the world' (Matt.v.14) = the truth of the Church.

406. When the spiritual mind is open, the light of Heaven inflows through it into the natural mind, and illustrates it . . . But when the spiritual mind has not been opened . . . the light of Heaven is let into the natural mind only through chinks round about, whence it has the faculty of thinking, reasoning, and speaking, and also the faculty of understanding truths, but not the faculty of loving them, or of doing them from affection; for the faculty of loving truths because they are truths is given solely through the influx of the light of Heaven through the spiritual mind; for the light of Heaven [which comes] through the spiritual mind is conjoined with the heat of Heaven, which is love . . . whereas the light of Heaven which inflows into the Natural through chinks is light separated from the heat of Heaven . . .

—<sup>6</sup>. 'For a light of the peoples' = illustration.

408. Wisdom is from the **light** of Heaven ; whereas intelligence is from the **light** of the world illustrated by the **light** of Heaven. Ex.

411. The **light** of Heaven, which is Divine truth united to Divine good (effecting the Last Judgment). —<sup>2</sup>.

412<sup>1</sup>. 'The **light** of the 'faces of Jehovah' = Divine truth from the Divine love. Ill.

—<sup>9</sup>. 'In the **light** of Thy faces' (Ps.xc.8) = in the **light** of Heaven from the Lord as a Sun . . . As this **light** is the Divine truth itself from which are all intelligence and wisdom, the quality of everything which comes into it is manifested as in clear day. Hence it is that when the evil come into that **light**, they appear exactly as they are, deformed and monstrous according to the hidden evils with them.

422<sup>3</sup>. The **light**, which is spiritual **light** or Divine truth, also inflows directly from the east into the west, and also flows both ways into the sides ; but with this difference, that the Divine truth which inflows from the east into the west in its essence is the good of love ; whereas that which inflows into the sides in its essence is truth from that good ; and therefore those who dwell in the south and in the north . . . are in the **light** of truth ; those in the south in the clear **light** of truth, and those in the north in the obscure **light** of truth. The **light** of truth is intelligence and wisdom.

—<sup>13</sup>. 'The nations shall walk to Thy **light**' (Is.lx.3) = life according to Divine truth.

434<sup>6</sup>. The **light** of Heaven is the Divine good in form . . .

483<sup>10</sup>. 'In Thy **light** shall we see **light**' (Ps.xxxvi.9) = . . . in the Divine truth.

526<sup>13</sup>. That care is to be taken lest the truth once perceived in the understanding and received in the will be turned into falsity, which is done from evil, is meant by, 'See therefore lest the **light** which is in thee be darkness' (Luke xi.34).

527<sup>2</sup>. By 'light from the sun' . . . is meant spiritual **light**, such as there is with the Angels who see the Lord as a Sun ; whereas by 'light from the moon and stars' . . . is meant natural **light** such as is with the Angels who look to the Lord as a Moon. (These two **lights** ex.) —<sup>4</sup>.

—<sup>4</sup>. By 'the **light**' which was made on the first day is signified Divine **light**, which in itself is Divine truth, thus spiritual **light**, which illustrates the understanding . . . For without the illustration thereof by the Lord no reformation can be effected . . . and therefore 'light' is spoken of first of all . . . Its being said that 'God saw the **light** that it was good' = that there had been good illustration and reception with them. But by 'the darkness' is signified the lumen which is in the natural man . . . because, relatively to spiritual **light**, this lumen is darkness. . . Hence it is said (further) that 'God distinguished between the **light** and the darkness ; and called the **light** day, and the darkness night ;' from which it may be evident that by 'day' is signified spiritual **light**, and by 'darkness' natural **light**. —<sup>6</sup>.

541. That the **light** of truth from the Lord became thick darkness through infernal falsities. Sig. and Ex.

559<sup>6</sup>. Elevation into the **light** of Heaven . . . is actual elevation of the interiors . . .

588<sup>2</sup>. It follows that falsities are of no **light**.

595<sup>3</sup>. For the **light** of Heaven, in like manner as the **light** of the world, presents variegations of colours according to its incidence . . .

612<sup>2</sup>. 'Light' = Divine truth manifested. 644<sup>22</sup>. 678<sup>2</sup>.

678<sup>3</sup>. The **light** of Heaven, which in its essence is Divine truth and Divine wisdom, is the Divine love proceeding. 714<sup>10</sup>.

726<sup>3</sup>. These ethers and airs . . . when modified molecularly — *singillatim* — give **light**. (Continued under HEAT.)

734<sup>2</sup>. 'Let us go in the **light** of Jehovah' (Is.ii.5) . . . = that they will lead the life of wisdom. 'The **light** of Jehovah' = the Divine truth ; and 'to go in it' = to live according to it, thus to be in the life of wisdom.

744. The joy of the Angels from the **light** and wisdom then with them. Sig. and Ex.

832<sup>4</sup>. The love of truth is what receives the **light** of Heaven . . .

846<sup>2</sup>. The natural understanding . . . cannot be illustrated by its own lumen ; but is illustrated by the **light** of the rational man, (which is illustrated) from spiritual **light**. Ex.

864<sup>3</sup>. 'I am the **Light** of the world' = that the Lord is the Divine truth itself. 'He who followeth Me' = that he who acknowledges His Divine, and does His precepts ; 'shall not walk in darkness' = shall not be in falsities ; 'but shall have the **light** of life' = but shall be in Divine truths, which teach a man eternal life, and lead him to Heaven.

1171. The **light** of the understanding before reformation is like the clear **light** of the moon, according to the Knowledges of truth and good ; whereas after reformation it is like the **light** of the sun, clear according to the application of them to the uses of life.

1206<sup>4</sup>. **Light** modifies substances. (Continued under HEAT.)

1210<sup>2</sup>. (The **light** in the three Heavens, des.)

J. (Post.) 5. The cause of the appearance of **light** with the English . . . is from their life, which differs from the life of all other nations. Ex.

13. The **light** (of the Dutch) appears more obscure, because their spiritual **light** is conjoined with natural **light** ; the reason of which is that they are constantly thinking about trade. 16.

312. The middle ether [is that] which makes a vortex around the planets, in which also is **light**, and the satellites, and from which is magnetism.

De Verbo 2<sup>2</sup>. The Angels think by means of lights . . .

3<sup>6</sup>. The influx of the **light** of Heaven into the **light** of the world is like the influx of the cause into the effect . . .

D. Wis. i. That the Divine wisdom . . . appears before the eyes of the Angels as **light**. Gen.art.

—<sup>3</sup>. The Divine wisdom which in the Heavens appears as **light**, in its own essence is not **light**, but

clothes itself with light, so that it may appear before the sight also of the Angels. The wisdom in its own essence is Divine truth, and the light is its appearance and correspondence. As light corresponds to wisdom, and the Lord is the Divine wisdom, the Lord is called 'the Light' in many places. III.

[D. Wis. i. 1]. That light is the appearance of wisdom, and that it is its correspondence, is evident in Heaven . . . for in Heaven there is no other light than spiritual light, which is the light of wisdom, illustrating all things which come forth from the Divine love there. The wisdom with the Angels gives them to understand these things in their essence, and the light gives them to see them in their form, and therefore the light in the Heavens is in an equal degree with the wisdom of the Angels. In the highest Heavens there is a flaming light which sparkles as from the most refulgent gold; the reason is that they are in wisdom. In the lower Heavens the light is bright white, and resplendent as from the brightest silver; the reason is that they are in intelligence. And the light in the lowest Heavens is like the noon-day light of the world; the reason is, that they are in knowledge. The light of the higher Heavens is bright white, exactly as a star appears, refulgent and resplendent in itself by night; and is continuous light, because the Sun does not set there. It is this same light which in the world illustrates the understanding of those men who love to be wise; but it does not appear to them, because they are natural . . . It can appear, for it has appeared to me, but before the eyes of my spirit; and it has also been granted me to perceive that in the light of the Highest Heaven I was in wisdom, in the light of the Second Heaven in intelligence, and in the light of the Ultimate Heaven in knowledge; and that when I was solely in natural light I was in ignorance of spiritual things.

—<sup>5</sup>. In order that I might know in what light were the learned in the world at this day, I saw two ways. (Continued under LEARNED—*eruditus*.)

—<sup>c</sup>. Those have spiritual light who love to understand whether what is said by another is true; but those have natural light who only love to confirm that which has been said by others.

C. 123. Into the lowest thought inflows light from man or from the world; but into the general thought there inflows light from Heaven. This constantly inflows into the understanding of man, provided he does not let himself down into his own light; he then extinguishes the light of Heaven . . .

5 M. 2. The <sup>5</sup>fatuous light from which satans see. Ex. Inv. 27.

**Light, A.** See LUMINARY.

**Light bay.** *Helvus*. M. 103<sup>2</sup>.

**Lightning.** *Fulgur*.

**Flash, To.** *Fulgurare*.

See under THUNDER.

A. 1621. Flash . . . as with diamond spherules.

1623. The universal atmosphere consists of such lightnings—*fulgurationibus*.

3900°. 'For as the lightning goeth forth from the east, and appeareth even to the west, so also shall the Advent of the Son of Man be' (Matt. xxiv. 27)=that it was with the internal worship of the Lord as it is with lightning, in that it is at once dissipated; for by 'the lightning' is signified that which is of heavenly light, thus that which is predicated of love and faith. 'The east'=the Lord . . . and 'the west,' what has set or ceased to be. . . thus 'the lightning . . . from the east . . . to the west'=dissipation.

4530. The flashing of colours there. Ex. . . Their flashing is from the good which is of wisdom. —<sup>a</sup>.

6135°. 'His face as the aspect of lightning' (Dan. x. 6) . . . = the good of love.

8112. (Lightning a sign in Jupiter of disagreement.)

8813°. 'Lightning' (Deut. xxxii. 41)=the resplendence of Divine truth which glances on the Intellectual, and bereaves it of the faculty of seeing truth. III.

— By 'lightning' is meant truth Divine in Matt. xxviii. 3; Luke xvii. 24.

8914. 'The torches' or lightnings (Ex. xx. 18)=the resplendences which truths have from the good of love.

9865°. Colours which flash . . .

—<sup>3</sup>. 'Carbuncle,' in the Hebrew, is derived from a word which means flashing, such as there is from fire.

R. 236. 'Out of the throne . . . lightnings . . .' (Rev. iv. 5)=illustration. From the flame which glances on the eyes, 'lightnings'=illustration. III. 396. E. 273.

530. 'Lightnings, voices, and thunders' (Rev. xi. 19)=reasonings.

710. 'Voices, lightnings, and thunders' (Rev. xvi. 18)=reasonings, falsifications of truth, and argumentations from falsities.

926°. As it were lightning flashed upon the walls . . .

M. 787. Such lightning is a sign to us of the coming of the Ancient one from the east . . .

T. 77. I saw through the window as it were lightning flashing, and presently I heard as it were thunder rolling, (which) were correspondences of the combat and collision of arguments (concerning) God and nature . . .

E. 273. 'Lightning' is predicated of the illustration of Divine truth.

— Lightnings and thunders . . . in general= Divine truth received and uttered by the higher Angels and which when it descends to the lower Angels some times appears as lightning, and is heard as thunder with voices. Hence it is that 'lightning'=Divine truth as to illustration; 'thunder,' Divine truth as to understanding; and 'voices,' Divine truth as to perception. III.

—<sup>5</sup>. 'Lightning' (2 Sam. xxii. 15)=the light of Divine truths; which, as they vivify and illustrate the good, so do they terrify and blind the evil . . .

353°. Hence the things which fall down from the Third Heaven correspond to thunder, and those which fall down from the Second Heaven correspond to lightning . . .

357. 'His arrow shall go forth as the lightning' (Zech. ix. 14)=truth illustrated, thus truth from the good of love.

419<sup>13</sup>. 'Lightnings' are mentioned from the light of Heaven.

498. 'Thunders and lightnings'=conflicts and disturbances of the affections and derivative thoughts concerning good and evil, and truth and falsity . . . Such things . . . appear at a distance, where they are not heard, as thunders and lightnings; as thunders from the conflict of affections; and as lightnings from the conflict of the derivative thoughts. Ex. 702.

644<sup>10</sup>. 'He maketh lightnings for the rain' (Jer.x.13; li.16)=illustration from the influx of Divine truth with them.

702. In a confined sense, by 'lightnings' are signified thick darknesses of the understanding.

821<sup>4</sup>. The light itself of truth from good then appears as lightning . . .

**Lightning.** *Fulmen.*

**Fulminate.** *Fulminare.*

A. 5313<sup>6</sup>. 'Lightnings, thunders, and voices' (Rev. iv.)=the terrors from Divine truth which assail those who are not in good.

8813. By the voices which are of lightnings from Heaven are signified truths Divine.

R. 603. So far as they dare they fulminate against them.

M. 264. (He said) the thunderbolt of excommunication is in my right hand.

316<sup>5</sup>. While these things were being said there appeared lightning on the right which was red, and lightning on the left which was white. Both were soft, and entered through the eyes into the minds, and illustrated them.

415. I saw through the window as it were lightning flashing . . . (See under LIGHTNING-fulgur, at T.77.)

T. 110. I saw a certain Spirit falling from heaven like a thunderbolt.

503<sup>9</sup>. Then suddenly a thunderbolt fell from heaven . . .

E. 273<sup>2</sup>. See DART-telum, here.

401<sup>17</sup>. 'Arrows,' or lightnings-fulgura-=fatuous truths which in themselves are falsities; and 'the thunderbolt of the spear' (Hab.iii.11)=fatuous goods which in themselves are evils of falsity.

405<sup>44</sup>. 'Send forth lightning and scatter them' (Ps. cxliv.6)=the Divine truth by which they are dispersed; for by the presence of Divine truth evils and falsities are revealed, and from the collision there then appear as it were lightnings.

544<sup>2</sup>. 'I saw Satan as lightning falling from heaven' (Luke x.18)= . . . that the Lord delivered the Spiritual World from the Nephilim and the like Spirits. 740<sup>13</sup>.

**Lightning hurler.** *Fulminator.* A.1416<sup>3</sup>. 1992<sup>5</sup>.

**Lign alooe.** *Santalus.*

E. 518<sup>13</sup>. 'Lign aloes' (Num.xxiv.6)=the things of the natural man; and 'cedars,' the things of the rational man.

**Ligure.** *Cyanus.*

See BLUE, DARK.

A. 9870. 'A ligure (or a species of lapis lazuli), an agate, and an amethyst' (Ex.xxviii.19)=the spiritual love of good; as is evident from the colour of these stones; for the colour blue from white=spiritual good, or, what is the same, the spiritual love of good. The spiritual love of good is charity towards the neighbour. . . . That a cyanus is of a blue colour, is known.

**Like.** *Parilis.* T.441<sup>8</sup>. 519<sup>9</sup>. 523<sup>9</sup>.

**Like, Similar.** *Similis.*

**Like manner, In., Similarly.** *Similiter.*

See under DISSIMILAR.

A. 457. There is not the like Hell or Heaven for (any two persons).

2093<sup>4</sup>. The like, but not equal-compar.

2119<sup>2</sup>. He comes to Spirits of like life . . .

2298. Infants on Earth have ideas nearly similar . . .

3425<sup>4</sup>. In like manner is the case . . . —°.

3745<sup>2</sup>. Not one form, and not even one particle, is exactly like another.

3986<sup>3</sup>. A one is never constituted of things . . . exactly alike . . .

4067<sup>3</sup>. For like is associated with like. Examps.

4121. 'Brethren'=those who are in the like good and truth; that is, those who are in the like affection of good and truth; for all are (there) consociated according to affections.

4149<sup>2</sup>. Good, although one, is never exactly alike in (any two persons). 4263<sup>9</sup>.

—°. Hence it is that the mind of one person is never exactly like that of another.

4227<sup>2</sup>. (Such Spirits) obsess the thoughts and will of the men who are like them.

4455. If they had a like mind . . . Sig.

5159<sup>4</sup>. In external form appear alike; in internal form utterly unlike.

5189<sup>9</sup>. In ultimates dissimilarly, although similarly as to end.

6806<sup>6</sup>. Angels and Spirits who are like as to states of life appear to be near each other.

7236<sup>2</sup>. One is never in the like good as another. Nay, if myriads of myriads were multiplied to eternity, the good of one would not be like that of another; just as the face of one is not like that of another. . . . If two things were exactly alike, they could not be two, but one. Hence too it is that in nature it is never possible for one thing to be in every way like another. 9002<sup>2</sup>.

7258. (For) charity cannot possibly be alike with (any two persons); nor is it possible for (any two persons) to be alike the neighbour.

9606. For like spheres conjoin; that is, like affections of truth and good; and unlike ones disjoin.

10200<sup>6</sup>. For there is never a return of what is exactly alike, or the same.

H. 44. Like are as it were of themselves carried to

like; for with their like they are as with their own . . . When they are with their like they are also in their freedom, and thence in all the delight of life. 383.

[H.] 46. All who are in like good Know each other . . . (Compare D.4731.)

47. All who form one angelic Society have a like face in general, but not like in particular. Ex.

76. Like sees like, because from like.

405. Almost all suppose that Hell is alike for everybody, and that Heaven is alike for everybody; when yet . . . neither Hell nor Heaven is ever exactly alike for one as for another; just as there is never one man, Spirit, or Angel exactly like another . . . When I merely thought that there were two exactly alike or equal, the Angels were horrified, saying that every one is formed from the harmonious consent of many things . . . J.13. M.362.

472. A thousand men may act similarly; that is, may present a like deed; so like that as to the external form they can scarcely be discriminated; and yet, regarded in itself, each is unlike, because from an unlike will. Examp.

479. An Angel is consociated with those like himself. When he departs thence . . . there is a constant resistance, and an affection of longing to return to those like himself, thus to his own reigning love . . . In like manner in Hell . . .

486. The reigning love of one is not in every way like that of another. Hence it is that no one has a face exactly like that of another . . . Nor is there one delight of anyone in every way alike or the same as another . . .

493. The first state of man after death is like his state in the world, because he is then in like manner in externals. He has also a like face, a like speech, and a like animus; thus a like moral and civil life. M.31.

552. As (a Spirit in the third state after death) is in himself, he cannot be in any other place than where his like are. Ex.

J. 56. After death every man is in a like life . . .

693. After death everyone is at once attached to his like; the good to their like in Heaven, and the evil to their like in Hell; but they do not come to them until their interiors are uncovered; and meanwhile they can be consociated with those who are like them in externals. T.607<sup>e</sup>. 646.

P. 296<sup>13</sup>. There is no concupiscence of evil exactly alike or the same as another; nor can there be to eternity.

M. 33. There is not anything alike (between the male and the female).

57. Conjugal love is not alike with (any two persons). Ex.

363. (These two kinds of zeal) in externals are like one another; but in internals are utterly unlike. Ex.

453<sup>2</sup>. Many in the world have lived alike . . . and yet the Angels . . . have declared some to be guiltless, and the others guilty. Ex.

T. 561<sup>e</sup>. As to his spirit (a Protestant) is among no others in the Spiritual World than his like . . .

D. 4584. All in Hell . . . when seen in the mediate light of Heaven, appear like one another, and also speak similarly, so that you would believe them to be one and the same person, when yet they are innumerable . . .

5913<sup>e</sup>. In order that those who come from the world, and are in like doctrine, may come to those who are in the like . . .

E. 69. 'His feet like fine brass . . .' 153.

268. 'In aspect like . . .' 269.

553. 'Crowns like gold.'

5 M. 4. When any man comes after death into the Spiritual World, he appears to himself in a like life . . . in a like house . . . in like clothing, and in like company within the house . . . But this only lasts a few days . . . Ex.

Likened, To. *Assimilare*. A.54. 643. 715. 746.

776. 800. 909. 1551. 9139<sup>5</sup>. H.102<sup>e</sup>. T.324. 367<sup>7</sup>. 375<sup>2</sup>. 385<sup>4</sup>. 403<sup>2</sup>. 404<sup>2</sup>. 417. D.3712.

Likeness. *Similitudo*.

See under DISSIMILITUDE, and EFFIGY.

A. 51. See IMAGE, here. 481. 1013, —<sup>3</sup>. —<sup>4</sup>. P.328<sup>5</sup>. —<sup>6</sup>. T.20. 65. E.984<sup>2</sup>.

52. The celestial man is His 'likeness.' 288. 473.

63. When faith has been conjoined with love, it is then called 'very good,' because the Lord then actuates him as His likeness.

461. The Most Ancient Church itself, which was celestial, is what is called . . . 'The likeness of God' (Gen.v.1).

469. 'Into the likeness of God made He him'=that he was made celestial. 472.

503<sup>2</sup>. In this were they likenesses of the Lord; and therefore in perceptive things they became His images.

1013<sup>4</sup>. The universal Heaven is a likeness of the Lord; for the Lord is all in all things of them. Each Society is also a likeness; thus each Angel . . .

3691<sup>5</sup>. In love to the Lord there is the nearest image of the Lord, which is called 'a likeness;' and therefore those who are in love to the Lord itself are called 'His likenesses.'

3739. The Inmost Heaven, being nearest the Lord, is called His 'likeness.'

3806. Agreement, or likeness, conjoins.

4302<sup>3</sup>. Hence Heaven is a likeness and image of the Lord.

5530<sup>2</sup>. The Angels who appear thus are likenesses of the Lord. Des.

6866<sup>2</sup>. In spiritual and celestial things . . . it is a state of similitude which makes approach and presence; and it is the love which makes similitude and dissimilitude. 9579. 9968. 10130<sup>3</sup>. H.42<sup>e</sup>. 193. E.628.

8378<sup>e</sup>. This makes the likeness of the man to a brute animal.

8870. 'Thou shalt not make to thyself) any likeness' (Ex.xx.4)=a resemblance of those things which are from the Divine. Ex. 8871. 8872.

9079<sup>2</sup>. In the angelic Societies they love, recognize, and consociate with each other according to the **similitudes** and proximities of goods.

10823. Hence the body is the **likeness** of its soul . . . Hence it is that men are born in the **likeness** of their fathers. (Compare N.287.)

H. 16. (For) the good which proceeds from the Lord is a **likeness** of Him, because He is in it; and those become **likenesses** of Him . . . who make good and truth to be of their life . . .

47. **Likenesses** in general, and variations in particular. Ex.

58. That which reigns inflows into each thing . . . and everywhere induces a **likeness** of itself. In the Heavens love to the Lord is regnant . . . Hence the Lord . . . inflows into all and each . . . and puts on them a **likeness** of Himself. 72.

68. Every Society of Heaven . . . is in the **likeness** of a man.

72. In the most perfect form . . . there is a **likeness** of the parts with the whole . . . 73.

553<sup>2</sup>. Among those who are in a like evil, and thence in a like infernal Society, there is a general **likeness**; from which as from a plane of derivation the faces of all there appear to have a certain **likeness**.

582<sup>o</sup>. That there is such a **likeness** of both worlds. Ref.

S. 40. Part of the truths of the sense of the letter . . . are like **similitudes** and comparisons . . .

W. 226. For **similitude** conjoins them.

227. The perfection of the created universe is from the **similitude** of the generals and the particulars. Ex.

269. For as to affections there is a **likeness** of nations to their first progenitor; and a greater **likeness** in families; and a still greater **likeness** in houses. Nay, there is such a **likeness** that (they) are distinguishable not only by their minds, but also by their faces.

358. By 'the image of God' (Gen.i.26) is meant the Divine wisdom; and by 'the **likeness** of God,' the Divine love; for wisdom is nothing else than the image of love . . .

P. 27<sup>2</sup>. The image and **likeness** of the Lord is in (men) from creation; the image in them is wisdom, and the **likeness** in them is love . . .

277<sup>3</sup>. (The cause of the **likeness** in families, etc. Ex.)

R. 430. 'The **likenesses** of the locusts' (Rev.ix.7)=the appearances and images of those who have confirmed with themselves faith separated from charity.

M. 50<sup>2</sup>. In the Spiritual World . . . two cannot dwell together in the same house unless they are **similitudes** . . .

132<sup>2</sup>. (A discussion there as to) what is the image of God, and what the **likeness** of God, into which man was created. See fully stated under IMAGE.)

227. That with consorts there are various **similitudes**  
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and various dissimilitudes, both internal and external. Ex.

—e. In general the **similitudes** and dissimilitudes originate from connate inclinations, varied by education, the company which is kept, and the persuasions which have been imbued.

228. That various **similitudes** can be conjoined; but not with dissimilitudes. Ex.

229. That the Lord provides **similitudes** for those who long for love truly conjugal; and that if they are not given on earth, He provides them in the Heavens. Ex.

—e. The Lord (then) opens the internal **similitudes**.

238. This is Known from the **likeness** of the inclinations and affections.

246. Internal **similitudes** and dissimilitudes originate solely from religion; for this is implanted in souls . . .

—2. Whereas external **similitudes** and dissimilitudes are not of souls, but of lower minds—*animorum*. Ex.

273. Therefore (in the Spiritual World) **similitudes** are conjoined, and dissimilitudes are separated.

274. The **similitude** (of the internal affections) is not seen in the woman . . .

320<sup>e</sup>. Because the choice of internal **similitudes** cannot be provided by the Lord on earth as in the Heavens . . .

T. 66. The animals (there) are **likenesses** of the affections of love and the derivative thoughts of the Angels.

103<sup>2</sup>. The body . . . may be made either to the **likeness** of the father, or to the **likeness** of the mother; the image of the father still remaining within the latter . . .

117. This may be illustrated by various **similitudes**. 119<sup>2</sup>.

365<sup>4</sup>. Sympathies and antipathies are nothing else than exhalations of affections from minds, which affect the other according to the **similitudes**, and cause aversion according to the dissimilitudes. These, although innumerable, and unperceived by any sense of the body, are yet perceived by the sense of the soul as one; and according to them are effected all conjunctions and consociations in the Spiritual World. D.980.

D. 3712. They put on a **likeness** of the ideas of another.

4731. In the other life friendships and intimacies are not made by intercourse; but **similitudes** of lower minds effect such things; and therefore when anyone appears he is at once Known either as a friend or as an enemy, from the **similitude** or dissimilitude. Ex.

D. Wis. iv. A **likeness** and an analogy . . .

Coro. 26. 'The **likeness** of God,' according to which man has been made, is that he can live—that is, will, love, and intend, and also think, reflect, and choose—in all appearance as of himself; consequently that he can receive from God the things which are of love and the things which are of wisdom, and can reproduce them in a **likeness** as God [does] of Himself; for God says:  
U

'Behold the man was as one of us, in knowing good and evil.' Ex. 29.

[Coro.] 28. 'The likeness of God' is this free determination.

**Lilla Nygatan.** (Astreet in Stockholm.) D. 5711.

**Lilljestie.** *Lilliestie.* D. 4858.

**Lily.** *Lilium.*

A. 1519. See FLOWER, here.

M. 137. Garlands of lilies and roses of a hyacinthine colour . . . adorned their bosoms.

D. 252°. All the magnificence of Solomon cannot be compared to the least lily.

638<sup>11</sup>. The first state of his regeneration is signified by, 'he shall blossom as the lily' (Hos. xiv. 5). 'The lily' = the efflorescence which precedes the fruit.

**Limb.** See under JOINT-artus.

**Limbo, Limbus.** See BORDER-limbus.

**Lime.** *Calx.*

**Lime, Of.** *Calcarius.*

R. 442<sup>3</sup>. Cottages built of rushes and reeds plastered with lime.

M. 514<sup>3</sup>. With faces of lime (or chalk).

T. 328°. They differ as . . . lime and silver.

797<sup>3</sup>. The walls of (Melancthon's) chamber appeared plastered with lime. —.

E. 391<sup>14</sup>. The destruction of the Church as to the truths of worship is described by 'to place the stones of the altar as chalk stones that are scattered' (Is. xxvii. 9) . . . 'As chalk stones that are scattered' = as falsities which do not cohere.

**Lime the twig, To.** *Inviscare.* E. 1106<sup>3</sup>.

**Lime-tree.** *Tilia.*

T. 78. To the north (I saw) groves full of limes, etc.

**Limit, To.** *Limitare.*

**Limit.** *Limes.*

**Limitation.** *Limitatio.*

**Limited.** *Limitatus.*

See BOUNDARY-limes, and UNLIMITED.

A. 4482°. Measures, which are limitations of space . . .

5225. Persons limit the idea . . . whereas things do not limit it . . . 5253°. 5287. 6653<sup>2</sup>.

H. 391. (The infernals are not allowed to go beyond) the prescribed limits. 543.

M. 249. By study and business . . . his mind is limited . . .

449°. The limited lust of fornication.

T. 74<sup>1</sup>. They said, Omnipotence is thus limited; and limited omnipotence is a contradiction.

D. 1712. All influx . . . subsists within fixed limits.

2001. There is a certain General . . . which keeps the thoughts within fixed limits. 2008.

2141a. Man and Spirit cannot go one whit beyond given limits. 2150. 2151.

D. Min. 4774. He had gone beyond the limits of his delight, and was therefore grievously punished.

De Verbo 3<sup>6</sup>. The ideas of men cohere with space, time, what is personal, and what is material, (and are thus) exceedingly limited and bounded.

**Line.** *Linea.*

**Linear.** *Linearis.*

A. 1272. Children in a bent line. D. 3589.

1761. Linear vibrations and reciprocations.

4189<sup>3</sup>. Not in a collateral line, but in the direct line.

5044<sup>7</sup>. The desolation and vastation of truth is signified by 'the line of emptiness . . .' (Is. xxxiv. 11).

6621. The thoughts of such are represented as closed lines . . . 1952.

9717<sup>2</sup>. Truths are (there) presented as linear.

H. 305°. Sub line.

332. In the line or radius in which the Angels look at the Lord.

R. 875<sup>7</sup>. A line is not anything unless it becomes an area . . .

D. 1940°. This is represented in a spiritual idea as lines or radii, which are at once closed, so that there is nothing within them.

2299. This I perceived in a spiritual idea as little white lines.

3960°. He can set it forth in two lines . . .

4848. Lines expressing magic characters. Des.

D. Min. 4562. (Paul writes) by lines *circumductas ad fines*.

De Verbo 3<sup>7</sup>. See LETTER, here.

4. At this day part (of the Hebrew letters) are linear.

**Linen.** See FINE LINEN, and FLAX.

**Linger.** See under DELAY, SLOW, and TARRY.

**Lintel.** *Superliminare.*

A. 7847. 'They shall put (the blood) upon the two posts and upon the lintel' (Ex. xii. 7) = the truths and goods of the Natural. . . 'The lintel' = the goods of the Natural. Ex. 7921. 7927.

— The lintel and the posts have a like signification to that of the forehead and hands. Ex. and Ill.

**Lion.** *Leo.*

A. 430. 'A young lion' (Is. xi. 6) = what is opposite (to the innocence and love signified by 'a calf.')

3240°. Those called 'Sheba and Dedan' fight for and defend the Knowledges of good and truth, and therefore they are called 'young lions' (Ezek. xxxviii. 13).

3901<sup>4</sup>. It is the first state of the Church which is described by 'the lion with eagle's wings' (Dan. vii. 4).

3923<sup>3</sup>. 'Dan is a lion's whelp' (Deut. xxxiii. 22). In the internal sense 'a lion' = the truth of the Church,

from its strength; for truth is that which fights and conquers; hence 'a lion's whelp' = the first of truth, which is affirmation and acknowledgment.

5313<sup>15</sup>. There were 'two lions standing beside the hands;' and 'twelve lions standing there upon the six steps . . .' (1 Kings x. 19, 20) . . . 'Lions' = Divine truths fighting and conquering. 'Twelve lions' = all these truths in one complex.

5828<sup>6</sup>. The tearing to pieces of good by falsities and evils is meant in, 'The likeness of the impious is as a lion; he hath longed to rend; and as a young lion which sitteth in secret places' (Ps. xvii. 12); 'They have opened their mouth against me, a lion tearing and roaring' (Ps. xxii. 13); 'Lest they seize as a lion my soul, rending but not rescuing' (Ps. vii. 2). 'A lion' = those who vastate the Church.

6367. 'Judah is a lion's whelp' (Gen. xlix. 9) = innocence with inborn forces. 'A lion' = the good of love and the derivative truth in their power. E. 433<sup>4</sup>.

— The reason 'a lion's whelp' = innocence, is that 'a lion' = the good of celestial love, and a whelp is as its infant, thus innocence.

— 2. That 'a lion' = the good of celestial love and the derivative truth in their power; and also that in the opposite sense, it = the evil of the love of self in its power, is evident from the places in the Word where 'a lion' is mentioned. Ill.

— In Rev. v. 5, the Lord is called 'the lion (of the tribe of Judah)' from the omnipotence which appertains to His Divine love and the derivative Divine truth.

— Elsewhere also in the Word Jehovah or the Lord is compared to 'a lion;' as in Hos. xi. 10; Is. xxxi. 4; where the omnipotence of the Divine good is compared to 'a lion,' and the omnipotence of the derivative Divine truth is compared to 'a young lion.'

— 4. That the cherubim had the face of a lion, was from the omnipotence of the Divine truth from the Divine good, which is of Providence.

— 5. That the celestial, who are in power from good and the derivative truth, which are from the Lord, are meant by 'lions,' Ill.

— 8. That 'a lion,' in the opposite sense, = the evil of the love of self in its power. Ill.

— 9. In these passages, 'a lion' = the power which appertains to the evil of the love of self, when it is destroying and vastating. Further ill.

6369. 'He bowed himself, he couched as a lion, and as an old lion' (Gen. xlix. 9) = the good of love and the derivative truth in their power. . . For when a lion bows himself, he hardens his sinews, and strengthens himself, as is the case when he sees his prey. . . 'A lion,' and 'an old lion,' = the good of love and the derivative truth in their power. 'A young lion' = one who is in power through truth from good; and 'an old lion' = one who is in power through good; for those who are in celestial good never fight, but are safe through good; for where they come the evil flee away, because they cannot endure their presence. These are they who are signified by 'an old lion.'

6441<sup>e</sup>. The lion (like the wolf) is a rapacious animal, and it is also said of it that it seizes the prey, gathers

the spoil, and preys on prey . . . and yet in a good sense 'a lion' = truth in power from good.

9052<sup>3</sup>. 'The teeth of lions' (Ps. lvii. 4) = falsities destroying truths; 'lions' = falsities from evil in their power.

9348<sup>4</sup>. 'A lion's whelp' = evil in its power. Ref.

— 'The voice of the roaring of a lion' = falsity.

9391<sup>3</sup>. Truth and the derivative good in the external form are signified by 'the lion,' and 'the calf' (Rev. iv.) . . . 'A lion' = truth from good in its power.

1050<sup>2</sup>. 'A lion' (Amos iii. 12) = those who vastate the Church.

10236<sup>6</sup>. By 'the lions' (1 Kings vii.) are signified protection lest truths should enter; for 'lions' = truths in their power. Ex.

10383. Before the punishing Spirit comes, there appears to them the wide gape of a lion . . . D. 1687.

S. 13<sup>2</sup>. 'Their teeth were as those of lions' (Rev. ix. 8) = that Sensuous things appeared to them as if they had power over all things. R. 435. E. 556.

241. 'The first animal was like a lion' (Rev. iv. 7) = the Divine truth of the Word as to power. That 'a lion' = truth in its power, here the Divine truth of the Word as to power, may be evident from the power of the lion, which is greater than that of any animal of the earth; and also from the lions in the Spiritual World, in that they are images representative of the power of Divine truth; and also from the Word, where they = Divine truth in its power. 296.

— Hence it is that Jehovah or the Lord is compared to 'a lion,' and is also called 'a lion.' Ill.

— In these passages, the power of the Divine truth which is from the Lord is described by 'a lion.'

245. By 'the wings' of the lion is signified the power of fighting against evils and falsities from Hell. This power is of the Divine truth of the Word from the Lord.

265. 'Behold the lion' (Rev. v. 5) = the Lord, in that from His Own power He had subjugated the Hells, and had reduced all things into order, when He was in the world. 'A lion' = the Divine truth of the Word as to power; and as the Lord is the Divine truth itself, or the Word, He is called 'a lion.' E. 309.

341<sup>e</sup>. Suddenly . . . they appeared as one great person, whose face was like the face of a lion . . .

435. 'A lion' = power. 451.

471. 'He cried with a great voice as a lion roareth' (Rev. x. 3) = grievous lamentation because the Church has been taken away from Him. . . For the lion roars when he sees his enemies and their insults, and when he sees his whelps and his prey taken away . . . Ill.

573<sup>2</sup>. The reason 'a lion,' and 'a bear,' are mentioned in these passages, is that by 'a lion' is signified falsity destroying the truths of the Word . . .

574. 'His mouth as the mouth of a lion' (Rev. xiii. 2) = reasonings from falsities as from truths. . . By 'a lion' is signified Divine truth in power; but here, falsity in power appearing as truth by means of reasonings.

— 2. By 'the lion' (Dan. vii.) is signified the Divine truth of the Word in its first state, and the instauration of the Church thereby . . .



[A.] 875<sup>5</sup>. At the sides of the steps (of the Temple of Wisdom) appeared as it were lions with their whelps.

T. 87<sup>a</sup>. In that World those who are in Divine truths from the Lord are like lions, although they have no more bodily strength than sheep.

123<sup>o</sup>. For Hell is like . . . a huge lion, to which it is also compared in the Word.

D. 3191<sup>2</sup>. (A lion seen in connection with Gustavus Adolphus.)

E. 163<sup>3</sup>. 'A lion' (Amos iii.12)=the Church; here, those therein who are destroying goods and truths.

223<sup>7</sup>. 'A lion out of the thicket' (Jer.iv.7)=falsity from evil. 304<sup>9</sup>. (=falsity from evil destroying the truths of the Church. 637<sup>8</sup>.)

253<sup>7</sup>. 'Lions'=the truths of the Church in their power; 'twelve'=all. 430<sup>12</sup>.

278. 'The first animal was like a lion'=the appearance in ultimates as to the power and the effect of the Divine truth proceeding from the Lord. 'A lion'=the Divine truth proceeding from the Lord as to its power and effect.

—<sup>2</sup>. That 'a lion'=the Divine truth proceeding from the Lord as to power. III.

—<sup>10</sup>. As by 'a lion' is signified power . . .

—<sup>11</sup>. As by lions was represented power, guard, and protection against falsities and evils, there were two lions beside the two hands of the throne built by Solomon, and twelve lions upon its six steps.

—<sup>12</sup>. By 'lions' is also signified the power of falsity from evil, through which the Church is destroyed and devastated. III.

316<sup>24</sup>. 'A lion'=falsity strongly destroying truth. 328<sup>11</sup>.

386<sup>19</sup>. 'The young lions do lack and hunger' (Ps. xxxiv.10)=those who know and are wise from themselves.

388<sup>9</sup>. 'A huge lion' (Hos.xiii.8)=the power of falsity from evil.

—<sup>10</sup>. 'No lion shall be there' (Is.xxxv.9)=no falsity destroying truth.

435<sup>8</sup>. That he is safe from falsities, is signified by, 'he dwelleth as a lion' (Deut.xxxiii.20).

455<sup>17</sup>. 'Lions' (Ps.lvii.4)=those who ravage the Church of its truths, and thus destroy it.

539<sup>7</sup>. 'Young lions' (Nahum ii.11)=the principal and protecting truths of the Church.

556<sup>2</sup>. 'Lions'=those who through falsities destroy the truths of the Church.

577. 'The heads of the horses as the heads of lions' (Rev.ix.17)=knowledge and the derivative thought destructive of truth. . . The reason 'the heads of lions' here =the destruction of truth, is that 'a lion' in the supreme sense=Divine truth as to power, and in the opposite sense falsity destroying truth, consequently the destruction of truth; and 'the head of a lion'=the forces of the lower mind by which it destroys.

600<sup>14</sup>. The reason the faces of a man and of a lion were seen to the south (Ezek.i.10), is that by 'a man' is signified Divine truth in light and intelligence, and by

'a lion' Divine truth in power thence, such as there is in Heaven in the south.

601<sup>4</sup>. 'A lion' is frequently mentioned in the Word, and by 'a lion,' in the supreme sense, is signified the Lord as to Divine truth, and in like manner Heaven and the Church as to that truth from the Lord; and thence by 'a lion'; is signified Divine truth as to power. —<sup>5</sup>.

—<sup>9</sup>. Those are called 'lions' who are in Divine truths.

—<sup>13</sup>. 'A young lion' (Ezek.xix.3,5,6)=the falsity of evil in its ardour to destroy the truth of the Church.

619<sup>18</sup>. Faith separated from charity, which destroys the good of charity, was represented by 'the young lion' which attacked Samson with the intention of rending him. But Samson, being a Nazarite, and thereby representing the Lord as to His ultimate Natural, tore the lion, and afterwards found in its carcase a swarm of bees, and honey, by which was signified that after that faith has been dissipated, the good of charity succeeds in its place.

650<sup>38</sup>. 'A lion out of the forest which uttered its voice against God' (Jer.xii.8)=falsity of evil in the whole complex.

654<sup>41</sup>. 'The young lion,' and the 'old lion' which are over them (Is.xxx.6)=the power of the falsity which destroys the truth and good of the Church.

714<sup>24</sup>. To destroy the interior and the exterior falsities which are devastating the truths of the Church, is signified by 'to tread on the lion and the asp' (Ps.xci.13); and to destroy the interior and the exterior falsities which are devastating the goods of the Church, is signified by, 'to trample on the lion and the dragon.'

750<sup>37</sup>. 'Lion'=falsities destroying the truths of the Church.

780<sup>6</sup>. 'A lion'=infernal falsity as to its power and desire to destroy Divine truth.

—<sup>7</sup>. 'The lion out of the forest which hath smitten the magnates' (Jer.v.6)=the dominion of infernal falsity.

—<sup>10</sup>. 'I became to them as a lion' (Hos.xiii.7)=the devastation of all the truth of the Church.

781<sup>12</sup>. 'A lion'=the power of Divine spiritual truth; and, in the opposite sense, the power of infernal falsity against Divine truth.

—<sup>14</sup>. 'I will devour them like a huge lion' (Hos. xiii.8)=the destruction and devastation of all the truth of the Word and thence of the Church.

—<sup>15</sup>. 'A lion in secret places' (Lam.iii.10)=that the interior natural man, from the evils in him, perverts all the meaning of the truth of the Word and thence of the Church, whence come falsities.

—<sup>16</sup>. See BEAR—*ursus*, here.

782. 'A lion'=infernal falsity as to power. . . The reason is that by 'a lion' is signified Divine truth, and therefore the Lord is called 'a lion.' Hence, in the opposite sense, by 'a lion' is signified infernal falsity as to the power of destroying Divine truth, thus the Word, which is especially effected by means of adulterations and falsifications of it; and as the lion is an animal more powerful than all the rest, and its power increases according to its hunger to devour, thus to seize upon

and tear to pieces, therefore by 'a lion' is also signified the cupidity of destroying the truths of the Word. Like things are also represented by lions in the Spiritual World, for there also lions appear, but the forms of lions there are appearances originating from the cupidity of those who can powerfully adulterate and falsify the truths of the Word, by means of which the latter are destroyed; and whose power increases according to their faculty of reasoning. It is from this that by 'lions' in the Word, in the opposite sense, is signified infernal falsity destroying the truths of the Church.

1200<sup>3</sup>. (The lion included among animals of an intermediate character, which appear in the World of Spirits.)

### Lioness. *Leaena*.

A. 9348<sup>4</sup>. 'A lioness' (Ezek. xix. 2) = falsity from evil perverting the truths of the Church. E. 280<sup>11</sup>. 304<sup>13</sup>.

### Lip. *Labia, Labium*.

A. 353<sup>2</sup>. 'Lips of songs' (Ps. lxxiii. 5) = what is spiritual.

607<sup>2</sup>. The Most Ancients . . . like the Angels, spoke by ideas, which they could express by innumerable changes . . . especially of the lips, in which there are innumerable series of muscular fibres which at this day are not disentangled and free . . . 1118<sup>2</sup>. D. 530. 3322. (See A. 1762. 7745. 10587. 10588. 10709<sup>2</sup>. D. 3882.)

1285. 'The whole earth was of one lip' (Gen. xi. 1) = that everywhere there was one doctrine in general. 1316.

1286. That 'a lip' = doctrine. Ill. 1288. 1316.

—'. 'Lips' (Is. vi. 5) = the interiors of man, thus internal worship, from which is adoration.

1321. 'Let us confound their lip' (Gen. xi. 7) = that none had the truth of doctrine. 'Lip' = doctrine. 1327.

1322. 'That they may not hear a man the lip of his companion' (id.) = that they were all discordant . . . 'Not to hear the lip of a companion,' is not to acknowledge what the other is saying; and, in the internal sense, not to acknowledge . . . his doctrine; for 'a lip' = doctrine.

1773. A vernal heat beginning from the region of the lips . . .

1799<sup>2</sup>. See ANCIENT CHURCH, here.

5175. As the food is softly received by the lips . . . D. 1742.

7225. 'Uncircumcised in lips' (Ex. vi. 12) = to be impure as to the things of doctrine.

7359<sup>2</sup>. I observed that my lips were moved. 10587<sup>2</sup>.

9391<sup>4</sup>. 'The bullocks of the lips' (Hos. xiv. 2) . . . the goods of doctrine; for 'the lips' = the things which are of doctrine. E. 279<sup>2</sup>.

R. 242. 'The calves of the lips' (Hos. xiv. 2) = confessions from the affection of truth.

294<sup>2</sup>. They folded their lips . . . —<sup>6</sup>. T. III.

T. 798<sup>6</sup>. The Angels compressed his lips.

D. 1342. That Spirits not instructed suppose that they have spoken to me with the lips. Ex.

—<sup>2</sup>. Hence the term 'lips,' in the Word, = ideas, and thus thoughts.

1631<sup>2</sup>. Communication by the lips = ideas apprehended by a sensuous way.

1657. The speech of the Spirits of Jupiter with me by means of the lips and gums. Ex.

2656. Only his upper lip seen.

D. Min. 4691. That the lips correspond to truths.

E. 130<sup>8</sup>. 'Lips' (Mal. ii. 7) = the doctrine of truth. Refs. 701<sup>2</sup>.

223<sup>14</sup>. 'The lip of Canaan' (Is. xix. 18) = the genuine truths of the Church.

391<sup>8</sup>. 'The mouth and lips' of the prophet (Is. vi.) = the doctrine of good and truth. (= the thought and affection, or the understanding and the will. 580<sup>4</sup>.)

—<sup>13</sup>. 'The lips of Canaan' (Is. xix.) = the genuine doctrinal things of the Church. (= the truths of doctrine of the Church. 654<sup>7</sup>.)

448<sup>15</sup>. 'I heard lips I had not known' (Ps. lxxxv. 5) = falsities of doctrine.

453<sup>11</sup>. 'A people of depths of lip' (Is. xxxiii. 19) = falsities of doctrine confirmed even to the appearance of truth. 'Lip' = the truth of doctrine; here, falsity, because the people 'will not be seen.'

455<sup>2</sup>. 'Lip,' 'mouth,' and 'tongue' are frequently mentioned; and by 'lip' is signified doctrine; by 'mouth,' thought; and by 'tongue,' confession. . . The reason is that (these three) are externals of man by means of which internal things are made public.

—<sup>12</sup>. 'A people deep of lip . . .' (Ezek. iii. 5, 6) = those who are in a doctrine which is not intelligible . . .

—<sup>16</sup>. 'The mischief of their lips' (Ps. cxl. 9) = falsity of doctrine.

556<sup>9</sup>. See MOUTH, here.

684<sup>14</sup>. 'Lips' = doctrinal things.

727<sup>7</sup>. 'The breath of His lips' (Is. xi. 4) = Divine truth, or the Word in the spiritual sense.

866<sup>4</sup>. 'Lips' = thought. 923<sup>4</sup>.

923<sup>5</sup>. 'The lips,' 'tongue,' and 'breath of Jehovah' (Is. xxx. 27) = the Divine truth, which is the Word, from its ultimates to its inmosts.

### Lip. *Labrum*.

See LAVER.

A. 4791. Some (of those who love the Word, and thence long for Knowledges of good and truth) belong to the lips. —<sup>3</sup>.

—<sup>2</sup>. Some correspond to the interiors of the tongue and lips, and some to the exteriors.

4799. Their faces were prominent, especially about the lips . . . They said that they spoke together . . . chiefly by means of variations about the lips . . . This they endeavoured to show me by means of an influx into my lips, by means of various foldings and windings round about them; but I could not receive the variations, because my lips had not been initiated into such things from infancy . . . But that speech in general can be expressed by means of the lips, is evident to me from the manifold series of muscular fibres which are folded

together in the lips, and which if unrolled so as to act clearly and freely, would be able to present many variations which are unknown to those with whom these muscular fibres lie compressed. 8247.

[A.] 7807. The angelic Spirits (of Jupiter) kept . . . the region about my lips prominent . . .

8249. The first speech in every Earth has been speech by the face, and this from two origins—from the lips, and from the eyes.

9914. 'A lip shall be to its mouth round about' (Ex. xxviii.32)=what is terminated and closed on every side. 'A lip,' or border, around the mouth or upper opening of the robe (signifies this), because that 'lip,' or border, which was round about, did terminate and close it.

**Lipothamia.** *Lipothamia.* M.253<sup>2</sup>. 470<sup>2</sup>. T.665<sup>4</sup>.

**Liquid.** *Liquidus.*

**Liquor.** *Liquor.*

See MELT.

A. 8540. Liquids for drinking were measured by the bath and bin; hence these measures=truths.

H. 479<sup>5</sup>. Porous wood imbibes such liquors as conduce to its vegetation.

D. 3459. Liquor occurs. 4743<sup>2</sup>. 4947. J.(Post.)319.

**Listless.** See TORPOR.

**Literal sense.** See SENSE OF LETTER.

**Literary.** See LEARNED—*literatus*.

**Litigation.** See under DISPUTE.

**Little.** *Exiguus.*

A. 684<sup>6</sup>. Like a little Heaven. 911<sup>2</sup>.

4255. From little, much. Sig. and Ex.

4279<sup>2</sup>. A Heaven in a little form. 9278<sup>2</sup>.

5704. A Heaven in the least form.

R. 559. 'Knowing that he has a little time' (Rev. xii.12). Ex. (=because the state has been changed. E.755.)

E. 316<sup>16</sup>. 'A little horn' (Dan.viii.9) . . . It is called 'little' because this (doctrine) does not appear to be false. (Compare E.316<sup>15</sup>.)

815<sup>7</sup>. Why the Lord called His disciples men 'of little faith.' Ex.

**Little.** *Parvus.*

**Littleness.** *Parvitas.*

A. 1396<sup>6</sup>. (They said) he could not agree with them, who were little.

1763<sup>3</sup>. The little Spirits (of the moon). 9232<sup>6</sup>.

2384. 'From little even to great' (Gen.xix.11)=in particular and in general. 8718.

2429. ('The city) is little' (ver.20)=that it was allowable from the little (of truth) which he had. Ex. 2431.

8948. (The Spirits of Saturn) esteem themselves as

relatively little; and therefore in the other life they appear little.

9441<sup>2</sup>. A space of invisible littleness.

H. 420. (The notion that Heaven is little.)

R. 178. 'Thou hast a little power' (Rev.iii.8)=they know that they can avail nothing from themselves.

527. 'Small and great' (Rev.xi.18)=those who in a less and greater degree fear the Lord. (Compare 604. 810. 866.)

T. 103<sup>6</sup>. The Spiritual is like itself in a little volume as in a great one.

533<sup>2</sup>. These two loves (of dominion and possessing) can reign more with the small than the great . . .

D. 1249. See GREAT, here. E.696. 836. 1212.

3242a<sup>6</sup>. They supposed themselves great, although so small.

3586. A certain little one thrust them down.

3647. Those on high seem to themselves, and also appear to me, small; for the one phantasy produces the other.

3718a. Small naked riders seen.

3804. He emerged a snowy little something.

4506<sup>6</sup>. The profane were then seen small . . .

E. 396. 'That they should rest yet for a little time' (Rev.vi.11)=still some duration in that state.

439<sup>5</sup>. His innocence . . . is signified by 'little Benjamin' (Ps.lxviii.27). (=the innocence of the natural man. 449<sup>9</sup>.)

543<sup>13</sup>. In the Spiritual World, when those who are in a persuasion of their own eminence look at others, they see them as little and vile, and the latter also seem such to themselves. Sig.

624<sup>6</sup>. 'To give one of the little ones to drink . . .' (Matt.x.42)=to teach innocence from innocence. . . 'Little ones'=the innocent; and, abstractedly, innocence.

**Little, A.** *Parum.*

See under FIVE.

A. 2429<sup>2</sup>. Where there is but little of good there is but little of truth.

—<sup>6</sup>. 'Zoar' means 'little.'

2936. Where there is but little of the Church. Sig.

8575. 'Yet a little' (Ex.xvii.4)=not far from.

9336. 'By little, by little I will drive them out' (Ex. xxiii.30)=removal by degrees according to order. Ex. E.650<sup>50</sup>.

H. 349. Those with whom there has been but little of affection and longing, receive but little.

**Little.** *Pusillus.*

A. 1008<sup>8</sup>. Occurs. 1066. 1071<sup>4</sup>. D.1764. 3168. 3206. 3551. E.1100<sup>8</sup>.

5608<sup>8</sup>. 'See that ye despise not one of these little ones.' Ex.

H. 277<sup>2</sup>. Content with few and little things.

R. 315. That the estimation of good and truth is so little as to be scarcely any. Sig.

D. Love xvii<sup>e</sup>. If a man by combat against evils as sins has acquired anything spiritual in the world, even although it is little, he is saved; and its uses afterwards grow like 'the grain of mustard . . .'

**Little.** *Tantillus.* A.875<sup>4</sup>. T.630.

**Little book.** *Libellus.*

A. 10612<sup>e</sup>. To give a bill of divorce.

R. 469. 'He had in his hand a little book open' (Rev.x.2)=the Word as to this matter of doctrine there, —that the Lord is the God of Heaven and earth, and that His Human is Divine. Ex. 479<sup>e</sup>. 480.

472. The contents of the little book stated.

481. 'To receive the little book'=to receive the doctrine concerning the Lord; 'to devour it'=to acknowledge that doctrine; 'to make the belly bitter'=that from falsifications it would be ungrateful and annoying; 'to be in the mouth sweet as honey'=that the first of reception is grateful and delightful. Ex.

E. 599. 'A little book open'=the Word manifested. Ex. 614. 615. 616. 617. 620.

**Little grain.** *Micula.* A.7801<sup>e</sup>.

**Little one.** *Minorrennis.*

E. 537<sup>11</sup>. 'The little ones' (Jer.xiv.3)=those who are led and taught. 644<sup>11</sup>.

**Little one.** *Parvulus.*

A. 427. 'A little one' (Gen.iv.23)=charity.

430. 'A little ones,' or 'little boy,' in the Word, =innocence, and also charity. III.

2348<sup>2</sup>. The recent falsities are called 'a little one' (Jer.vi.11).

—<sup>3</sup>. 'A little one' (Jer.ix.21)=truths, which are born first.

**Live, To.** See LIFE.

**Live again, To.** See REVIVE.

**Lively.** *Vegetus.* H.481<sup>2</sup>. E.1000<sup>4</sup>. D.Wis.x.3<sup>2</sup>.

**Liver.** *Hepar, Jecur.*

See BILE, and HEPATIC.

A. 5183. The gyres of those who belong to the province of the liver . . . were gentle, being circumfluent variously according to the operation of that viscus; they affected me with much delectation. Their operation is diverse, but the general form of it is orbicular. Their diverse operation is represented in the functions of the liver, in that they are diverse. For the liver draws to it the blood, and separates it, and pours the better blood into the veins, commits that of a middle sort to the hepatic duct, and leaves the vile for the gall bladder. This is the case in adults. But in embryos the liver receives the blood from the womb of the mother, and purifies it, and insinuates the purer blood into the veins, so that it may inflow into the heart by a shorter way. At that time it acts as a guard before the heart.

10031. 'The caul upon the liver-jecur' (Ex.xxix.13) =the interior good of the external man. . . By 'the

liver' is signified interior purification; for the liver purifies the blood . . . 10073.

— Otherwise, by 'the liver-jecur seu hepatem'—is signified the external good of innocence, such as there is with infants; for the reason that infants are nourished by means of the liver-jecur, before the rest of the viscera have been fully formed for their use—as is the case when they are embryos—for thither is brought through the placenta and navel all the nutritious juice from the womb of the mother. This juice corresponds to the good of innocence.

—<sup>3</sup>. That this good is signified by 'the liver-jecur.' III.

H. 96<sup>2</sup>. Those who are in the liver, pancreas, and spleen, are in various purifications of good and truth.

P. 174. The liver and the pancreas dispose.

180<sup>4</sup>. Take the liver, and you will find that there is a connection between the peritoneum and the sheath of that viscus, and through the sheath with its inmosts. Ex.

T. 496<sup>e</sup>. The liver sanguifies.

D. 368. On those who form the liver-jecur seu hepar. —Spirits from the liver in whom there is something of innocence; and therefore in infants the liver is the largest organ of the body, and the infant is nourished thence, and it acts in the stead of many of the viscera.

1005. On the provinces of the spleen, liver, and pancreas.

1008. As to the liver, it acts mildly, and in fact near the head, thus almost at the tract of the head beneath the province of the spleen. These act by rather gentle gyres, and thus separate. The gyres in which their operation flows is diverse, but is orbicular.

D. Wis. iii. 5. In the embryo . . . the liver leaps . . . for the reception of the nourishment. The motion of the rest of the viscera is from those of the heart and the liver . . .

**Livid.** *Lividus.*

**Bruise.** *Livor.*

A. 406. See LAMECH, here.

427. 'A wound,' and 'a bruise' (Gen.iv.23)=that there was no longer anything whole. 431.

431. 'A wound'=that faith was desolated; 'a bruise,' that charity was devastated. III.

R. 456<sup>2</sup>. There appears in their faces black and blue.

D. 4826. His face livid like that of a corpse.

D. Love xvii<sup>4</sup>. With some the interiors appeared livid-liventia—from the love of the world.

**Living creature.** See under ANIMAL.

**Living water.** See under WATER.

**Lo.** See BEHOLD.

**Loathe.** *Fastidire.*

**Loathing.** *Fastidium.*

**Fastidious.** *Fastidiosus.*

See NAUSEA.

A. 1203<sup>2</sup>. 'To loathe husbands and sons' (Ezek.xvi. 45)=to reject goods and truths.

3620. 'I loathe my life' (Gen.xxvii.46)=no adjunction . . .

5006<sup>2</sup>. (Loathing excited by what is spiritual.) 2763<sup>9</sup>.

5648<sup>3</sup>. (The internal sense loathed.)

6665. 'To be affected with loathing' (Ex.i.12)=aversion.

8487<sup>4</sup>. Unless it is tempered by such things, the good of celestial love . . . is loathed.

P. 328<sup>9</sup>. After a short time they loathe truths.

R. 153<sup>8</sup>. After some time they loathe work.

M. 55<sup>5</sup>. You wens then in a state of loathing for the sex.

236. Hence comes loathing (in marriages). Ex.

297. Cold and fastidious.

433<sup>2</sup>. This cold is followed by a certain fastidiousness which looks to nausea.

453. After unrestrained intercourse . . . they are overtaken by colds, loathings, and nausea; first for their consort, then for the rest, and at last for the sex.

504<sup>e</sup>. They then loathe bed and chamber, nay the whole female sex, except girls.

505<sup>e</sup>. They loathe the sex . . .

508. That this lust is love and at the same time loathing for the sex. Ex.

D. 4243. (The Societies of friendship cause Swedenborg to feel loathing for what he is reading in Genesis.)

E. 280<sup>e</sup>. 'He hath loathed the cities' (Is.xxxiii.8)=that they reject doctrine.

617<sup>8</sup>. The desertion and vastation of the Church is meant by 'the land being deserted and loathed' (Is.vii. 16).

633<sup>7</sup>. Occurs.

990. Loathing. Sig.

991<sup>4</sup>. As proliferation by adultery corresponds to the production of evil by falsity and of falsity from evil, its pleasure and delight . . . are at last turned into loathing and nausea.

**Loathsome.** See under FOUL-teter.

**Lobe.** *Lobus.* E.1004<sup>4</sup>. D.Wis.x.5.

See under LUNGS.

**Locust.** *Locusta.*

A. 5620<sup>12</sup>. 'His food was locusts and wild honey' (Matt.iii.4)=the Word such as is its literal sense as to good. 7643<sup>10</sup>.

7643. 'I bring the locusts into thy boundary' (Ex.x. 4)=that falsity will take possession of their outermost things. 'The locust'=falsity in the outermost things.

—<sup>3</sup>. By 'the locust' is signified falsity from evil in the outermost things.

—<sup>4</sup>. In the Word, where the vastation of the evil is treated of, mention is sometimes made of 'the locust,' and 'the bruchus' (or unwinged locust); and by 'the locust' is there meant the falsity which vastates the

outermost things . . . The falsity which is in the outermost things of the Natural is there meant by 'the locust,' and the evil there by 'the bruchus.' —<sup>5</sup>, Ill.

—<sup>6</sup>. As by 'the locust' is meant the falsity which is in the outermost things of the Natural, it is said that the locust shall be brought 'into the boundary,' and that it shall cover 'the surface of the earth' . . .

—<sup>7</sup>. When 'the locust' is mentioned (without the bruchus), it=both falsity and evil together; for 'the locust'=falsity from evil. —<sup>7</sup>.

—<sup>7</sup>. Here, 'the locust'=falsity in the outermost things vastating truths and goods.

—<sup>8</sup>. 'The locusts' (in Rev.ix.)=reasonings from fallacies and the derivative falsities, which have also been confirmed by philosophical things. Thus by 'locusts' are also signified the falsities which are in the outermost things with man, and which are more earthly and corporeal than all other falsities; and by which men can be easily deceived and seduced. (The passage fully ex.)

—<sup>10</sup>. By 'the locust' in a good sense is signified ultimate and most general truth, and also the pleasantness thereof. Ill.

—<sup>e</sup>. That the locust was to be eaten, see Lev.xi.22.

7646. The falsities which are signified by 'the locust' are the falsities in the outermost things of the Natural. These are the falsities which consume the most general truths and goods . . .

7674. 'The locust'=falsity in the outermost things with those who are infesting.

7682. 'The east wind brought the locust' (Ex.x.13)=dense falsity with those who were infesting . . . 7683.

7686. 'Before it there was no such locust as it, and after it there shall not be such' (ver.14)=that there has been no such falsity from the first time of the Church, and that there shall be no such. 'The locust'=falsity in the outermost things. 7703. 8764<sup>e</sup>. 10071<sup>2</sup>.

9052<sup>e</sup>. 'Locusts' (Rev.ix.)=those who are in external falsities.

9372<sup>8</sup>. 'Locusts' (Matt.iii.)=ultimate or most general truths.

—<sup>9</sup>. 'The locust'=truth which nourishes in the outermosts.

S. 13<sup>2</sup>. 'The locusts which went forth out of the smoke of the pit' (Rev.ix.)=falsities in the outermost things such as are with those who have become sensuous, and who see and judge of all things from fallacies. Fully ex. R.424, Ex.

W. 345<sup>e</sup>. See FROG, here.

R. 424. Falsities in the outermost things are those which are in the outermost things of man's life, which are called sensuous things: these are signified by 'locusts' in the Word. But it is to be known that they did not appear like the locusts in the fields . . . but like pigmies or dwarfs, as is evident from the description of them . . . That dwarfs were called locusts by the Ancients. Ill.

—<sup>2</sup>. As falsities in the outermost things . . . are signified by 'locusts,' such persons are called 'locusts,'

and are also said to be 'crowned,' and to 'exercise command' (Nahum iii. 15, 17).

— . That because falsities in the outermost things consume the nascent truths and goods of the Church with man, they are signified by the locusts which consume the grass . . . Ill.

—<sup>2</sup>. By the miracle of the locusts in Egypt is described vastation by means of falsities in the outermost things; and as these are infernal when the interior things on which they depend are closed, the locusts were cast into the sea Suph, by which is signified Hell.

430. 'The likenesses of the locusts' (Rev. ix. 7) = the appearances and images of those who have confirmed with themselves faith separated from charity. . . By 'locusts' are signified falsities in the outermost things; and as falsities make one with those who are in the falsities, they themselves are also signified by 'locusts.' That those who have confirmed faith alone with themselves, or their falsities, are meant by 'the locusts,' has been clearly evident to me from the fact that the presbyters who were in that faith embraced and kissed the locusts which were seen, and wanted to introduce them into their houses. B. 87. 89.

566<sup>2</sup>. There (then) ascended some out of the abyss who at first appeared like locusts, but afterwards as men. Des. T. 162<sup>2</sup>.

T. 71. The ground opened . . . and locusts rose up, which leaped upon the grass, and made a desert everywhere.

—<sup>2</sup>. The locusts leaped into the sea which is there called Suph . . . and the earth was cleansed . . .

E. 283<sup>15</sup>. 'Locusts' = falsities in the outermost things.

543. 'Out of the smoke went forth locusts into the earth' = that from infernal falsities they become corporeal sensuous in the Church. . . 'Locusts' = the ultimate Sensuous of man which is in the falsity of evil. —<sup>2</sup> Ex.

—<sup>6</sup>. That nothing else is signified by 'the locust' than this Sensuous of man which has just been (fully) described, may be evident from other places in the Word where 'the locust' is mentioned. Fully ill.

— . The plague of the locusts in Egypt = the destruction of the whole natural man by the irruption of evil and falsity from the Sensuous. . . By 'the locust' is signified the falsity and evil of the sensuous man vastating the natural man; that is, destroying there all the truth and good of the Church. . . As the falsity and evil of the sensuous man is the most grievous of all, being corporeal and earthly, it is said that that locust was exceedingly grievous . . . (The rest of the passage ex.)

—<sup>8</sup>. As by 'the locust' here is signified the Sensuous as to falsity and evil; or, what is the same, the falsity and evil of the sensuous man; the like is signified by 'the locust' and 'the bruchus' in David. Ill.

— . 'The bruchus' is also a locust. Shown.

—<sup>12</sup>. The Sensuous of man is the ultimate and lowest of the life of his thought and affection; and as what is lowest is (relatively) little, it is compared to 'locusts' (Is. xl. 22; Num. xiii. 3). Ex.

—<sup>14</sup>. As by 'the locust' is signified the Sensuous, which is the ultimate . . . in which the understanding

ceases and upon which it subsists . . . the sense of the letter of the Word . . . is meant in a good sense by 'the locust,' and consequently also the truth and good thereof. Hence John the Baptist ate locusts; and the sons of Israel were allowed to eat them. . . 'The locust' (which John ate) = the Sensuous as to truth.

—<sup>15</sup>. See LEG, here.

546<sup>8</sup>. It is said of the locusts that they should 'hurt men,' but not 'the grass of the earth, the green thing, or the trees;' for by 'the locust' is signified the ultimate of man's life which is called the Sensuous; and when this is in the persuasion of falsity and reads or hears the Word it does no harm to anything of the Word in the sense of its letter . . . but it injures the understanding of truth and the perception of good . . .

552. 'The likenesses of the locusts were like unto horses prepared for war' (Rev. ix. 7) = that the sensuous man has become a reasoner as if from the understanding of truth. 'Locusts' = the men of the Church become sensuous through the falsities which are from evil. —<sup>2</sup>.

619<sup>16</sup>. 'The locust' (Matt. iii.) = the truth of the natural man.

799<sup>18</sup>. 'Its inhabitants are as locusts' (Is. xl. 22) = men in outermost things; for 'the locusts' = what is alive in ultimates; in special, the truth, and in the opposite sense, the falsity, there.

5 M. 23. Further towards the north they saw as it were bruchuses and locusts falling from a cloud, which were consuming the grass of the earth; (and which signified) falsities of faith.

**Lodging.** See under HOSPITALITY.

**Loftiness.** *Celsitudo.*

A. 1306. The love of self, which is conceit and pride, is called 'loftiness,' etc.

**Lofty.** See under HIGH PLACE.

**Log.** *Tignum.* D. 4202. 5958.

**Logical.** *Logicus.*

**Logicians.** *Logici.*

A. 3348. They call them things metaphysical and logical . . . D. 4446.

4658. They had been logicians and metaphysicians . . . D. 3947.

D. 3460. See KNOW-scire.

4744. He had studied only such things as are . . . means for acquiring understanding, as things mathematical, physical, philosophical, logical . . .

D. Min. 4578. There are some [knowledges] which completely destroy the faculty of thinking, and destroy the Rational; as . . . things logical . . .

**Loins.** *Lumbi.*

A. 1042<sup>3</sup>. 'From the loins upwards' (Ezek. i. 27) = the Celestial of love . . . 'From the loins downwards' = the Celestial Spiritual. Thus the Celestial Heaven . . . was represented by, 'from the loins upwards;' and the Spiritual Heaven . . . by, 'from the loins downwards.'

For the things which are below the loins . . . in the Grand Man = natural things. E. 595<sup>4</sup>.

[A.] 1773<sup>2</sup>. The loins mentioned.

2757. See HEAT=calor, here.

3021. The thighs together with the loins correspond to conjugal love.

—<sup>3</sup>. As the thighs and the loins = the things which are of conjugal love, they also = the things which are of love and charity, because conjugal love is the fundamental love of all love.

—<sup>4</sup>. As 'justice' is predicated of the good of love, it is called 'the girdle of His loins' (Is. xi. 5). Thus 'the loins' are predicated of the love of good; and 'the thighs,' of the love of truth.

—<sup>7</sup>. The Divine love in the Celestial Kingdom is 'the loins' (Dan. x. 5).

—<sup>e</sup>. 'The thighs' and 'loins' = conjugal love principally, and thence all genuine love. Ill. In the opposite sense (they signify) love contrary to these, namely that of self and of the world.

3294. For 'the womb,' and 'the loins,' are predicated of the things which are of love, that is, of good.

4280<sup>2</sup>. With the Ancient Church the thighs and loins signified what is conjugal.

4403<sup>2</sup>. The Spirits who are at the loins are those who are in conjugal love.

4575. 'Kings shall go forth out of thy loins' (Gen. xxxv. 11) = truths from the Divine marriage. . . 'The loins' = the things which are of conjugal love; consequently the things which are of the heavenly marriage; and, in the supreme sense, of the Divine marriage.

4779. 'He put sackcloth upon his loins' (Gen. xxxvii. 34) = mourning for good destroyed. . . For 'the loins' = conjugal love, and thence all celestial and spiritual love; and this from correspondence; for . . . the loins . . . correspond to those in the Grand Man who have been in genuine conjugal love; and as conjugal love is the fundamental of all loves, by the loins is signified all celestial and spiritual love in general. Hence came this ritual of putting sackcloth upon the loins when they were mourning over good destroyed; for all good is of love. Ill.

—<sup>2</sup>. 'All loins' (Amos viii. 10) = all the goods of love.

4931. On the correspondence with the Grand Man of the . . . loins, etc. Gen. art. 5050.

5050. It is to be known in general that the loins and the members which adhere to them correspond to genuine conjugal love, consequently to those Societies where such are. Those who are there are more celestial than all others, and live in the delight of peace above all others. 5051. De Conj. 102. 103.

5051. There is a communication (from the loins) through the feet with the soles and the heels. Ex.

5059. When those who had lived in . . . adulteries approached me, they infused pain into the loins . . .

5060<sup>2</sup>. He let himself down towards the loins, and seemed as it were to bend himself about them both, by which was represented that they want to present themselves [as being] in chaste conjugal love.

—<sup>3</sup>. His Hell was deep down beneath the middle part of the loins.

5714<sup>9</sup>. When (that great adulterer) was permitted to emerge, he inflicted pain . . . especially on the periosteum in the loins . . .

6372. The truth which is from good (is) signified; for that interior part of the feet signifies this from its communication with the loins.

6432<sup>6</sup>. 'To gird themselves upon the loins' (Is. xxxii. 11) = to be in grief on account of lost good.

6832<sup>4</sup>. 'The loins' = conjugal love, and thence all heavenly love.

7045. For the loins together with the genitals correspond to conjugal love; and as they correspond to conjugal love, they correspond to all celestial and spiritual love. Refs.

7622<sup>2</sup>. The Spirits who ascend from what is lower through the region of the loins to the region of the breast, are in a strong Persuasive that they are in the Lord.

7863. 'Your loins girded' (Ex. xii. 11) = as to the interiors. 'The loins' = the things which are of conjugal love, thus the things which are of the love of good and truth, for conjugal love descends from this. Refs. For this reason, and also because the loins are above the feet . . . they = the interiors. By their loins being girded is signified fitness to receive the influx of good and truth from the Lord, and also to act according to the influx . . .

9212<sup>8</sup>. For 'the loins' = the goods of love. Hence 'to gird the loins' = to invest good with truths.

9341<sup>6</sup>. 'The girdle of the loins' (Jer. xiii. 4) = the external bond holding together all things of love, and thence of faith.

9731. The Sensuous which is signified by 'the grating' extends itself with man from the head even to the loins, and there ceases. . . From the loins however, there is continued with man the Sensuous proximately interior, which was represented by the general covering of brass around the altar.

9828<sup>3</sup>. By girdles of the loins were represented celestial goods. Ill.

—<sup>4</sup>. For 'the loins,' from their correspondence, = the good of celestial love.

9872<sup>2</sup>. 'The loins' = conjugal love, which is that of good and truth. Refs. Hence it is that his loins are said to be 'girded with gold of Uphaz' (Dan. x. 5); for 'gold' = the good of love.

9960. The 'loins' = conjugal love . . . In the opposite sense (as implied here) the loins, genitals, and flesh = the evil, filthy, and infernal things of that love. Refs.

—<sup>10</sup>. See NAKEDNESS, here.

9961. 'From the loins even to the thighs they shall be' (Ex. xxviii. 42) = the extension . . . of the exteriors of conjugal love, which are signified by 'the linen breeches' . . . (For 'the loins,' and 'the thighs' = the things which are of conjugal love; 'the loins,' the things which are of its interiors; and 'the thighs,' the things which are of its exteriors. . . The reason 'the

loins'=the interior things of that love, is that they are above . . .

10005<sup>4</sup>. The breast down to the loins corresponds to the Second Heaven, where there is spiritual good.

10075. See FLANK, here.

10755. They were girded with a covering round the loins.

H. 96. Those who in the Grand Man are in the loins . . . are in conjugal love.

97. Hence it is that . . . by 'the loins,' in the Word, is signified conjugal love.

R. 466. 'The fire of the loins'=celestial love.

830. The thighs and loins=conjugal love; and as this love is the fundamental of all loves, the thighs and loins=the good of love.

M. 263. The loins (of the devil) were quite on fire.

264. The loins (of the second devil) were naked, and were black like soot, through which fire shone duskiely . . .

505<sup>4</sup>. (Deflowerers there) walk with the loins contracted, and thus bowed . . .

510<sup>3</sup>. (Those who have been addicted to the lust of varieties) have no loins, but their ankles commence from the bottom of the belly. The reason is that the loins with men correspond to conjugal love, and this they do not possess.

T. 119. The Church on earth constitutes the loins and feet.

D. 1858<sup>e</sup>. The region (of this inmost heat) is from the loins, or from the middle between the loins, upwards . . .

3152<sup>e</sup>. The province (of those who love infants tenderly) is between the loins.

3315<sup>e</sup>. Their continual deliciousnesses were to love their consorts for the sake of offspring, which was shown me by this,—that a deliciousness of the whole body, in both wakefulness and sleep, took possession of the region of the loins.

3319. There was also shown me a respiration which was solely of the loins, down to the soles of the feet . . .

3861<sup>2</sup>. The general natural influx puts itself forth especially in the face, and in the region of the loins. All other things depend more upon the will . . .

3862. The general sense operates also into the province of the loins, by their like external influx, like an afflatus, which takes possession of the loins, but not of the genital members; for the general operation of the cerebellum . . . is about the loins, where many nerves of the cerebellum flow together . . .

4198<sup>3</sup>. Then the spear revolves them as to the loins.

5007. Those who are at the back where the loins are, enter into the affections of his thought; and when they once come to a man they do not leave him until death. These are the ones who are in his dominant affection.

D. Min. 4786. He inflicted a grievous pain in the hinge of the loins.

E. 240<sup>8</sup>. 'To put off the sackcloth from upon his loins' (Is.xx.2), that is, to present the loins naked, = to reveal filthy loves.

252<sup>4</sup>. By 'the loins being girded' (Luke xii.35) is meant the good of love. 274<sup>2</sup>.

355<sup>25</sup>. 'Oppression upon the loins' (Ps.lxvi.11)=no perception of the good of love.

381<sup>3</sup>. 'The hand upon the loins' (Jer.xxx.6)=to hatch the things (of Own intelligence).

444<sup>10</sup>. The dissipation of falsities by means of truths is signified by 'to smite the loins of those who rise up against him' (Deut.xxxiii.11); and the dissipation of evils, by 'to smite the loins of them that hate him.'

519<sup>3</sup>. 'The loins which shall be shaken' (Ps.lxix.23)=the will of good and its marriage with the understanding of truth. This is signified by 'the loins' elsewhere also in the Word.

595<sup>4</sup>. For the loins correspond to the marriage of good and truth which is with those who are in the higher Heavens.

627<sup>12</sup>. That all the good of love and of charity has been destroyed and dissipated, is signified by, 'Thou hast made all their loins to stand' (Ezek.xxix.7). 'The loins'=the marriage of truth and good; here, therefore, that no truth is conjoined with good . . . 654<sup>52</sup>.

629<sup>8</sup>. 'Waters to the loins' (Ezek.xlvii.4)=intelligence such as is possessed by the spiritual man; for 'the loins'=the marriage of truth and good, which is the Spiritual.

637<sup>18</sup>. 'The loins'=the good of the Church.

721<sup>22</sup>. 'The loins'=marriage; in the spiritual sense, the marriage of truth and good; but 'every man with his hands upon his loins, as one in travail' (Jer.xxx.6)=as if there were the marriage of truth alone without good.

780<sup>6</sup>. By 'His loins' (Is.xi.5) are meant those who are in love to Him.

## London. *Londinium.*

C. J. 42. There are two great cities like London into which most of the English come after death. I have been permitted to see and walk through them. The middle of the one city answers to where in the English London there is . . . the Exchange: there dwell the Directors. Above that middle is the east; below it is the west; at the right hand is the south; at the left is the north. In the eastern quarter dwell those who have pre-eminently led a life of charity; there are magnificent palaces there. In the southern quarter dwell the wise, with whom there is much splendour. In the northern quarter dwell those who pre-eminently love the freedom of speaking and writing. In the western quarter dwell those who profess faith. At the right in this quarter is the entrance into this city, and there is an exit from it. Those who live evilly are sent out there. The presbyters who are at the west, and who as has been said profess faith, dare not enter into the city through the great streets, but through narrow lanes; because no other inhabitants are tolerated in the city itself than those who are in the faith of charity. I have heard them complaining about the preachers in the west, that they make up their discourses with such mingled art and eloquence, and unawares to them so interweave justification by faith, that they do not know whether good is to be done or not. They preach



intrinsic good, and separate it from extrinsic good, which they sometimes call meritorious good, and thus not acceptable to God; yet still they call it good, because it is useful. But when those who dwell in the eastern and southern quarters hear such mystical discourses, they go out of the churches; and the preachers are afterwards deprived of the priesthood. Compare T.809.

[C.J.] 43. The other great city like **London** is not in the Christian Middle, but lies outside of it to the north. Into it come after death those who are interiorly evil. In the middle of it there is an open communication with Hell, by which they are swallowed by turns. T.811.

M. 451. Brothels are tolerated . . . in **London**, etc.

D. 5012. See **ENGLAND**, here. 5013<sup>e</sup>.

5016. Continuation concerning the **London** city.—That city treated of above was situated upon a rock to the left. There is also another city of **London** which is situated in a plain at the level of the sole of the foot a little to the right. Here also are Englishmen; and the city is according to the pattern of **London**. I was there also, and in like manner wandered through some of the streets. They said that they saw me when I was in **London** . . . But no one appeared in the streets; they do not go out except with leave. Men are seized on there. In the middle of that city are the evil, and the good are at the circumference, successively. Sometimes those in the middle there appear to subside, and sometimes those who are there are then overwhelmed. But sometimes that city with all its buildings subsides, and again emerges, and then the worst are swallowed up. Thus is that city preserved from the contagion of evil. I have seen the subsidence in the middle, and the emergence. It was like a wave subsiding.

5092. See **CITY—urbs**, here.

5360. See **LAST JUDGMENT**, here. 5712. 5713. 5718.

6098<sup>e</sup>. (These solifidian bishops) were in the western part of **London**, and many of them were sent out.

J. (Post.) 12. The cities there are like the cities in our world. There is a **London** there which is like **London** as to the streets, but not as to the houses, nor as to the inhabitants and the quarters in which they dwell. I was brought into it in the spirit, and wandered through it, and recognized it. I spoke to some there, saying that men in the world would marvel and would scarcely believe that those who live in **London** will also see a **London** after death, and that if they are good will also inhabit their own city, although in a different way. They said that neither would they have believed it . . . because such a thing does not fall into sensuous ideas, but only into rational ideas illustrated by spiritual light; and that neither had they known that what is spiritual appears before a Spirit as what is material does before a man; and that all things which are in the Spiritual World are from a spiritual origin . . . in like manner the houses of a city, which are not built as in the world, but rise up in a moment created by the Lord . . . They rejoiced that they are now in England, as before, and in its great city; and they said that there is also another **London** below, which is not unlike as to

the streets, but is unlike as to the houses and as to the inhabitants, in that the evil dwell in the middle, and the upright in the last circumferences; and that those come into that **London** from the **London** in the world who had not been in any spiritual love and thence not in any spiritual faith, but had indulged in the pleasures of the body and the concupiscences of the lower mind; and that that city in the middle where the evil live subsides by turns into the deep, and thus the evil are cast into Hell, and the chasm is made whole again, and again the evil are collected into the middle of it, and are again swallowed up by Hell. This is in the World of Spirits. It is different in Heaven, and in Hell.

268. On **London**.—As to the streets and lanes, **London** appears like the **London** in the world, but not like it as to the houses and places of dwelling. The unlikeness does not appear, because everyone there dwells in a quarter and a house which corresponds to his own affection and the derivative thought. The middle of the city is where [on earth] is the Exchange. On the right there dwells the Director, and his officials round about there. The middle way of that city is Holborn; in front there is the east, and backwards as far as Wapping is the west. The south is on the right of that street, and the north is at the left of it. In the eastern quarter, which stretches far outside the city in quite a considerable extension, dwell the best of them. All there worship the Lord. At the south dwell those who are in intelligence, almost as far as to Islington. There are meetings there; and those who dwell there are prudent in speaking and writing. To the north dwell those who are not lettered, and who are in the highest freedom of speaking, which they love. At the west are those who are in the obscure affection of good; those who are there are timid in opening their thoughts. At the southern tract there, where is Moorfields and its neighbourhood, there is a promiscuous crowd; thither are relegated from the city all who incline to evils; and therefore that crowd is by turns cast out; and so continually; and the city is continually cleansed by this route, and those who are led forth thence appear no more. Near the middle of the city they sometimes see a certain wicked person sitting on a seat in a pulpit, and the inhabitants are called together, and he commands them to go hither and thither. Those who approach and listen are led to the place of exit, where the promiscuous crowd is; and, as has been said, are let out through the ways there. Every society is cleansed; and this is the method of cleansing [used] there. (269) Their houses, dress, and food are like what they are in the world. I asked about wines, strong drinks, ales, chocolate, tea, and the like. They said that they have the like. I also asked about the liquor called punch. They said that they have that liquor also, but it is only given to those who are sincere and industrious. They do not tolerate any ruler in the city, who shall impose on or command them what they are to do. They want to be in full freedom.

282. On the Moravians in **London** . . .

284. The Jews do not dwell upon the earth in **London**, but below the earth there, at the north side, where is Tower Hill . . .

328. In London there are ten Directors, of like authority.

**Long.** See LENGTH.

**Long duration.** *Diuturnitas.* D.760.  
E.304<sup>42</sup>.

**Long for.** See DESIRE—*desiderare*.

**Longevity.** *Vita longaeva.* A.5159<sup>2</sup>. 7996<sup>2</sup>.

**Longitudinal.** *Longitudinalis.*  
A.7744<sup>9</sup>. The longitudinal sinus. D.1727<sup>e</sup>. 3879.

**Longsuffering.** *Longanimus.*

A.10618. 'Longsuffering for angers' (Ex.xxxiv.6)= the Divine clemency. Ex.

**Look.** See under ASPECT, and VIEW—*intuitio*.

**Look at.** *Spectare.*

**Visible.** *Spectabilis.*

See under DOWNWARDS, and UPWARDS.

A.1317. Nothing with man is regarded by the Lord except the end.

1702<sup>2</sup>. Man can look upwards . . . and can look downwards. Ex.

1807. 'Look towards heaven' (Gen.xv.5). Ex.

2417. Not to look to doctrinal things. Sig. and Ex. 2454, Ex.

2568<sup>2</sup>. To regard the doctrine of faith from rational things; and . . . to regard rational things from the doctrine of faith. Ex.

2584<sup>3</sup>. The doctrine of faith when regarded from truths Divine; and when regarded from what is rational. Ex. . . To look from the Word is to look from the Lord; whereas to look from reason and knowledge is to look from man.

3159. 'I will look to the right or to the left' (Gen.xxiv.49) Ex.

3182. No longer looks at good from truth . . .

3324<sup>5</sup>. Doctrinal things regard charity as the end.

—<sup>6</sup>. In Heaven all are regarded from charity and the derivative faith.

3913<sup>3</sup>. The natural man looks to self and the world . . .

4198. 'Let Jehovah look between me and thee' (Gen.xxxi.49)= the presence of the Lord's Divine Natural . . . 'To look,' or 'to look out—*speculari*'=presence; for he who looks at another . . . is present with him by sight; and besides, 'to see,' when predicated of the Lord,= foresight and Providence, thus also presence . . .

—<sup>e</sup>. The name 'Mizpah' is so called from 'to look.'

4221<sup>e</sup>. Regard themselves alone in everything.

4255<sup>3</sup>. Then Knowledges are regarded from this good; and not good from them.

4882<sup>3</sup>. If one were to look towards the east, and the other towards the west, to both the good would appear on the right, and the evil on the left.

5368<sup>9</sup>. When he regards corporeal and worldly things as means . . .

5433<sup>2</sup>. If the internal man looks downwards . . . he cannot possibly look upwards . . .

5660<sup>3</sup>. They no longer regard themselves in everything . . . but they regard the neighbour, etc.

5949. Scientifics . . . must regard good as the end.

6247<sup>2</sup>. He then regards good from truth . . . He then regards truth from good.

6402. These look downwards or outwards, because they are not yet in good. But those who are in good . . . look upwards or inwards.

6468<sup>3</sup>. Those in Heaven look upwards to the Lord; those in Hell look downwards from Him.

6952<sup>6</sup>. 'The tail'=what is lowest, which looks downwards . . .

— . Wild animals look downwards . . .

— . He who looks downwards wills evil and thinks falsity.

6954. From himself man looks only downwards . . .

6971<sup>2</sup>. (After this) man is compelled to look downwards.

7604<sup>2</sup>. All evils and falsities look downwards . . .

—<sup>e</sup>. Man can look upwards . . . A beast looks downwards only. 7607.

7607. What it is to look inwards, and to look outwards. Ex. 7693<sup>2</sup>.

7814. Man has been so created that he can look upwards . . . or downwards. Ex. 7815. 7816. 7817. 7818. 7819. 7820. 7821.

8371<sup>9</sup>. With (the inhabitants of Jupiter) it is unbecoming to be looked at by others, except in front. 8373.

8372. When they walk they always . . . look before them, and never downwards. To look downwards they call damned . . .

8555. That those in the truth and good of faith conquer when they look upwards to the Lord, and that they yield when they look downwards. Sig. 8604, Ex. 8608.

8604<sup>2</sup>. Man is distinguished from the brutes in that he can look above himself and below himself . . .

8995<sup>3</sup>. What is loved is regarded as the end.

9184<sup>2</sup>. The Lord then draws to Himself all things of life with the man, so that they look upwards.

9207<sup>6</sup>. (Good and truth) then mutually regard each other . . . Then they look backwards or behind them. Sig.

9405. They who read the Word and then look to the Lord . . .

9668<sup>9</sup>. All in Heaven look to the Lord, for to look forwards there is to look to Him. No one there, however he turns himself, can look backwards from Him.

9791. A man in the spirit can look into the Earth near which he is . . .

9828. That all things look to one end. Sig. and Ex.

10156<sup>3</sup>. Then the man looks downwards; that is,

into the world and to self . . . and whither a man looks, thither his heart turns itself . . . But when a man becomes spiritual . . . he looks upwards . . .

[A.] 10227<sup>e</sup>. The interiors of the Angels are thus presented visible.

10420. Those who are in externals separated from what is internal . . . look outwards and downwards . . . For a man looks inwards or upwards when his internal is open ; but he looks outwards or downwards when his internal is closed.

—<sup>3</sup>. In the other life . . . those who love the Lord and the neighbour continually look to the Lord . . .

10550. 'They looked after Moses' (Ex.xxxiii.8)= that they see the external of the Word, etc.

H. 123<sup>d</sup>. All in the other life look to those things which reign in their interiors . . .

130. Those think naturally who look only into the world . . . But those think spiritually who look to Heaven . . .

131<sup>e</sup>. A man, when looked at by the Angels . . .

209. When they look thither they do not see them.

313<sup>d</sup>. So that they had not looked to Heaven, but to the world . . . For in proportion as the interiors are open the man looks to Heaven ; but in proportion as they are closed . . . he looks to Hell.

314<sup>e</sup>. He cannot (then) look upwards to Heaven, but only downwards to Hell.

351<sup>d</sup>. The only means for forming the interiors is that the man looks to the Divine and Heaven . . . and a man looks to the Divine when he believes in the Divine . . .

398. His interiors then look from Heaven to the world, thus backwards.

430<sup>e</sup>. These can look no otherwise than below themselves, that is, to Hell ; and the former no otherwise than above themselves, that is, to Heaven. To look above one's self is to look to the Lord, because He is the common centre to which all things of Heaven look ; whereas to look below one's self is to look backwards from the Lord to the opposite centre, to which look and verge all things of Hell.

438<sup>e</sup>. When men appear (to Spirits) . . . they do not look at others . . .

J. 13. That all things may be regarded by the Divine as its own work, and that all things may at the same time look to the Divine as its work.

L. 46<sup>d</sup>. Every man who looks to God is taught after death . . .

W. 130. Hence they cannot but look to the east . . .

242. As he shuns evils as sins, and looks to the Lord. Gen.art. 246.

410<sup>e</sup>. Hence it is that every man, Spirit, and Angel is regarded by the Lord according to his love or good . . .

424. The love of self and of the world looks downwards and outwards ; and the love of the Lord looks upwards and inwards.

P. 20<sup>e</sup>. Such are those who have not looked to God at all in their life. By to look to God in the life is

meant to think that this or that evil is a sin against God, and therefore not to do it. 93<sup>e</sup>.

46. That the Divine Providence . . . regards what is infinite and eternal. Gen.art. 52. 55, Ex. 214, Gen. art.

53. The Divine cannot regard anything else than the Divine . . . For no one can regard another except from what is his own in him. Ex.

122. In doing repentance, man must look to the Lord alone. If he looks to God the Father only he cannot be purified ; nor if to the Father for the sake of the Son ; nor if to the Son as a mere man.

125<sup>e</sup>. (It is sufficient for man to know that) he must shun evils as sins and look to the Lord.

R. 565a<sup>e</sup>. No Angel is allowed to look into lower things from Heaven ; but if he likes he may descend.

M. 75<sup>e</sup>. We two look together . . . and therefore it is impossible for us to look at any wife of a companion from lust . . .

146<sup>e</sup>. The purpose or intention of the will is primarily regarded by the Lord.

444<sup>e</sup>. Therefore he who looks with his face to the Lord receives from Him wisdom, and through this love ; whereas he who looks backwards from the Lord receives love and not wisdom ; and love without wisdom is love from man . . .

T. 69<sup>e</sup>. Every man . . . is thus in free will to look upwards to God, or downwards to Hell. If he looks upwards to God, he acknowledges that all wisdom is from God, and as to his spirit he is actually with the Angels in Heaven ; whereas he who looks downwards—as does everyone who is in falsities from evil—is actually as to his spirit with devils in Hell.

135<sup>e</sup>. I noticed that those who were actually thinking of three Gods looked towards Hell ; and that those who were thinking of one God, in whom is the Divine Trinity . . . looked towards Heaven.

394. Regards use as the end.

417. Regarded in itself. 472.

726<sup>d</sup>. And looks to the Lord.

D. 5901. On those who look around them. 5789-circumspicere. 5937. 5941a. 5948<sup>d</sup>.

E. 112<sup>d</sup>. The interiors of man . . . actually look whither his love does.

1174<sup>d</sup>. If he looks to the Lord he is brought out of those Societies . . .

C. 1. That the first of charity is to look to the Lord . . . 2.

158. That every man who looks to the Lord . . .

Can. Redemp. v. 3. Those who in the world have looked and turned themselves to Heaven or to Hell, look and turn themselves in the same way after death.

### Look back. *Respicere*.

A. 2417. 'Look not back behind thee' (Gen.xix.17) = that he should not look to doctrinal things. Ex.

2454. 'His wife looked back behind him' (ver.26) = that truth averted itself from good, and looked to doctrinal things. Ex.

6804<sup>10</sup>. 'To have respect to them' (Lev.xxvi.9)=what is of mercy.

7122. 'Let them not have respect to words of a lie' (Ex.v.9)=lest they turn themselves to truths.

7341. 'Pharaoh looked back and came to his house' (Ex.vii.23)=thought and reflection from falsities. 'To look back'=thought and reflection; for in the spiritual sense 'to look back' is not to look with the eyes towards anything, but it is to look with the mind, thus to think and reflect.

7650. 'He looked back and went out from with Pharaoh' (Ex.x.6)=the privation of apperception and separation. . . 'To look back'=the privation of apperception; for a man is deprived of apperception when truth from the Divine looks back or averts itself; that is, when the man averts himself from it.

8442. 'They looked back to the wilderness' (Ex.xvi.10)=recollection of the state of temptation in which they were. 'To look back' to anything=thought and reflection, thus also recollection.

10450. 'Moses looked back and descended from the mountain' (Ex.xxxii.15)=the Word let down from Heaven.

E. 304<sup>37</sup>. Occurs. 374<sup>13</sup>. 391<sup>23</sup>.

### Look back. *Retrospicere.*

A. 8505<sup>3</sup>. When a man is acting from affection he is no longer allowed to look back, and to do what is good from truth . . . If he then looks back . . . he acts from what is his own. Ex.

### Look down. *Despicere.*

H. 208. No Angel of a higher Heaven may look down . . .

R. 565a. See LOOK AT, here.

M. 477<sup>3</sup>. A certain Angel looking down, heard these things . . .

533. The Angels petitioned the Lord to be allowed to look down into the world; and they looked down . . .

T. 77<sup>3</sup>. (The Angels said) We have looked down into the earth at those celebrated for erudition . . .

412. The Lord, and, from Him, the Angels, when they look down into the earth . . .

D. 5761. On Spirits who looked down. 5786<sup>2</sup>. 5830. 5831. 5839. 5875. 5889. 5929. 5967. 6081.

E. 187. When the Angels who are in the Heavens look down to those who are in such lumen . . .

Coro. 14<sup>e</sup>. When the Angels . . . look down into the earth, they see not one whit of it, but only the Church with men.

### Look out. *Prospicere.*

### Lookout. *Prospectus.*

A. 2219. 'They looked out to the faces of Sodom' (Gen.xviii.16)=the state of the human race.

2245. 'The men looked out thence' (ver.22)=the Lord's thought from the Divine. . . 'To look out'=to think. Ex. 2684.

3391. 'Ahimelech . . . looked out through a window'

(Gen.xxvi.8)=the doctrine of faith looking to rational things . . .

5286. The looking forward=*prospectio*=of the Natural. Sig. and Ex. 5289.

6760. 'He looked out hither and thither, and saw that there was no man' (Ex.ii.12)=prudence as to whether he was in safety.

6938. See HONOUR, here.

8212. 'Jehovah looked out to the camp of the Egyptians' (Ex.xiv.24)=the extension thence of the Divine influx . . . Ex.

8478<sup>2</sup>. It is not contrary to order to look out for one's self and others.

E. 650<sup>30</sup>. 'Its lookout was to the end of the earth' (Dan.iv.11)=its extension even to the ultimates of the Church.

Looker-out. See WATCHMAN.

Look up. *Susplicere.* M.132<sup>5</sup>.

### Loop. *Lorummentum.*

A. 9605. 'Loops'=conjunction. Ex. 9608. 9610. 9623.

### Loose, To. *Laxare, Relaxare.*

A. 1675<sup>7</sup>. In proportion as the bonds are loosed . . . 2219<sup>4</sup>. D.2943<sup>2</sup>. 4348.

7375. In proportion as the reins are loosed . . . 8678. H.559. M.262<sup>3</sup>. 264<sup>e</sup>. T.822.

W. 259. Breaking down the barriers.

M. 17. That their minds may be relaxed.

R. 462<sup>2</sup>. Not relaxing anything.

T. 438. Would let the mind run loose into evils.

D. 2310. When anything is relaxed to them . . .

2323. The bridle is relaxed to their cupidities, but rarely to their falsities.

2737<sup>e</sup>. If anything were relaxed, everyone would rush . . .

3497<sup>2</sup>. The motive fibres would be so relaxed . . .

### Loose, To. *Solvere, Resolvere.*

### Loosing, A. *Solutio.*

See RESOLUTION.

A. 1692. Evils and falsities are loosened . . .

3145. 'He loosed the camels' (Gen.xxiv.32)=freedom for these things . . . 'To loose'=to make free.

H. 303. Then the effect is dissolved.

314<sup>e</sup>. After the loosing from the body. 355<sup>e</sup>. 434<sup>e</sup>. 456.

409. The interiors fully open and unloosed . . .

W. 260. All the inner tissues would be broken down.

R. 444. 'Loose the four Angels' (Rev.ix.14)=that external bonds may be taken away from them. E.569.

802<sup>2</sup>. To open and shut Heaven, or to loose and bind, thus to forgive sins . . .

844. 'He must be loosed a little time' (Rev.xx.3)=

that those meant by the dragon are to be loosed for a short time, and communication with the others is to be opened to them.

[R.] 856. 'Satan shall be loosed out of his prison' (ver. 7)=that all those who had confirmed falsities of faith in themselves were let out.

M. 171<sup>2</sup>. By dissolutions and reparations.

E. 303<sup>2</sup>. 'To loose the seals of the book' (Rev.v.3)=to know and perceive the states of life of all.

411<sup>18</sup>. 'Whatever thou shalt loose on earth shall be loosed in the Heavens' (Matt.xviii.18). Ex. 820<sup>4</sup>.

570. 'The four Angels were loosed'=the licence to reason from fallacies.

774<sup>7</sup>. 'I have not come to loose the Law' (Matt.v.17).

### Lord. *Dominus.*

See ADVENT, ALPHA, CHRIST, CREATOR, DIVINE, DIVINE CELESTIAL, DIVINE GOOD, DIVINE HUMAN, DIVINE ITSELF, DIVINE LOVE, DIVINE MAN, DIVINE NATURAL, DIVINE RATIONAL, DIVINE SPIRITUAL, DIVINE TRUTH, DIVINE WISDOM, DIVINITY, GOD, HOLY SPIRIT, JEHOVAH, JEHOVIH, JESUS, KINGDOM OF THE LORD, LOVE TO THE LORD, OMNIPOTENCE, OMNIPRESENCE, OMNISCIENCE, REDEEMER, SHADDAI, SON OF GOD, AND SON OF MAN.

See also under ABRAHAM, ALTAR, ANGER, ARK, BE, BELIEVE, CONJOIN, DAVID, ELIJAH, ELISHA, ESAU, FATHER, GLORIFY, HUMAN, INFINITE, INFLUX, ISAAC, ISRAEL, JACOB, JOSEPH, JUDAH, KING, LEAD, LIFE, LOT, MERCY, NAZARITE, PERSON, PRESENCE, PRIEST, PROCEED, PROVIDENCE, RESURRECTION, SUN, TRANSFORM, and TRINITY.

A. 1. Each and all things of the Word regard the Lord... 2<sup>o</sup>. 1965. 2895<sup>e</sup>. 2904<sup>2</sup>.

8. The second state is when a distinction is made between the things which are of the Lord and those which are proper to man. The things which are of the Lord are called in the Word 'remains'...

16<sup>2</sup>. Therefore the Lord is called 'the Redeemer,' 'the Former from the womb,' 'the Maker,' and 'the Creator.'

20<sup>2</sup>. That men ought to know that the Lord exists... and that the Lord is good itself or life, and truth itself or light; and thus that there is no good and truth except from the Lord. Ill. 24. 27. 29. 39.

21. The light is called 'good' because it is from the Lord, who is good itself.

—<sup>e</sup>. All things which are of the Lord are compared to 'day'... and all things which are proper to man are compared to 'night.' 22.

30. The very essence and life of faith is the Lord alone; for he who does not believe in the Lord cannot have life. Ill.

31<sup>3</sup>. Every ordinance in the Jewish Church was a representative of the Lord.

32<sup>2</sup>. They who are in love love the Lord from the heart; but know, say, and perceive that all love, thus all life... and thus all happiness, come from the Lord alone... Rep.

33<sup>2</sup>. In proportion as anyone loves himself and the world, he hates the neighbour, and thus the Lord. Therefore true love is love to the Lord; and true life is the life of love from Him; and true joy is the joy of that life.

41. But whatever is from the Lord has life: there is in it what is spiritual and celestial; and when it is presented to view it appears as what is human alive. (Continued under LIFE.)

49. In the Most Ancient Church, with whom the Lord spoke face to face, the Lord appeared as a Man... Therefore they called no one a man except Him, and the things which were of Him...

50<sup>3</sup>. It is the Lord alone who rules man through Angels and Spirits...

54. With the Most Ancient Church... external things (served only to lead them) to the Lord, who to them was everything. 1122<sup>e</sup>.

59<sup>2</sup>. If the Lord did not protect man every moment... he would at once perish...

63. Meanwhile the Lord continually fights for the man... The time of combat is the time of the Lord's operation. Sig.

98. 'The east'=the Lord. 99.

123. That each and all things are the Lord's is... perceived by the celestial man; but is... only known by the spiritual man. 141.

128<sup>e</sup>. He who wants to be wise... from the Lord says in his heart that the Lord is to be believed...

146<sup>e</sup>. Those who desire proprium begin to despise the things which are of the Lord...

149<sup>2</sup>. The Lord alone has proprium... the proprium of the Lord is life...

197<sup>e</sup>. 'The brazen serpent'=the Sensuous of the Lord, who alone was a celestial man, and who alone provides for all; and therefore those who have looked to Him are saved.

245. Jehovah God, or the Lord, never curses anyone, is never angry with anyone, never leads anyone into temptation, punishes no one... Such things can never come from the Fountain of mercy, peace, and goodness. The reason (these things are attributed to the Lord in the Word) is in order that men may believe that the Lord rules and disposes each and all things in the universe... and after they have received this most general idea, that they may then learn *how* He rules and disposes them, and that He turns into good the evil of penalty and the evil of temptation. 592, Fully ex. 2395.

300<sup>e</sup>. By 'Jehovah God' is meant the Lord alone. Ex.

408<sup>e</sup>. This was why the Lord did not come into the world until the Jewish Church acknowledged and believed nothing.

552. Angelic Spirits were forming a candelabrum... in honour of the Lord... It was given me manifestly to apperceive that they could invent nothing of themselves. At last, after some hours, they said that they had formed a very beautiful representative candelabrum in honour of the Lord... But I told them that they

had invented and formed nothing whatever from themselves, but the Lord alone had done it for them . . . The case is the same with all other representatives, and with each and all things of affection and thought, and thus with heavenly joys and happinesses, in that the least of all things of them is from the Lord alone.

588. It is predicated of the Lord that He repents and grieves, because such things appear to be in all human mercy . . . What the Lord's mercy is no one can know . . . This is the reason why human properties are so often predicated of the attributes of . . . the Lord . . .

696. The Lord never sends anyone into Hell, but wills to lead all from Hell. Still less does He lead into torment; but as an evil Spirit himself rushes into it, the Lord turns all the penalty and torment into good . . .

840. So long as temptation lasts the man supposes that the Lord is absent . . . But the Lord is then more present than he can ever believe . . .

904. 'God spake to Noah' = the presence of the Lord with this man of the Church. . . The Lord speaks to every man; for whatever a man wills and thinks which is good and true is from the Lord. . . All the good and truth which the Angels inspire is the Lord's; and thus the Lord is continually speaking to man; but quite differently with one man than with another. To those who suffer themselves to be led away by evil Spirits the Lord speaks as if He were absent, or from afar . . . But to those who are led by the Lord, the Lord speaks more presently, as may be sufficiently evident from this, that no one can ever think anything good and true except from the Lord. The presence of the Lord is predicated according to the state of love towards the neighbour and of faith in which the man is. The Lord is present in love towards the neighbour, because He is present in all good; not so much in faith, as it is called, without love. . . He, therefore, who is not in such love that he is merciful towards others, loves others, and wants to make them happy, cannot be conjoined with the Lord . . . To view the Lord by faith . . . and to hate the neighbour is . . . to have an infernal deep between one's self and the Lord . . . The presence of the Lord with a man is given for the first time when he loves the neighbour; in the love is the Lord; and the Lord is present in proportion as the man is in the love; and in proportion as the Lord is present, in the same proportion He speaks to the man. The man knows no otherwise than that he is thinking from himself; but . . . he has not the least of an idea from himself. . . (The Lord's presence with man in charity further treated of. 981<sup>2</sup>. 1023, Sig. 1032. 1038.)

987<sup>3</sup>. (Thus) it is the Lord alone who dominates over the evil with man, and over the Hell with him . . .

—e. All good and truth are from the Lord. 990<sup>e</sup>. 1025. 2227. 2284. (See Good, at 1911.)

1013<sup>4</sup>. The universal Heaven is a likeness of the Lord; for the Lord is all in all things of them.

1123. The third generation of the Most Ancient Church expected the Lord . . .

1124<sup>2</sup>. They represented the Lord to themselves as an old man with a grey beard . . . D. 3355.

1270<sup>e</sup>. The most cruel phantasies of the Antediluvians against the Lord. D. 3358. 3366.

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1384. They perceive . . . what is from the Lord, and what is from some other source . . .

1401. The things said in (Gen. xii.) about Abram, represent the state of the Lord from His first childhood to His adolescence. As the Lord was born like another man, He advanced from an obscure state to a more lucid one. 1402. 1430.

1414. There is here meant the Lord's first state when He was born, which being most arcane cannot be so well set forth; merely that He was born like another man, except that He had been conceived of Jehovah; but that . . . by birth from the virgin woman He derived infirmities such as are those of man in general. These infirmities are corporeal things, of which it is said in this verse that He should recede from them, in order that celestial and spiritual things might be presented to Him. . . The Hereditary of the Lord from the Father was Divine; but the Hereditary from the mother was the infirm human. This (latter) is a corporeal something which is dispersed . . .

1419<sup>2</sup>. As the Lord is love itself . . . He wills to give to the human race all things which belong to Him. Sig.

1434<sup>e</sup>. As the Lord alone was a celestial man, these and the like sensuous truths were insinuated into Him in His first childhood; and He was thus prepared to receive celestial things.

1438. Here is described the Lord's first life, namely, that from His birth to His childhood, in that He arrived at the celestial things of love . . . He was first of all imbued with these; for thence, as from their seed, all things were afterwards fructified. He had with Him the celestial seed itself, because He was born from Jehovah; and therefore He was the only one who had this seed in him . . .

1440. The second state of the Lord, when the celestial things of love appeared to Him. Sig. and Ex. . . He advanced to the celestial things of love, and (then) arrived at them; (and then) they appeared to Him.

1442. As soon as Jehovah had appeared to the Lord in His celestial things, He acquired (His first) perception; for all perception is from celestial things. Sig. and Ex. 1443, Ex.

1444. 'The Canaanite was then in the Land' = the hereditary evil from the mother in the Lord's external man. . . It is known that the Lord underwent the most grievous temptations . . . so that He fought alone, and from His own power, against the whole of Hell. No one can undergo temptation unless evil adheres to him . . . With the Lord there was not any actual evil, or evil of His Own . . . but hereditary evil from the mother . . .

—, The Lord was born as another man. (See BORN, here.)

1450. The fourth state of the Lord when a child. Sig. and Ex.

1457. Here begin the progressions of the Lord into Knowledges. That the Lord was also instructed like another man, is evident from Luke i. 80; ii. 40, 46-49.

1458. The Lord was now to be imbued with Knowledges, in order that as to the Human essence also He might become the Light of Heaven. Sig.

[A.] 1460. A scarcity of Knowledges as yet with the Lord when a child. Sig. and Ex. . . Knowledges never come in childhood from within, but from the objects of the senses, and especially from hearing . . . Knowledges are learned and implanted in the memory according to the influx of the internal man. So also was it with the Lord when a child; for He was born as another man, and instructed as another. But with Him the interiors were celestial things, which adapted the vessels for the reception of Knowledges, and that the Knowledges might afterwards become vessels to receive the Divine. The interiors with Him were Divine from Jehovah His Father; the exteriors were human from Mary His mother. Hence it may be evident that with the Lord, equally as with other men, there was in childhood a scarcity of Knowledges in His external man.

1461<sup>2</sup>. Hence it may be evident that the Lord in His childhood did not will to imbue any other Knowledges than those of the Word: which to Him was open from Jehovah His Father . . . and that the more because there is nothing said in the Word which in its inmosts does not regard Him, and which did not previously come from Him; for the Human essence was only an additament to His Divine essence, which had been from eternity. Sig. 1462<sup>6</sup>.

1464. The Lord had the power of learning above every other man; but as He was to be instructed in celestial things before He was instructed in spiritual things, differently from other men, it is first said (that there was much scarcity in His external man).

1469. For all truth was previously with the Lord; the Celestial has truth with it . . . but it was hidden in His internal man, which was Divine. The scientifics and Knowledges which He learned are not truths, but only recipient vessels. . . These vessels were to be formed by the Lord, or rather opened, through instruction in Knowledges from the Word; not only that celestial things might be insinuated into them, but that they might also become celestial and thus Divine; for the Lord conjoined the Divine essence with the Human essence in order that His Human essence might also become Divine.

1472<sup>6</sup>. The Lord knew this when a child, and thought thus . . . namely, that if He were carried away by the mere desire for the knowledge of Knowledges, then knowledge would be such as no longer to care for celestial things . . . Sig.

1475<sup>2</sup>. Here are contained these arcana—how the Lord was instructed by His Father according to all order, and thus how His external man was conjoined with His internal man . . . This was effected through Knowledges . . .

1477. It will be evident from what follows that celestial or Divine things were not adjoined to the Lord so as to act as one essence until He had endured temptations, and had thus expelled the hereditary evil from the mother.

1479. 'When Abram came into Egypt'=when the Lord began to be instructed. Abram=the Lord when a child.

1482. 'Egypt,' or 'Pharaoh,' are here used in the

best sense, because they are predicated of the knowledge of Knowledges which the Lord in His childhood learned with avidity first.

1484. 'The woman was taken into the house of Pharaoh'=that they captivated the lower mind. . . 'The woman'=truth, here the truth which is in knowledges, with the deliciousnesses of which the Lord was captivated in His childhood . . .

1485. (The consequent multiplication of scientifics with the Lord.) Sig. and Ex. 1486.

1487. Scientifics are acquired in childhood from no other end than that of knowing, but with the Lord, from the deliciousnesses and affection of truth. (After they had served their use they were destroyed. Sig. 1489, Ex.)

1489<sup>6</sup>. In the things said about Abram in Egypt there is described the Divine order in which with the Lord the external man was conjoined with the internal, so that the external man also might become Divine.

1491. 'Pharaoh called Abram'=that the Lord remembered. . . The knowledge itself, or the scientifics, which the Lord drew in when a child, are here called 'Pharaoh;' thus it is the knowledge itself which thus addresses the Lord, or Jehovah by means of the knowledge.

1492. 'And said, What is this thou hast done to me?'=that He was grieved. . . The affection in these words is the indignation of knowledge as it were, and the grief of the Lord . . . that the scientifics should be thus destroyed which He had drawn in with deliciousnesses; (just as) little children grieve when they love something which is hurtful to them, and it is taken away from them.

1493. 'That she is thy wife'=that He ought to have no other truth than that which was being conjoined with the Celestial. . . There is here described the order in which the Lord advanced to intelligence, and thus to wisdom . . .

1495. 'Why saidst thou, She is my sister?'=that He then knew no otherwise than that He should have intellectual truth . . . which took place to the end that the Celestial should not be violated, but saved. From these things it is evident that the Lord as a child, when He had drawn in scientifics, at first of all knew no otherwise than that the scientifics were solely for the sake of the intellectual man, or that He might know truths from them; but that it was afterwards disclosed that they had been for the sake of His arriving at celestial things; and that this took place to prevent celestial things from being violated. Ex. 1496, Sig. and Ex.

1496<sup>6</sup>. Intellectual truth is (that truth which is) conjoined with the internal perception that it is so. This truth was with the Lord in His childhood, and with Him opened the way to celestial things.

1499. That scientifics left the Lord. Sig. (by Pharaoh's sending Abram away.)

1502. From these things it is therefore evident that the sojourn of Abram in Egypt represents and signifies nothing else than the Lord, and in fact His instruction in childhood. (Ill. by other passages in the Word.)

—<sup>3</sup>. The arcana concealed in these things are . . . how the Lord became Jehovah as to His Human essence also ; and that He was inaugurated from childhood.

1535. In (Gen.xiii.) it treats of the external man with the Lord, which was to be conjoined with His internal man. . . The former is here represented by Lot, and the latter by Abram. (See EXTERNAL MAN at A.1535. 1536. 1537. 1538. 1539.)

1540. The things which are here continued about Abram=the Lord, and in fact His first life and the quality of it before His external man was conjoined with the internal so that they might act as one thing ; that is, before His external man had become in like manner celestial and Divine.

1542. These words (in ver.1) and those which follow in this chapter, represent the Lord, and it is a continuation of His life from childhood.

— . There are two things with man which prevent his becoming celestial . . . —the empty scientifics which he draws in during childhood and youth . . . and the pleasures from the cupidities which he favours . . . As the Lord was born like another man, and was informed like another, He also had to learn scientifics . . . which empty scientifics at last left Him . . . But that the pleasures which . . . constitute the sensuous man—that is, the outermost—also left Him, is represented in this chapter by Lot, in that he separated himself from Abram. 1563<sup>2</sup>, Ex.

1545. 'He and his wife'=the celestial truths which were then with the Lord. . . That man is man he has from the things with him ; the Lord had it from celestial things ; for He alone was celestial, so as to be the Celestial itself ; and therefore by 'Abram,' and still more by 'Abraham,' are signified celestial things . . . and his 'wife'=truth adjoined to the Celestial . . . Celestial truth is that which derives its origin from the Celestial . . .

1548<sup>e</sup>. With the Lord these (Knowledges) had been implanted in His first celestial things. Hence he had the light which is here called 'the south.'

1549. 'Abram was very heavy with cattle, silver, and gold'=the goods, truths, and goods from truths with which the Lord was then enriched.

1554. From His first infancy the Lord advanced according to all Divine order to celestial things, and into the celestial things (which He had before He was imbued with knowledges). Tr. 1555. 1556.

1557. From the things which have been said it may be evident what the quality of the Lord's state then was, namely, that it was childlike, which is such that worldly things are present ; for worldly things cannot be dispelled until truth and good has been implanted in celestial things by means of Knowledges. Ex.

—<sup>4</sup>. As to the Lord, inasmuch as He was conjoining human things with Divine ones, He advanced according to order, and now first arrived at that celestial state such as He had when a child, in which state worldly things also are present ; advancing thence into a state still more celestial ; and at last into the celestial state of infancy, in which He fully conjoined the Human essence with the Divine essence.

1573. 'And the Canaanite and the Perizzite were then dwelling in the Land'=evils and falsities in the external man. . . (As) there was hereditary evil from the mother with the Lord in His external man, it follows that there was the derivative falsity . . . and therefore this falsity also was hereditary. (Continued under HEREDITARY.)

—<sup>6</sup>. Much less could Hell have approached the Lord if He had been born Divine, that is, without evil adhering from the mother.

—<sup>7</sup>. The Lord could have assumed the Human essence without birth, as He had sometimes done before, when He was seen . . . But in order that He might also put on evil, to fight against and conquer it, He came into the world . . . But the Lord had no actual evil . . . Ill.

1577. The internal and external man have never been and could not be united with any man : only with the Lord, and therefore also He came into the world. Ex. —<sup>4</sup>. 1587<sup>2</sup>, Ex.

1581. The evil which is in the external man can be separated with no man, except with the Lord. Ex.

1582. Wherever the Lord is, there is the centre, and thence are the right and the left.

1584. 'Lot lifted up his eyes'=that the external man was illuminated by the internal . . . It cannot be doubted that the Lord when a child was often as to the external man in such Divine sight ; because He alone was conjoining the external man with the internal. The external man was His Human essence . . .

1590. That the external man appeared to the Lord such as it is in its beauty when conjoined with the internal. Sig. and Ex.

1593. 'The east,' here,=the Lord's internal man, which was Divine. Thus, that the external man receded from the internal, is signified by 'Lot journeyed from the east.'

1602. 'Jehovah said to Abram'=that Jehovah spake thus to the Lord ; as may be evident from . . . the state itself in which He then was . . . in that the external things which had hindered had been removed. . . The Lord as to the internal man was Divine, because He had been born from Jehovah, and therefore when nothing hindered on the part of the external man, He saw all things to come ; and that this then appeared as if Jehovah had spoken was because it was before the external man. As to the internal man He was one with Jehovah. Ill.

1603<sup>2</sup>. But with the Lord, after He had expelled hereditary evil, and had thus purified the organical things of the Human essence, these also received life ; so that the Lord, as He was life as to the internal man, so also became life as to the external man. Ill.

1607. That the Heavenly Kingdom was the Lord's. Sig. and Ex. 1614.

1616. That the Lord arrived at a still more interior perception. Sig. and Ex.

—<sup>3</sup>. See KNOW=cognoscere, here.

1642<sup>e</sup>. What then [must be the case] with the Lord.

1651. In (Gen.xiv.) it treats concerning the Lord's combats of temptations.



[A.] 1652. The goods and truths which were with the external man—but which [only] appeared as goods and truths—were what the Lord fought from, in His childhood, against evils and falsities. Sig. 1655. 1661. —<sup>3</sup>. Ex.

1653. That these evils and falsities against which the Lord fought had not before appeared in His childhood, and that they then burst forth. Sig.

1654. That the Lord then vanquished and conquered all kinds of persuasions of falsity. Sig. Afterwards, the falsities and evils themselves. Sig. And afterwards all other falsities and evils. Sig. 1663.

1657. The Lord's internal man in the interior, or the Divine in the Rational, is 'Melchizedek.'

1661. It here treats of the Lord's . . . first combat, which was in His childhood and first adolescence; and which He for the first time entered upon and endured when He had been imbued with knowledges and Knowledges. . . No one can ever fight against evils and falsities . . . until he has been instructed . . . Thus every man (comes into temptations) in his age of manhood, but the Lord in His age of childhood.

—<sup>5</sup>. As the Lord in His first childhood was introduced into the most grievous combats against evils and falsities, He could then suppose no otherwise (than that the goods and truths from which He was fighting were His own, and thus attribute them to Himself, and also the power by which He resisted); and this both because it was according to Divine order that His Human essence should be introduced to the Divine essence, and united with it, through continual combats and victories; and also because the goods and truths from which He fought against evils and falsities were of the external man; and as these goods and truths were therefore not completely Divine, they are called appearances of good and truth. Thus did His Divine essence introduce the Human essence to conquer from its Own power. . . In a word, in His first combats, the goods and truths with the Lord from which He fought were imbued with hereditary things from the mother, and in proportion as they were imbued with hereditary things from the mother, in the same proportion they were not Divine. But by degrees, as He conquered evil and falsity, they were purified and made Divine.

1663<sup>2</sup>. That the Lord underwent and endured . . . the most grievous temptations, is not so well known from the Word, where it is only mentioned that He was in the wilderness forty days, and was tempted by the devil. The temptations themselves which He then had are not described, except by a few things, which however involve all things. Enum. 1690.

1664<sup>5</sup>. So that it is the Lord alone who endures all combat, and conquers.

1668. 'In the thirteenth year they rebelled'—the beginning of temptations in [the Lord's] childhood. Ex.

—<sup>2</sup>. Evils, or evil Spirits, rebel in proportion as a man who wants to be in goods and truths confirms with himself any evils and falsities, or in proportion as cupidities and Falsities insinuate themselves into his goods and truths . . . and hence come infestation and combat. This [happens] with all who have conscience, and still more [did it happen] with the Lord when a

child, who had perception. With those who have conscience there thence arises a dull—*mutus*—pain; but with those who have perception, a sharp pain; and the more interior the perception is, the sharper is the pain. From this may be evident the nature of the Lord's temptation in comparison with that of men; (for He had) interior and inmost perception.

1673. The persuasions of falsity, or the Hells of such, which the Lord conquered. Sig. and Ex.

—<sup>2</sup>. Such were the (Nephilim) against which the Lord fought in His first childhood, and which He conquered. (Continued under ADVENT.)

1676. That the Lord's first victory over the Hells signified by these nations as yet extended itself no further (than this). Sig.

—<sup>2</sup>. (Such) may suppose that there was no need of the Lord's advent into the world in order to fight with the Hells . . . since they could have been subjugated by the Divine omnipotence . . . It is sufficient for them to know . . . that unless the Lord had come into the world, and by means of temptations admitted into Himself had subjugated . . . the Hells, the human race would have perished, and none could have been saved who had lived on this Earth from the time of the Most Ancient Church.

1683. The Lord never began a combat with any Hell; but the Hells attacked Him. Ex.

1690. That the Lord's life from His first childhood to the last hour of His life in the world was a continual temptation and a continual victory, is evident from many things in the Word . . . Enum. and Ex. (Continued under TEMPTATION.)

—<sup>3</sup>. The Lord's life was love towards the universal human race . . . and against this His life were admitted continual temptations . . .

—<sup>4</sup>. That the Lord fought against the love of the world. Sig. And against the love of self. Sig.

—<sup>6</sup>. In a word, the Lord from His first childhood to the last hour of His life in the world was assaulted by all the Hells, which were continually overcome, subjugated, and conquered by Him, and this solely from love towards the universal human race; and as this love was not human, but Divine, and as temptation is great in proportion to the love, it may be evident how grievous were His combats, and how great the ferocity on the part of the Hells . . . 1691<sup>5</sup>. Ill. 1692. 1787.

1701<sup>2</sup>. The Lord, who had a perception of all things which were taking place, knew clearly the quality and source of the things which came forth with Him; as, if anything of evil took possession of the affections of His external man, or if anything of falsity, the thoughts . . . Sig.

1705. 'Mamre, Eshcol, and Aner'—the Angels who were with the Lord when He fought in His first childhood. Ex.

1707<sup>5</sup>. In this the Lord was not like any other man, in that His interior man, as to celestial things or goods, was Divine, and from very birth was adjoined to the internal man. The internal man together with this interior man was Jehovah His Father. But He was like other men in this, that His interior man as to spiritual

things or truths was adjoined to the external man, and thus was human. But this also, through combats of temptations and continual victories from Own power, was made Divine, that is, Jehovah. 1725<sup>a</sup>.

1741. In the two chapters which precede, 'Abram' represented the Lord, or His state, in childhood; here, he represents the Lord's Rational . . .

1778-1780. In (Gen.xv.) the subject of the Lord is continued . . . His consolation . . . His complaint concerning the Church; and the promise made Him concerning an internal Church.

1789. The Lord never expected any reward of victory for Himself; the reward of His victories was the salvation of the human race . . .

1791. The Lord<sub>4</sub> had an inmost and most perfect perception of all things, (which was) a perceptive sensation and Knowledge of all things which were taking place in Heaven, and was a continual communication and internal colloquy with Jehovah. Sig.

1799<sup>a</sup>. The Lord . . . wants to have all near Himself, and that they should not stand outside . . . in the First Heaven; but He wants them to be in the Third; and, if it were possible, not only with Himself, but in Himself. Such is the Lord's love.

1806<sup>a</sup>. Such was the Lord's sight. Ex. and Sig. 1807<sup>a</sup>.

1812. The Lord's faith then. Sig. and Ex.

—<sup>2</sup>. In all His combats of temptations the Lord never fought from the love of self, or for Himself . . . consequently not that He might become the greatest in Heaven, scarcely that He might become the least; but only that all others might become something and be saved. III.

1813. That in this the Lord was first made justice. Sig. and Ex.

1835. That the Lord put to flight these evils and the derivative falsities. Sig. and Ex.

1838. The Lord appears to everyone according to his state. Sig. and Ex. 1861<sup>15</sup>.

1890. In (Gen.xvi.) it treats concerning the first Rational with the Lord. (See under ISHMAEL, and RATIONAL.)

1893<sup>2</sup>. Thus the Lord's first Rational was born as with another man . . .

1898. The Lord's perception then was from truth adjoined to good, which dictated to Him how the case was. Sig.

1904<sup>4</sup>. The Lord alone thought from intellectual truth, when He lived in the world; because this was . . . the Divine Spiritual conjoined with the Divine Celestial. In this the Lord was distinct from every other man. To think from the Divine as from Himself is . . . not possible in man; but solely in Him who had been conceived from Jehovah. Tr. 1914, Ex.

1906<sup>4</sup>. The remains which were with the Lord were all the Divine states which He had procured for Himself, and by means of which He united the Human essence to the Divine essence. They are not to be compared to the remains with man; for these are not Divine but human. Sig.

1911<sup>7</sup>. With the Lord there were no fallacies; but when His Rational was first conceived, there were appearances of truth . . . Hence at its first conception His Rational lightly esteemed intellectual truth; but successively as His Rational was made Divine, the clouds of appearances were dispelled, and intellectual truths appeared to Him in their own light, which is signified by the expulsion of Ishmael when Isaac had grown up. Tr.

1917. The Lord's indignation. Sig. and Ex.

1919<sup>8</sup>. The Lord's perception was immediately from Jehovah, thus from Divine good; but His thought was from intellectual truth and its affection. . . The Lord's Divine perception cannot be apprehended by any idea, not even by an angelic one. . . The Lord's perception . . . was a perception of all things which are in the Heavens, and (consequently) of all things which are on earth . . . But after the Human essence of the Lord had been united to His Divine essence . . . the Lord was above that which is called perception, because He was above the order which is in the Heavens and thence in the earth. Ex.

1925. The thought of the interior man with the Lord. Sig. and Ex. 1926.

1937<sup>6</sup>. For the Lord wills to communicate that which is His to everyone . . .

1985. In (Gen.xvii.) it treats of the union of the Lord's Divine essence with the Human essence, and of the Human essence with the Divine essence; and also of the conjunction of the Lord with the human race through His Human essence.

2025<sup>4</sup>. The Lord's soul was life itself, or the Esse itself which is Jehovah; for He was conceived from Jehovah; thus was He in His least singulars. . . 2026.

2053. The conjunction of the Lord with man in his impurity. Sig. and Ex.

2122. (Christians) do not acknowledge the Lord Himself; nay, they hate all who profess Him.

2135<sup>3</sup>. 'The Lord said to my Lord' . . . treats of the Lord.

2136. In (Gen.xviii.) it treats of the state of perception of the Lord in the Human, and of communication then with the Divine, before the perfect union of His Human essence with His Divine essence. 2143.

2138. Secondly, it treats of the Lord's perception in that state concerning the Rational with Him, that it would put off the human, and would become Divine. 2207.

2140. Thirdly, it treats of the Lord's grief and anxiety over the human race . . . for which in that state He interceded, and obtained that those should be saved with whom there were goods and truths. 2250.

2141<sup>6</sup>. That when these things had been done, the Lord returned into His former state of perception. Tr. 2287. 2288.

2156. 'My Lord' (ver.3)=the Trine in one, namely, the Divine itself, the Divine Human, and the proceeding Holy . . . (These three) are the same as the Lord, and the Lord is the same as Jehovah.

[A.] 2162<sup>5</sup>. For the Lord is presented to view according to the things which are then signified. III.

2173. 'Sarah,' here, = the Lord as to truth.

2227<sup>2</sup>. To be in the Lord. Ex. 3637<sup>o</sup>. 3887. 9166<sup>4</sup>.

2245. The Lord's thought from the Divine. Sig. . . His thought was from the Human conjoined with the Divine . . . but His perception from which was His thought was from the Divine. 2247, Sig. 2249.

2253. With the Lord, when He was in the world, there was no other life than the life of love towards the universal human race, which He burned to save to eternity. This life is the veriest celestial life by means of which He united Himself to the Divine, and the Divine to Himself . . . 2261<sup>3</sup>.

2255. The Lord's horror. Sig. 2257. 2222.

2293. Infants there know no other Father, and afterwards acknowledge no other, than the Lord alone, and that they have life from Him. 2305.

2329<sup>o</sup>. Even the Jews in the other life, when they hear that the Lord is Jehovah, and that there is only one God, can say nothing . . .

—<sup>o</sup>. The minds of those who are in the faith of charity the Lord applies to Himself.

2332. Before the man, and also before the Angels, to whom the Lord presents Himself to view, He miraculously moderates and tempers the Holy which proceeds from Him, so that they can endure it; or, what is the same, He applies it to their Natural. Sig.

2335<sup>3</sup>. The Lord never judges anyone except from good; for He wants to uplift all . . . into Heaven, and even, if it were possible, to Himself; for the Lord is mercy itself, and good itself.

2349<sup>4</sup>. Hence it is evident how those are against the Lord who are against the good of charity. III.

2354<sup>3</sup>. Hence it is evident that those who are in a life of evil cannot acknowledge the Lord . . . but that those who are in a life of good do acknowledge the Lord, because Heaven is inflowing, in which love and charity is the principal thing, and because Heaven is of the Lord. Refs.

2357<sup>3</sup>. (The danger of profanation) is the reason why it is at this day conceded to so few to believe from the heart that . . . all the Divine is in the Lord; for they are in a life of evil.

2359. No one can be admitted into . . . Heaven unless he is in the good of love and of charity; and no one can be in (this) unless he acknowledges the Divine and the Holy of the Lord; from Him alone does that inflow, and in fact into the good itself which is from Him. The Divine cannot inflow except into the Divine, nor can it be communicated to man except through the Divine Human and the derivative Holy of the Lord. Hence may be understood what it is for the Lord to be all in all things of His Kingdom; and also that nothing of the good which is with man is of man, but of the Lord.

2373. The reason those within the Church reject charity more than they deny the Lord. Ex. and Sig. . . Still, he who rejects the one in both doctrine and life, also rejects the other. Sig.

2496. In (Gen.xx.) it treats of the sojourn of Abraham in Gerar, where Abimelech was, by which in like manner (as by his sojourn in Egypt) is signified the instruction of the Lord, but in the doctrinals of charity and faith.

2500. The advancement of the Lord in the goods and truths of faith. Sig. and Ex.

—<sup>2</sup>. As to the Lord's instruction in general, the nature of it shines forth from this chapter in the internal sense, namely, that it was effected by means of continual revelations, and thus by Divine perceptions and thoughts from Himself, that is, from His Divine; which revelations He implanted in Divine intelligence and wisdom, and this even to the perfect union of His Human with His Divine. This way of being wise is never possible with any man; for it inflowed from the Divine itself . . . thus from the Divine love itself. Ex. . . In love itself are wisdom and intelligence . . .

2503. As with the Lord all truth was from a celestial origin.

2511. The things contained in this verse involve the Lord's first thought concerning the doctrine of faith, as to whether it was advantageous to consult the Rational or not. The reason that such was His first thought, is that the Lord advanced according to all Divine order . . . thus He had to put off this human thing—as to whether the Rational was to be consulted in the doctrinal things of faith.

2514. The reason the Lord's first perception is called obscure, is that it was in the human which was to be put off, and the shades of which He was to dispel. The Perceptive of the Lord, although from the Divine, was nevertheless in the human, which is such that it does not receive light itself immediately, but successively as the shades therein are dispelled. That He [afterwards] reduced Himself into what was less obscure as to the doctrine of faith. Sig.

2515<sup>o</sup>. As to the Lord's thought, it transcended all human understanding; for it was immediately from the Divine.

2519<sup>o</sup>. As it appeared at first as if the Rational ought to be present . . . This was the first of thought—as to whether it was to be consulted at the same time. But the Lord revealed and replied to Himself that thus doctrine would become none; and therefore it was not consulted. Sig. 2588.

2520<sup>2</sup>. This love (towards the universal human race) directed the Lord's thoughts while He was still in the maternal human . . .

2523. In the internal sense . . . is described the Lord's whole life such as it was to be in the world, even as to the perceptions and thoughts; for these had been foreseen and provided . . . Unless these things had been as it were present with the Angels through the Word and the rites in the Jewish Church, the Lord would have had to come into the world immediately after the fall of the Most Ancient Church . . . and, what is more, the human race which then [existed] could not have been saved.

—<sup>2</sup>. As regards the Lord's life itself, it was a continual progression of the Human to the Divine, even to

absolute union . . . For in order that He might fight with the Hells and conquer them, He had to do so from the Human ; for there can be no combat with the Hells from the Divine ; and therefore it pleased Him to put on the human as another man, to be an infant as another, to grow up into knowledges and into Knowledges, which were represented and signified by the sojourn of Abram in Egypt, and now in Gerar—thus as another man to cultivate the Rational, and thus dispel the shade thereof, and bring it into light, and this from His Own power. That such was the progression of the Lord from the Human to the Divine, can be doubted by no one, if he only considers that He was an infant, and that He learned to speak as an infant, and so on. But there was this difference—that the Divine Itself was in Him, because He was conceived from Jehovah. 2551.

2534. The Lord was represented by Moses, equally as by Abraham, Isaac, Jacob, David, and many others.

2541<sup>2</sup>. The Angels perceive in these things . . . how the Lord reduced rational and scientific things to obedience ; and in fact so that He reduced to obedience not only the rational and scientific things themselves, but also the affections which were rising up in opposition to the celestial and spiritual things of doctrine . . .

2545. The Lord's thought from the doctrine of faith. Sig. 2552.

2551. The Angels are in their delectable things . . . when they are thinking about the Lord, His Divine and Human, and how the latter was made Divine ; for they are [then] circumfused with a celestial and spiritual sphere which is full of the Lord, so that it may be said that they are in the Lord . . . These things . . . are presented before the Angels . . . when the Word is being read. 3085<sup>o</sup>.

2571. The Lord's perception concerning the doctrine of love and charity. Sig. and Ex.

2572<sup>o</sup>. Hence it is evident that the Lord in Heaven and on earth is in everything where there is good. They are much mistaken who suppose that the Lord is in truth separated from good. He is only in good, and in the derivative truth.

2576<sup>2</sup>. The ark of the covenant represented the Lord Himself . . .

2592<sup>3</sup>. (Conversation with a wise Gentile about the Lord.)

2596<sup>2</sup>. I spoke to (the Chinese Spirits) at last about the Lord. When I called Him Christ, a certain repugnance was perceived in them ; but the reason was disclosed—that they had brought it from the world, from their having known Christians to live worse than they did themselves . . . But when I simply mentioned the Lord, they were inwardly moved. H.325. D.3068.

2632<sup>2</sup>. This Hereditary . . . the Lord successively expelled from His Rational.

2660. The Lord's first state when He thought about separating that Rational from Himself, namely, that it was a state of grief from love. Sig.

2661<sup>o</sup>. With the Lord, when He was in the world, were represented all states of the Church, and how they were saved through Him.

2692. 'The Angel of God'=the Lord.

2702<sup>3</sup>. 'Rock'=the Lord.

2739<sup>o</sup>. Therefore in the Heavens they dwell distinct, as it were in nations, families, and houses, which all acknowledge the Lord as their one only Parent.

2759. The rustics and other simple ones . . . said that they know the Lord, to whose name they commend themselves.

2764. In (Gen.xxii.) it treats of the Lord's most grievous and inmost temptations, through which He united the Human essence to the Divine essence . . .

2780. 'Morning'=the Lord . . .

2786<sup>2</sup>. The Lord, from the Divine, could induce on Himself any states He pleased ; and He prepared Himself for temptations by many induced states. 2796, Ex.

2802. (This) is a colloquy of the Lord with His Father. Sig. and Ex.

2807<sup>2</sup>. All the rites . . . represented the Lord . . .

2846. See BLESS, here.

2915. That although the Lord was unknown to them, still He could be with them. Sig. and Ex. . . For the presence of the Lord with a man is in good, and therefore in what is just and fair, and further in what is honourable and decorous.

2921. 'My lord, thou art a prince of God in our midst' (Gen.xxiii.6)=the Lord as to good and truth Divine with them. . . He is called 'Lord' when good is treated of.

— When the Divine power of good, or omnipotence, is treated of, He is called 'Jehovah Zebaoth,' and also 'Lord,' so that 'Jehovah Zebaoth' and 'Lord' have the same meaning and signification. Ill. Hence, namely from the power of good, men and Angels also are called lords . . .

—<sup>4</sup>. In the Word of the Old Testament, 'Lord' involves the like as 'Jehovah ;' namely, in that 'Lord' is said when it treats of good ; and therefore also 'Lord' is distinguished from 'God' in like manner as 'Jehovah' is from 'God.' Ill.

—<sup>5</sup>. But in the Word of the New Testament . . . instead of 'Jehovah,' 'Lord' is said. Ill and Ex.

—<sup>e</sup>. (Such) believe that our Saviour was called the Lord from the common formula of reverence, like others ; when yet He [was so called] from the fact that He was Jehovah.

2935<sup>2</sup>. See GOOD, here.

2946<sup>2</sup>. Whatever does not come from the Lord is evil and false.

2960. A third state in which they believe that they are reformed by the Lord. (Before this) they do indeed acknowledge that they are reformed by the Lord, but still want [it to be] by themselves . . . Good itself, in which truth has been implanted, causes them not only to acknowledge, but also to believe, that reformation is from the Lord. This is the third state, which is followed by a fourth, in which they perceive that [it is] by the Lord ; but there are few who come to this state in the life of the body, for it is angelic . . .

2974. It is a primary of faith that all good and all

truth are of the Lord, thus from the Lord alone. The more interiorly anyone acknowledges this, the more interiorly he is in Heaven, for in Heaven it is perceived to be so; there is a sphere of perception there that it is so, because they are in the good which is from the Lord alone, and this is what is called being in the Lord.

[A.] 299<sup>6</sup>. For the Lord is the only Man, and Heaven represents Him . . .

3021<sup>3</sup>. From the Divine good which is of His love He is called 'Lord of lords' (Rev. xix. 16).

3026. The Divine celestial and spiritual things which the Lord acquired for Himself. Sig.

3029. The Lord's perception concerning the natural man. Sig.

3030<sup>4</sup>. In order that (the Rational) might come forth in like manner with the Lord, and become Divine by His own power, the Lord came into the world, and willed to be born like another man; otherwise He could have assumed the Human without birth, as [He had done] frequently in ancient times when He appeared to men.

3036. The Lord delivering Himself from maternal things. Sig.

3043<sup>3</sup>. The Lord also (then) left His Natural in freedom . . .

3048<sup>2</sup>. It is treating (in Gen. xxiv.) of the process of the conjunction of truth with good in the Lord's Divine Rational; first, of the process of initiation . . . Here, that the Lord in the natural man separated those things which were from Himself—that is, which were Divine—from those things which were from the maternal.

3061<sup>2</sup>. That the Lord had been from eternity, is manifestly evident from the Word, although He was afterwards born in time . . . but this most arcane thing cannot be revealed to anyone except those who are in Divine perception, thus scarcely to others than the Most Ancient Church . . . I have heard from them that Jehovah Himself was the Lord as to the Divine Human when He descended into Heaven and inflowed through Heaven. (Continued under DIVINE HUMAN.)

3116. These things the Lord saw and explored with Himself from the Divine, and from His Own wisdom and intelligence initiated; namely, truths into the good of the Rational. Tr.

3161<sup>3</sup>. The Lord did all these things in Himself from Himself . . .

3195<sup>3</sup>. The Divine good itself, and the Divine truth, from which is light, is the Lord . . .

3209<sup>2</sup>. Rational good in the Lord was Divine, but the truth, which was elevated out of the Natural, was not Divine until conjoined with the Divine good of the Rational.

3230. That the representative of the Lord through Abraham was finished; and that the representative of the Lord through Isaac and Ishmael commenced. Tr.

3235. The second state of the Lord which Abraham represents. Sig. (by Abraham marrying Keturah).

—<sup>2</sup>. For the Lord appears to everyone such as is he who receives Him . . . in one way to the celestial, and

in another way to the spiritual; to the celestial the Lord appears as a Sun, but to the spiritual as a Moon. Ex.

3236. As a husband represents good . . . the Lord is called 'the Bridegroom,' 'the Man-vir,' 'the Husband' . . .

3241<sup>2</sup>. Everything unconnected with the Lord is nothing.

3318<sup>3</sup>. The Lord by most grievous combats . . . reduced all things in Himself into Divine order, inasmuch that nothing at all remained from the human which He derived from the mother (Refs.); so that He did not become new, like another man, but altogether Divine. A (regenerated) man retains . . . evil, but is withheld from it by the influx of the life of the Lord's love . . . But the Lord completely cast out all evil . . . and made Himself Divine, even as to the vessels, that is, as to truths. This is what is called 'glorification.'

3340<sup>6</sup>. (The fury of the infernals against the Lord.)

3364<sup>2</sup>. See DOCTRINE, here.

3393. (The Lord is the Word as to every sense.)

3405. The Lord was in appearances of truth when in the maternal human; but as He put off that human, He also put off the appearances . . . Tr.

3475<sup>6</sup>. They who are in the Third Heaven see the Lord Himself.

3489<sup>2</sup>. (The hatred of Christians against the Lord. See CHRISTIAN here.)

3514<sup>6</sup>. For there is a parallelism between the Lord and man as to celestial things . . . but not as to spiritual things.

3519<sup>6</sup>. The Lord can appear to no one . . . unless he to whom He appears is in a state of innocence. Sig. Therefore as soon as the Lord is present they are let into a state of innocence; for the Lord enters through innocence, even with the Angels in Heaven.

3539<sup>6</sup>. The humiliation of man is not from the love of glory in the Lord; but . . . because the Lord can thus inflow with good and truth, and make the man blessed . . . 5957<sup>2</sup>. 7550<sup>2</sup>. 8263.

3565<sup>6</sup>. For the Lord acts through ends, and through them successively disposes the intermediates into order.

3605<sup>3</sup>. 'Hatred,' attributed to the Lord, in the internal sense, is mercy . . .

—<sup>4</sup>. Such as a man is, such does the Lord appear to him. Refs.

3638<sup>6</sup>. (Thus) all the Angels are not only with the Lord, but in the Lord; or, what is the same, the Lord is with them, and in them.

3656. In (Gen. xlviii.) it treats, in the supreme sense, of the Lord, how He began to make Divine His Natural as to truth and as to good . . . 3657.

3688<sup>4</sup>. As the Lord is present in good . . . a man, by affection towards good, testifies love to the Lord.

3702. The arcanum hidden in the internal sense of these words is that all goods and truths descend from the Lord, and ascend to Him; that is, that He is the First and the Last; for man has been so created that

the Divine things of the Lord may descend through him down to the ultimates of nature, and from the ultimates of nature may ascend to Him . . . if man would only acknowledge with faith of heart the Lord as his first and last end. Ex.

3703<sup>10</sup>. 'Lord' (Mal.i.6)=those who are in the truth of the Church . . . (or) the Lord as to Divine truth.

3704<sup>7</sup>. Little is thought about the Lord (by Christians) in the other life . . .

—<sup>11</sup>. Before He was glorified, the Lord was the Divine truth . . . after He had been glorified, He was the Divine good itself as to both essences . . . (See under DIVINE GOOD.)

3736. The Lord was in the Divine Itself from conception. (See under CONCEIVE.)

3742. Life . . . is from the Lord alone. (See LIFE, here, and at 4320.

3758. In (Gen.xxix.) it treats of the Lord's Natural ('Jacob')—how the good of truth therein was conjoined with related good from a Divine origin ('Laban'); first, through the affection of external truth ('Leah'), and afterwards through the affection of internal truth ('Rachel').

3875<sup>4</sup>. In the supreme sense, the Lord is 'Levi,' from His Divine love and mercy towards those who are in spiritual love. (See under LEVI.)

—<sup>5</sup>. By 'neighbour' . . . in the supreme sense, is signified the Lord, because He . . . is good itself.

3882. When he is (thus far) regenerate, the Lord appears to him. Sig.

3921. For the Lord judges all from justice, and hears all from mercy. (Continued under DIVINE GOOD.)

3938<sup>3</sup>. Existere also is predicated of the Lord, but only while He was in the world, and was there putting on the Divine Esse. (Continued under EXIST.)

3998. With the Lord there are no states; but everything there is eternal and infinite.

4007. By 'Judah' is represented the Lord as to His Divine love.

4054. For whatever inflows from the Lord is an end regarding the salvation of the human race . . .

4060<sup>5</sup>. Not knowing that the Lord has come as often as the Church has been devastated. Not that He has come in person, as when He assumed the Human by birth . . . but by appearances, either manifest, as when He appeared to Abraham in Mamre, to Moses in the bramble, to the Israelitish people on Mount Sinai, to Joshua when he entered into the Land of Canaan; or by appearances not so manifest, as by inspirations, through which is the Word; and afterwards by the Word, for in the Word the Lord is present, because all things of the Word are from Him and about Him.

4065. That He gave to Himself. Sig. . . . For in the supreme sense this is predicated of the Lord, who never took anything of good and truth from another, but from Himself. Other good which had relationship with what was maternal had indeed served Him as a means . . . but by that means He procured for Himself those things whereby He made His Natural Divine by His Own power . . . The Lord procured for Himself by a

means because He was born a man . . . but not from a means, because He was conceived from Jehovah . . . and therefore He gave to Himself all the goods and truths which He made Divine; for the Divine Itself has need of nothing, not even of that middle good, except that He willed that all things should be done according to order.

4075. The Lord, when He made the Human in Himself Divine, also had Societies of Spirits and Angels about Him; for He willed that all things should be done according to order. But He associated with Himself such as were of service, and changed them at His good pleasure. He took from them, and applied to Himself, nothing of good and truth; but from the Divine. Thus also He reduced into order both Heaven and Hell; and this successively, even until He had fully glorified Himself. (Examps. of the use such Societies were to Him.)

4206<sup>2</sup>. The reason so many various things of the Lord are represented, is not because they are various in the Lord, but because His Divine is variously received by men.

4211<sup>3</sup>. Those who are in a most holy idea concerning the Lord, and are at the same time in the Knowledges and affections of good and truth . . . are conjoined with the Lord as to His Divine Rational; whereas those who are not in such holiness, nor in such an interior idea and affection, and yet are in the good of charity, are conjoined with the Lord as to His Divine Natural; and those who have a still grosser holiness are conjoined with the Lord as to His Divine Sensuous; this conjunction is that which is represented by 'the brazen serpent.' . . . In this conjunction are those among the gentiles who worship idols, and still live in charity according to their religiosity.

4236. The Tabernacle which was in the midst, and around which they encamped, represented the Lord Himself.

4279<sup>2</sup>. The supreme sense of the Word (treats) of the Lord.

4288<sup>3</sup>. 'Mountains,' in the supreme sense, = the Lord. . . . 'Groves,' in the supreme sense, = the Lord as to spiritual love.

4321<sup>6</sup>. As all appear before the Lord constantly in their own situation according to the states of good and truth, they appear in like manner to each other, because the Lord's life, consequently the Lord, is in all who are in Heaven.

4334<sup>2</sup>. That the Lord alone knows the state of the Church as to good and truth in special . . . Sig.

4364<sup>2</sup>. The Lord leads everyone by his affections . . .

4531. The Lord is present with light everywhere, even in the Hells . . .

4571. For the Divine was in the Lord from conception. This was His Esse, for He was conceived from Jehovah. Hence His perception was from the Divine, but according to the state of reception by the Human . . .

4585<sup>2</sup>. It treats in these verses concerning the progression of the Lord's Divine towards interior things; for when the Lord made His Human Divine, He pro-

gressed in a like order to that in which He makes man new by regeneration, namely, from the external to interior things; thus from the truth which is in the ultimate of order to the good which is interior and is called spiritual good, and thence to celestial good.

[A.]4592<sup>2</sup>. The Lord alone was born spiritual celestial; and (therefore) He was born at Bethlehem, (by which) is signified the Spiritual of the Celestial. . . The reason He alone was born Spiritual Celestial, is that the Divine was in Him. Ex. 4594<sup>2</sup>.Ex.

4644. It treats of the good which was Divine in the Lord from birth, and of the conjunction of that good with the truth and good which He acquired for Himself as a Man born, and also of the derivations thence.

—<sup>e</sup>. The Lord alone was born into good. (Continued under DIVINE GOOD.)

4669. 'Joseph,' in the supreme sense, = the Lord as to the Divine Spiritual. (Continued under JOSEPH.)

4724<sup>1</sup>. Those who live the life of faith adore the Lord with bended knees and a humble heart as God the Saviour . . . 4731<sup>6</sup>.

4960. In (Gen.xxxix.) it treats of the Lord, how He made His internal man Divine.

4973<sup>2</sup>. 'The Lord' is frequently mentioned in the Word . . . (and) nowhere where it does not treat of good . . . Hence it is that by 'Lord' is signified good. Ill. . . The Lord is called 'the Lord of lords' from the Divine good which is in Him. Ill.

—<sup>4</sup>. 'The Lord's Christ' (Luke ii.26)=the Divine truth of the Divine good.

—'. 'Lord' (Ps.cx.i; Luke xx.42)=the Divine good of the Divine Human.

—<sup>3</sup>. When the Lord was in the world He was the Divine truth; but when He was glorified . . . He became the Divine good . . . Hence it is that after His resurrection the disciples did not call Him 'Master,' as they had done before, but 'the Lord.' Ill.

—<sup>6</sup>. As by 'Lord' is meant the Divine good, and by 'King' Divine truth . . . 'dominion' is predicated of Divine good; and 'kingdom,' of Divine truth.

5066. That if they had seen the Lord Himself, every one of them would have performed these offices, but not from love towards Him, but from fear because He was to be the Judge of the universe . . . Sig.

5078<sup>2</sup>. In the former chapter it treated of the Lord, how He glorified the interiors of His Natural; here it treats of the Lord, how He glorified the exteriors of His Natural.

5095. Here Joseph represents the Lord as to the Celestial of the Spiritual from the Rational, and also in the Natural; Pharaoh represents Him as to the new state of the Natural, or as to the interior Natural; the butler and the baker represent Him as to those things which are of the external Natural.

5097<sup>2</sup>. By 'morning,' in the supreme sense, is signified the Lord Himself. Ex.

5110<sup>2</sup>. This Divine . . . is the Lord from eternity. Ex.

5130. He who receives faith, and who has it, is continually in the remembrance of the Lord, even when he is thinking or speaking about something else, and also

when he is discharging his public, private, or domestic offices, although he is unaware that he is then remembering the Lord; for the remembrance of the Lord by those who are in faith is what reigns universally; and that which reigns universally is not apperceived, except when the thought is determined thither.

—<sup>2</sup>. Hence it is that those who are in Heaven are said to be in the Lord.

5134<sup>6</sup>. With man, evils are separated . . . But with the Lord . . . evils and falsities were completely cast out and blotted out . . .

5157<sup>2</sup>. For the Voluntary in the Lord . . . was Divine from conception, and was the Divine good itself; but the Voluntary by birth from the mother was evil; and therefore this was to be rejected, and a new one procured in its place from the Divine Voluntary through the Intellectual, or from the Divine good through the Divine truth; thus from His Own power. Tr.

5236<sup>4</sup>. That innocence alone acknowledges and receives the Lord. Sig.

5249<sup>2</sup>. The celestial Angels . . . are in the Divine sphere of the Lord, thus as it were in the Lord; and they are in the perception of the inmost joy when they are in thought about the Lord, and about the salvation of the human race by the Lord's having made the Human in Himself Divine.

5256. Those who at this day come into the other life from the Christian Church almost all have an idea of the Lord as of another man . . . But those who have been Gentiles, and have been converted to Christianity, in the other life adore the Lord alone; and this because they have believed . . . that the Supreme God is a Divine Man . . .

5307<sup>2</sup>. The Lord is represented by Abraham, by Isaac, Jacob, also by Moses and Elias, and by Aaron, and also by David, and by many others in the Word besides; but still not in the same way by one as by another. (Ex. *seriatim*.)

5316<sup>6</sup>. The Angels are in the Lord, because they are in the sphere of the Divine truth proceeds from the Lord; and therefore they are affected by the Divine things concerning the Lord and His glorification in the internal sense of the Word.

5332<sup>6</sup>. For the quality which the Lord had in the world cannot be comprehended, not even by the Angels . . .

5335<sup>3</sup>. From these things it is evident why the Lord did not manifest Himself until He was thirty years of age; for He was then in the fulness of remains. But the remains which the Lord had He had procured for Himself . . .

5477<sup>3</sup>. Hence it is evident that the Lord, who is light itself, sees each and all things which are in the thought and will of man; nay, which are in universal nature.

5585. When there is no medium which conjoins, it appears to the man as if there were no pity in the Lord. Sig. and Ex.

5962<sup>6</sup>. For in Heaven there is a continual perception of the Lord.

5964°. Hence it is evident that the Lord does not hide Himself; but that the man, Spirit, or Angel hides himself.

6006. The presence of the Lord in that (low) state. Sig.

6054°. For the Lord lives in everyone in Heaven.

6115°. The most general universal, by which all things are held together, is the Lord Himself; and that which holds together is the Divine truth proceeding from Him.

6135°. That the body of the Lord is the Divine good. Sig.

6193°. The Angels are in the manifest perception that (the influxes of good and truth are from the Lord); and they love nothing more than that they should not will and think from themselves, but from the Lord.

6197°. No one in Hell acknowledges the Lord, but they are contumelious against Him . . . But they are not unwilling to hear of the Father the Creator of the universe. Hence . . . it may be evident that the Lord is He who rules the universal Heaven . . . and that they are opposed to the Lord because they are opposed to Heaven, where the Lord is the all in all. 6475°.

6214°. The Lord not only wholly knows what a man is, but also what he will be to eternity.

6276°. For the good and truth themselves which are in the Lord's Kingdom, proceed from His Divine and Divine Human, and cause the Lord Himself to be there . . .

6325. It is an eternal Truth that the Lord rules Heaven and earth. (Continued under LIFE, and FREE.)

6340°. That those who are of the Church should hear the Lord, that is, should hear Him in the Word . . . Sig.

6380°. For everyone who is in faith in the Lord has an idea of Him according to the faculty of elevating the thoughts . . .

6402. Unless the Lord render aid. Sig. and Ex.

6428. In the Ancient Church the Lord was worshipped.

6468°. (For) the universal Heaven relates to the Lord, and the Lord is there the centre of all looks; those in Heaven look upwards to Him, and those in Hell look downwards from Him . . .

6469. The sweetness perceived by the Angels is from their not thinking and willing from themselves, but from the Lord; hence they have tranquillity, peace, and happiness.

6475. I heard it said to certain evil Spirits . . . who were continually thinking against the Lord . . . that they should . . . show a single one in Heaven who does not acknowledge the Lord, and that He is the life of all, and that they have everything which belongs to them from Him. But they were silent, because they were not able. Some of the evil Spirits who had believed that there are Heavens where the Lord is not acknowledged, wandered about and inquired for them, but as their endeavour was in vain, they returned . . . Hence it is evident that the Lord inflows into all, both generally through Heaven, and also singularly and universally

from Himself; and that where the good of charity is, there He is; and that where the contrary is, there also He is, but no otherwise than in order to give them life; and, so far as can be done, to withdraw them from evil. 6477. H.6.

6478°. (Thus) the Lord is in each one; for the Lord is such that He wills to give Himself to all. Hence happiness and bliss are increased with those who are images and likenesses of Him.

6482. The Lord's universal government, that what is universal is not possible without singulars. Ex. . . The reason the Angels are His ministries, is that they may be in active life . . . But still the ministries which they perform are not from them, but from influx from the Lord.

6495. (Thus) the influx from the Lord is immediate, and also mediate through Heaven. But the influx which is from the Lord is the good of celestial love, thus of love towards the neighbour; in this love the Lord is present, for He loves the universal human race . . .

6645°. (For) the Lord from love which is infinite . . . wills to draw man even to Himself, and thus to bless him with all glory and happiness. Ill.

6666°. (The infernals) cannot be resisted by any Angel, but by the Lord alone.

6700. All the inhabitants of other Earths who are not idolaters, acknowledge the Lord as the only God. They do not indeed know, except a very few, that the Lord assumed the Human in this Earth . . . But they adore the Divine . . . as comprehensible by a human form . . . and (therefore) they adore the Lord. . . When told . . . that the Lord had assumed the Human in this Earth, they considered a little, and presently said that this was done for the sake of salvation of the human race.

6706. As all good proceeds from the Lord, the Lord, in the highest sense, and in a super-eminent degree, is the neighbour . . . Hence it follows that in proportion as anyone has of the Lord with him, in the same proportion he is the neighbour . . . 6819.

6714. In (Ex.ii.) it treats in the supreme sense of the Lord, how He became the Divine Law as to the Human.

6752°. For colloquy with the Lord is through the Word.

6825. They are first instructed who is the God who has delivered them, that it is the Lord . . . Tr.

6827. Thus may be named the degrees of progression in the Lord, before He became, as to the Human, the Divine Law itself.

6849. If the Lord appears to anyone in the external form it is still the interiors which are affected; for the Divine penetrates to inmost things.

7014. Here and elsewhere in the Word, in the internal sense, are described all the states of the Lord's life in the world . . .

7091°. That it was the Lord, and not Jehovah who is called the Father, (who was seen by Moses, etc., as described in Ex.xxiv.9,10.)

7097°. Those who have become such acknowledge the Father the Creator of the Universe, but not the Lord. Of the Lord they say, as does Pharaoh here of Jehovah,



'Who is Jehovah? I know not Jehovah.' Nay, as the universal sphere of Heaven is full of the acknowledgment and love of the Lord, so is the universal sphere of Hell full of the denial of the Lord and of hatred against Him; nor can they endure that He should be named.

[A.] 7118. They who are infesting, as far as possible hinder the upright whom they are infesting from thinking about the Lord. As soon as anything of thought about the Lord occurs openly, they at once take it away, which they know how to do dexterously. But as thought about the Lord is universal with those who are being infested, and is thus too interior to appear openly, for it inflows through Heaven, therefore as soon as they are not being infested they come into thought about the Lord; for that which inflows from Heaven, and reigns universally, reveals itself in all [states of] freedom. Tr.

7173. When the Spirits of Mercury saw the Sun of Heaven they said that this was not the Lord God, because they did not see a face. . . The Sun then suddenly appeared again, and in its midst the Lord encompassed with a solar circle. On seeing this, the Spirits of Mercury humbled themselves profoundly, and subsided. Then the Lord was also seen out of the Sun by the Spirits of this Earth, who when they were men had seen Him in the world, and of whom one after another confessed, and thus many in order, that it was the Lord Himself. . . Then the Lord was seen out of the Sun also by Spirits of Jupiter, who exclaimed that it was He Himself whom they had seen in their Earth when the God of the universe appeared to them. D.3292.

7212. The Lord's life (in Heaven) to eternity. Sig. . . . That the Lord's life is in Heaven, consequently that those who are there are in His life, is because they are in the truth and good which proceed from the Lord; and the good which is in the truth is the Lord Himself; and the truth in which is the good is life from the Lord, from which all live.

7252. (The Spirits of Venus) said that when they were in the world they had acknowledged . . . our Lord as their only God. They said that in their Earth they had seen Him, walking among them; and they also represented how they had seen Him.

7477. (The Spirits of Mars) acknowledge and adore our Lord more than other Spirits. They say that He is the Only God; that He rules both Heaven and the universe; and that all good is from Him. They said that it is the Lord who leads them; and that He appears quite frequently with them in their Earth.

7478. When the Lord was named I saw that these Spirits humbled themselves so inmosty and profoundly that it cannot be described; for in their humiliation they have the thought that from themselves they are in Hell, and thus are utterly unworthy to look at the Lord. . . . When they are thus humbling themselves they do not turn their faces to the Lord; for this they dare not then do; but they turn them away. D.3252. 3352.

7550. That thus the Lord may be acknowledged where the Church is as the only God. Sig. and Ex. 7598.

7622<sup>2</sup>. (Evil Spirits of Mars who) are in a strong Persuasive that they are in the Lord, and who thus believe that all things they do, even evil and wicked things, they do of the Lord's will. Rep.

7819. A man who is in the good of charity and of faith . . . loves himself as a means to the end that he may be able to serve the Lord.

7914. The man of the Spiritual Church . . . can scarcely believe that the Lord is the only God, and that His Human is Divine; and therefore, as he is not in faith, he cannot be in love to Him . . . unless he compels himself.

8018. That the Lord delivered from damnation those who were in the good of truth and in the truth of good. Sig. and Ex.

8059. The holy worship of the Lord. Sig.

8078. That faith merely natural is not to be ascribed to the Lord, but the truth of innocence which is therein. Sig. and Ex.

8080. That the truths of faith are not to be ascribed to the Lord, but the goods thereof. Sig. and Ex.

8175. That the Lord alone sustains the combats of temptations. Sig. and Ex.

8215<sup>5</sup>. 'The Ancient of Days' = the Lord as to Divine good . . .

8263. That to the Lord alone is glory. Sig. and Ex.

8265<sup>e</sup>. Damnation from the mere presence of the Lord. Sig. and Ex.

8269. That the Lord dwells in good. Sig. and Ex. 8309<sup>3</sup>, Ill. 8328, Sig. and Ex.

8270. That there was no other Divine in the Ancient Churches (than the Lord). Sig.

8273. That the Lord protects against all the evils and falsities which are from the Hells. Sig. and Ex.

8281. The omnipotence of the Lord. Sig. and Ex. 8282.

—<sup>3</sup>. By 'the Lord,' in David, is meant the Lord as to Divine truth.

8330. 'Thy hands, O Lord, have prepared a sanctuary' (Ex. xv. 17) = Heaven where are those who are in the truth of faith from the Lord.

8361. For the Lord is in His precepts when one lives according to them . . .

8365. That the Lord alone preserves from evils. Sig. and Ill.

8369<sup>3</sup>. 'The Temple' signified the Lord Himself . . .

8427<sup>3</sup>. For the Lord is present in the truth which is from Himself.

8443. The presence of the Lord in truth accommodated to apperception. Sig. and Ex.

8464. This is the Lord in you. Sig. and Ex.

8472. Good and truth in Heaven is the Lord, because from Him.

8480<sup>3</sup>. They who trust in the Lord continually receive good from Him; for whatever happens to them, whether it appears prosperous or not, is still good, for as a means it conduces to their eternal happiness.

8495<sup>4</sup>. That with those who are led by the Lord all things inflow . . . Refs.

8506<sup>e</sup>. When good has been conjoined with truth the man is in the Lord, and is led by the Lord without

labour and combat. This state is what is meant by the second state (of regeneration).

8512. When one lives according to order he then lives in the Lord; for the Lord is order itself . . . Not yet to live according to order is to be led by truth; and when a man is led by truth the Lord does not appear.

8541. (The Lord as worshipped in Jupiter. See JUPITER, here. 8542. 8543. 8544. 8546. 8547. 8632. 8735. 8849. D. 523. 531. 563. 623.)

8555. That those who are in the truth and good of faith conquer when they look upwards to the Lord; and that they yield when they look downwards. Tr. 8604. 8606. 8608.

8581. 'Rock' = the Lord as to the truths of faith. III.

8582. That they should urgently ask the Lord . . . but from a humble heart. Sig.

8604<sup>3</sup>. For the Lord inflows with every man through the truth which is from Himself; through this He gives life to man. (Continued under LIFE.)

8625. For the Lord is called 'Priest' from Divine good, and 'King' from Divine truth.

8717<sup>2</sup>. The Lord through the truth proceeding from Him rules all things down to the veriest singulars; not as a king in the world, but as God in Heaven and the universe . . .

—<sup>3</sup>. The Lord regards such things as are momentaneous . . . no otherwise than as means to eternal things . . .

8719. For the Lord does all things immediately from Himself, and mediately through Heaven . . . not that He has need of the Angels' aid, but that they may have functions and offices . . .

8721<sup>e</sup>. For the abode of the Lord with man is in the good with him . . . 8765.

8767<sup>e</sup>. He who lives according to the precepts is conjoined with the Lord; for these teach life . . . and thus open . . . the sight to the Lord.

8768. To be the Lord's. Sig. and Ex.

8769. That the Lord has all Power in Heaven and on earth. Sig.

8826. The presence of the Lord in Heaven. Sig.

8864<sup>3</sup>. Hence it is that the Lord is called 'the Word.'

8865. Such a universally Regnant must the Lord be with man; for such is the Lord with the Angels, of whom it is therefore said that they are in the Lord. The Lord becomes regnant when it is not only believed that all good and all truth are from Him, but when the man loves it to be so. The Angels are . . . in the perception also that it is so; hence it is that their life is the life of the Lord in them . . . from which it is evident that the Lord is the all in all of Heaven, and that He Himself is Heaven. When the Lord universally reigns with a man of the Church . . . the Lord is then in all the truths and goods of faith with him, as the heart is in all the blood vessels.

8866<sup>e</sup>. That it is freedom to be led by the Lord. Refs.

8867. That truths are not to be thought about from any other source than the Lord. Sig. and Ex. 8868, Ex.

8873. For life from the Lord inflows only into a humble and submissive heart . . .

8875<sup>2</sup>. That evils, punishments, and vastations are attributed to the Lord; when yet with the Lord there is nothing but love and mercy. Refs.

8906. That the things which are of the Lord are not to be attributed to self. Sig. and Ex.

8943. The Word in its inmost sense treats of the Lord alone.

8945. For the Lord is more present in interior things.

8949. (In Saturn) they worship our Lord, and acknowledge Him as the Only God; for the Lord sometimes appears under an angelic form to those who are in that Earth . . . and the Divine then shines from His face, and affects the mind . . . 9105.

8950. They would rather die than be led away from the Lord. Des.

8951. (Some in Saturn) call their nocturnal light the Lord.

8988<sup>2</sup>. To serve the Lord . . . is to be free; for man's veriest freedom consists in being led by the Lord; for the Lord inspires into the man's very will the good from which to act; and although it is from the Lord, it is apperceived as from self, thus from freedom. All who are in the Lord have this freedom, and it is conjoined with unspeakable happiness.

8995<sup>4</sup>. When a man is such, and looks to the Lord, he accounts himself, and also the world, as nothing; and if he does regard himself as anything, it is that he may serve the Lord. But previously . . . when he had looked to himself, he had accounted the Lord as nothing, and if as anything it was that he might thence have gain and honour.

9010. Those who were of the Ancient Churches knew that the Providence of the Lord is in each and all things . . . and therefore the simple . . . attributed to the Lord both good and evil . . . For when a man does evils, and thereby turns himself away from the Lord, it appears as if the Lord turns Himself away; for the Lord then appears to him behind . . .

9015. Blasphemy of the Lord and His Kingdom. Sig.

9021. The denial in every way of the Lord and His Kingdom by those who are of the Church. Sig.

—<sup>e</sup>. Hence the denial of the Lord is not profanation with those who are outside the Church . . .

9049<sup>7</sup>. (Thus) the Lord when in the world spoke . . . as everywhere in the Old Testament, at the same time for the Angels in Heaven as for men in the world; for His speech was in itself Divine and heavenly, because from the Divine, and through Heaven; but the things which He spoke were presented by such things in the world as corresponded.

9088<sup>2</sup>. For the Lord inflows into those things with a man which the man knows, and not into the things which he does not know.

9096<sup>e</sup>. For the Lord instils affections for good, and aversion for evil . . .

9128<sup>3</sup>. To see from what is interior is to see from the Lord . . . He who excels in the gift of thought and perception may also apprehend from this that the Lord

sees each and all things, even to the most singular, which are with man.

[A.9128<sup>4</sup>]. But evil and falsity do not come forth from what is higher, but from what is lower, than themselves; consequently not from the Lord, but from the world . . .

9166<sup>3</sup>. That truths Divine are to be confirmed by the Lord, and not by man. Sig.

9167<sup>2</sup>. Hence it is that by 'the Lord,' in the Word, is meant the Lord as to Divine good . . . Ill.

9184<sup>2</sup>. The Lord then attracts to Himself all things which are of life with the man, so that they look upwards . . .

9188<sup>9</sup>. For he who will be learned in the truths and goods of faith, must be taught by the Lord, and by no means by himself. Tr.

—<sup>e</sup>. They are taught by the Lord when they read the Word not for the sake of self and the world, but for the sake of good and truth itself; for then they are illustrated.

9193<sup>4</sup>. The chief thing of the worship of the Ancient Church was to worship God under a human form, thus the Lord.

—<sup>4</sup>. The chief thing of internal worship is to acknowledge the Lord, the one and only God, and that everything good and true is from Him. Those who in the Church do not acknowledge Him cannot be in good, thus neither in truth; and those acknowledge Him who are in faith and at the same time in the good of life; but not those who are in evil of life. That to acknowledge and worship the Lord is to live according to His precepts; that is, to live a life of faith and of charity. Refs.

9194. That the Lord, who is the one and only God, is to be worshipped. Sig.

9198<sup>2</sup>. In (the Christian Church) the Lord is indeed received in doctrine, but still by few with acknowledgment of heart, and by still fewer from the affection of love. Otherwise by converted gentiles outside the Church. These worship and adore Him as their Only God . . .

9210. Such good is not from man but from the Lord; and that which is from the Lord is of the Lord.

9223. That as all goods and truths are from the Lord, they are to be ascribed to Him, and not to self. Sig. and Ex. . . (This is the first of the Church. Sig. —<sup>3</sup>.) 9300.

9227. That when man lives from good he is with the Lord. Sig. and Ex.

9229. In proportion as man can be withheld from his own proprium, in the same proportion the Lord can be present. Refs.

9256<sup>7</sup>. That the gentiles will come to the Lord. Sig. and Ex.

9258<sup>9</sup>. Hence it is evident that all good which bears any fruit is from the Lord; and unless it is from Him, it is not good.

9262<sup>4</sup>. To extinguish Divine truth and good . . . thus the Lord Himself with the man of the Church. Sig.

—<sup>6</sup>. 9264<sup>2</sup>.

9263<sup>2</sup>. See JUSTICE, here.

9278<sup>3</sup>. The Lord continually protects and delivers.

—<sup>e</sup>. That the world will not acknowledge the Lord

with faith of heart, because the external things which are of the world will obscure. Sig. Hence who at this day adores Him as the Lord of the whole Heaven and earth (Matt.xxviii.18); when yet all who are in the Heavens, thus who are in internals, see the Lord as their only God.

9296<sup>2</sup>. The Lord foresees this, and provides according to the state of the subsequent life; for in all the present the Lord foresees evil and provides good . . .

—<sup>3</sup>. This new Voluntary . . . is the habitation through which the Lord enters with man, and excites the man to will good, and from willing to do good . . .

9297. The continual appearance and presence of the Lord thus also in the truths of faith. Sig. and Ex.

— It is the Lord who sees man, and presents Himself with him, and gives him to see Him. Thus man does not see the Lord from himself, but from the Lord with himself.

—<sup>2</sup>. 'Jehovah' (Ex.xxiii.17)=the Divine Esse; and 'the Lord,' the Divine Existere from Esse.

9313. That the Lord averts all falsities from evil. Sig.

9315<sup>3</sup>. By these words (Luke xxiv.39) the Lord taught that He was no longer Jehovah under the form of an Angel, but that He was Jehovah Man. Further ill.

9322. The worship of the Lord alone. Sig.

9338<sup>2</sup>. For good is the Lord with man.

—<sup>6</sup>. The Lord does not dwell with an Angel (or a man) except in His own with him . . . 9594.

9348<sup>7</sup>. Unless the Lord favours them . . . they act from hatred and revenge against Him, and . . . against all who profess Him.

9350. Why the Lord willed to be born on our Earth . . . Gen.art. U.113. D.4376.

9359. As the Lord appears to the inhabitants in the Earths in an angelic form, when the Spirits and Angels from those Earths hear from the Spirits and Angels of our Earth that God is actually a Man, they receive . . . acknowledge, and rejoice that it is so.

9372<sup>2</sup>. In the Word there are many who represent the Lord as to truth Divine, or as to the Word; but among these the chief are Moses, Elijah, Elisha, and John the Baptist. Ill.

9377. Humiliation and adoration from the heart, and then the influx of the Lord. Sig. and Ex.

— That which inflows from the Lord is the Lord.

9378. The conjunction and presence of the Lord through the Word in general. Sig. and Ex.

9387. Joy from the Lord. Sig. and Ex.

9389<sup>2</sup>. For all the representatives of the Church treated of in the Word, in the supreme sense regard the Lord Himself; and therefore the Word in its inmost sense treats of the Lord alone, and especially of the glorification of His Human . . .

9396<sup>9</sup>. Therefore when the Word is received by man, the Lord Himself is received.

9401<sup>9</sup>. Hence it is evident that the conjunction of man with the Lord is from the Lord, and not from man.

9405. The advent and presence of the Lord in the Word. Sig. and Ex.

— What proceeds from the Lord is the Lord Himself . . .

9406<sup>6</sup>. By 'the man clothed in linen,' in the supreme sense, is meant the Lord; and as the Lord is meant there is also meant the Divine truth which is from Him; for the Divine truth which is from the Lord is the Lord Himself in Heaven and in the Church . . .

9411. Therefore when those who are in illustration are reading the Word, they see the Lord, which is effected from faith and from love . . .

9415. The presence of the Lord with them by what is intermediate. Sig. and Ex.

—<sup>2</sup>. The presence of the Lord with them by what is intermediate is said, because the Lord presents Himself present with man, and not man with the Lord; for all the good of love and truth of faith comes from the Lord, and nothing whatever of good and truth comes from man; and therefore there is the presence of the Lord with those who admit Him, that is, with those who in faith and love receive the truth Divine which is from Him. That the Lord comes to them, and not the reverse. Ill.

9455. The Testimony or Law in the ark = the Lord.

9477. By Aaron as high priest was represented the Lord as to the good of love.

9479. 'Let them make for Me a sanctuary' = a representative of the Lord, thus of Heaven. Ex.

9506. No intromission and approach to the Lord except through the good of love. Sig. and Ex. (See under CHERUB.)

9509<sup>4</sup>. It is believed that the Lord can be approached through the truths of faith; but through these separated from the good of love He cannot be approached; and not even Heaven. As soon as truths separated want to enter, Heaven is closed, thus the way to the Lord . . .

9517<sup>2</sup>. Heaven and the Church . . . are guarded by the Lord by means of the elevation of their interiors to Himself; and when they are elevated they are in the good of love to Him and towards the neighbour; elevation to the Lord is attended with this. Thus are guarded the Angels of Heaven and the men of the Church. They who are elevated by the Lord continually turn the face to the Lord, because the Lord keeps them conjoined with Himself through the good of love; whereas they who are not elevated turn the face from the Lord. Tr.

9534<sup>2</sup>. Hence it is that the Lord reigns also in the Hells; but with this difference—that the Divine sphere which encompasses and protects Heaven is a sphere of Divine truth conjoined with Divine good, but that which guards Hell is a sphere of Divine truth separated from Divine good . . .

9545. The Lord there as to celestial Good. Sig. and Ex.

9548<sup>1</sup>. By 'Zerubbabel' (Zech. iv.) is represented the Lord who would come and restore the Spiritual Heaven and Church.

9594<sup>7</sup>. How the Lord dwells in the Heavens. Ex.

9613<sup>3</sup>. That the universal bond is the Lord; thus love from Him, and thence love to Him.

9682<sup>2</sup>. As to what further concerns the presence of the Lord in Heaven, and, through Heaven, with man, it is to be known that the Lord is above the Heavens;

for He is the Sun of Heaven, but still He is present through the light and heat thence . . . That which proceeds from the Lord is Himself. From which it is evident that the Lord is present where the good which is from Him is received . . . 9946. 9956. 10106<sup>2</sup>. 10579<sup>7</sup>.

9715. The Lord's merit and justice. Sig. and Ex.

9773<sup>2</sup>. For the Lord is in the inmost, and from the inmost proceed all things.

9776<sup>6</sup>. Inasmuch that the good and truth with man is the Lord Himself.

9780<sup>12</sup>. For in the Lord, when in the world, all things were representative of Heaven; for thereby the universal Heaven was adjoined to Him; and therefore whatever He did, and whatever He spoke, was Divine and heavenly; and the ultimates were representative. Examp.

9806<sup>2</sup>. The Lord is called 'Judge,' 'Prophet,' and 'King,' where it treats of truth; and 'Priest,' where of good. In like manner 'Christ,' 'Anointed,' or 'Messiah,' when it treats of truth; and 'Jesus,' or 'Saviour,' when of good.

9809<sup>3</sup>. 'Jehovah said to my Lord' (Ps. cx. i) . . . By 'Lord' here is meant the Lord as to the Divine Human. Ill.

—<sup>5</sup>. 'The Lord at thy right hand' (ver. 5) = the Divine truth then from Him, by which is omnipotence.

9817. The influx of the Lord through the Word into all who are in the good of love. Sig. and Ex.

9828<sup>2</sup>. As the Lord is in the good of mutual love . . . therefore they are turned to the Lord by regarding their companions from this love.

9849. For when a man turns himself away from the Lord—which takes place when he is doing what is evil—then, as the Lord is behind him, it appears to him as if the Lord does not see him, does not hear and know him, and does not remember him . . .

9879<sup>6</sup>. For the goods and truths which proceed from the Lord . . . are effigies and images of the Lord.

9938<sup>2</sup>. The Lord does not receive gifts, but gives to everyone gratis. Nevertheless He wills that they should come from man as from himself, provided he acknowledges that they are . . . from the Lord; for the Lord instils the affection of doing good from love, and the affection of speaking truth from faith . . .

9942<sup>6</sup>. For whatever (the Jews) did to the Lord represented the state of Divine truth and good then with them . . .

9954. A representative of the Lord as to the good of love. Sig. and Ex. (See under ANOINT.)

9955. A representative of the Lord as to the truth of faith. Sig. and Ex.

9971. The visible God (of the Spirits of the Second Earth) is our Lord Himself; and they also called Him the Lord . . .

9972<sup>6</sup>. The ideas of thought can be fixed and determined to the invisible God, when they are determined to the Lord, who is the visible God . . . but no otherwise.

9975. The goods which men do from the Lord are all goods, because they are done for the sake of the Lord and the neighbour . . .

[A.] 10119<sup>4</sup>. The Power of the Lord over the Hells. Tr.

10022<sup>2</sup>. For the Lord is constantly present with good and truth with every man; but He is not received except in so far as evils and falsities are removed. 10127<sup>9</sup>.

10033<sup>8</sup>. The appropriation of Divine good and Divine truth from the Lord is not possible except with those who acknowledge the Divine of the Lord; for this is the first and essential thing itself of all things which are of faith in the Church; for Heaven cannot be unclosed to others, because the whole Heaven is in this faith... Therefore let everyone within the Church beware of denying the Lord, and also of denying His Divine; for at this denial Heaven is closed and Hell is opened... 10112.

10076. See SUPREME SENSE, here.

10083<sup>5</sup>. For the first thing of all is to acknowledge that the Lord is the Saviour of the world...

10097. The acknowledgment that it is of the Lord alone. Sig. and Ex.

10112. No appropriation of good with those who do not acknowledge the Lord. Sig. and Ex.

—<sup>2</sup>. Hence it may be evident what is the lot of those in the other life who have been born within the Church, and still at heart deny the Lord, of whatever quality they may be in moral life. By much experience it has also been given to know that they cannot be saved. III.

10125. Men themselves... do not constitute the Church... nor Angels... Heaven, but the Lord with them; for the Lord does not dwell in anything proper to man or Angel, but in what is His own with them...

10128. The reception of the Lord. Sig. and Ex. 10131.

— . Whether you say to receive good and truth from the Lord, or to receive the Lord, it is the same; for good and truth are the Lord's because from Him; thus they are the Lord in Heaven and in the Church.

10130<sup>4</sup>. The more they are in the love of self and in the love of the world, the more they turn themselves from the Lord, and have Him behind them...

10146. The Lord is indeed present with every man... With the good He is present in every single thing they think from the truths of faith and will from the good of love... But with the evil the Lord is not present in the single things... but He is present in general, through which presence they have the faculty of thinking and willing, and also—in so far as they desist from evils—of receiving faith and charity. But in so far as they do not desist from them He appears to be absent; the degrees of His absence are according to the absence of the truth and good of faith and love. Hence it is that those in Heaven are in the Lord's presence, and that those in Hell are in His absence. But still... the Lord is not absent from a man, but the man is absent from the Lord...

10155. The Perceptive that all good and all truth are from the Lord. Sig. and Ex.

10160<sup>6</sup>. (In the Golden Age) the Lord was seen by many in a human form.

10175a. By the incensing is signified the hearing and reception by the Lord of all things of worship which are from love and charity. Tr.

— . By the expiation of everyone by silver is signified the ascription of all things of worship to the Lord... Tr.

10196<sup>2</sup>. But the Lord as Heaven, which is below the Lord as a Sun, is the Divine truth.

10205<sup>2</sup>. He therefore within the Church who does not acknowledge the Lord has not any conjunction with the Divine, for all the Divine is in the Lord and from the Lord; and when there is not any conjunction with the Divine, there is not any salvation... It is otherwise with those who are outside the Church: as they are in ignorance about the Lord, worship from them is accepted by the Lord, when... they live in any mutual charity, and in any faith and love to God... In the other life also, when they are informed... about the Lord, that He is the Divine itself in a human form, they acknowledge Him...

10210<sup>2</sup>. The good of innocence is to acknowledge that all truths and goods are from the Lord, and nothing from the proprium of man; thus it is to want to be led by the Lord, and not by self... 10218, Sig.

10216<sup>2</sup>. In the Inmost Heaven, where the Lord is more present than in the Heavens below, by the names in the Word, in a good sense, is meant the Lord Himself. Enum.

10219<sup>3</sup>. As soon as a man acknowledges and believes that goods inflow from the Lord... then goods affect him... But so long as he cannot feel the influx of goods from the Lord, he does goods as of himself; but still he ought to acknowledge and believe that they are from the Lord...

10220. The ascription of all things which are of faith and love to the Lord. Sig. and Ex.

10223. That all things of truth from good are of the Lord alone. Sig. and Ex. 10227.

10227<sup>2</sup>. They who ascribe all things to the Lord are wiser than the rest, because all things of truth and good—which make wisdom—inflow from Heaven, that is, from the Lord there. The ascription of all things to the Lord opens the interiors of the man towards Heaven; for... (thus) the love of self departs... and the man comes into... love and faith to the Lord...

10230. Conjunction with Heaven by the acknowledgment that all truths and goods are from the Lord. Sig. and Ex.

10239. A representative of the purification and regeneration of man by the Lord. Sig. and Ex.

—<sup>4</sup>. (How the Lord was made justice. See JUSTICE, here.)

10252<sup>7</sup>. That the body of the Lord was anointed with such (spices)... signified His Divine life in the Sensuous, which is the life proper to the body, and also the resurrection of the latter. That the Lord rose again with the whole body which He had in the world, differently from other men, is known; for He left nothing in the sepulchre; and therefore He said to the disciples—who supposed that they saw a Spirit when they saw

the Lord—'See My hands and My feet, feel Me, see, for a Spirit hath not flesh and bones, as ye see Me have.'

10287. Conjunction (of Divine truth) with those who do not acknowledge the Lord, thus who are in evils and the falsities of evil. Sig. and Ex. . . For he who does not acknowledge the Lord is not of the Church; and he who denies the Lord is in evils and falsities, because good and truth come from no other source than He. . . The conjunction of Divine truth with those who do not acknowledge the Lord . . . is profanation. Ex.

10299<sup>2</sup>. When a man is in genuine worship the Lord inflows into the goods and truths which are with the man, and elevates them to Himself, and with them the man, in proportion as he is in them, and according to the way in which he is in them. This elevation does not appear to the man if he is not in the genuine affection of truth and good, and in the Knowledge, acknowledgment, and faith that all good and truth come from above from the Lord. Ex.

10336<sup>4</sup>. All who love the Lord above all things, and the neighbour as themselves, do good and truth for the sake of good and truth; for good and truth are the Lord Himself. . . and therefore when they love good and truth—that is, when they will and do them from love—they love the Lord. . .

10355<sup>6</sup>. For if you will believe it, the Lord is the Word itself, because the Word is the Divine truth, and the Divine truth is the Lord in Heaven, because it is from the Lord; and therefore they who love the Divine truth for the sake of the Divine truth love the Lord; and with those who love the Lord Heaven inflows and illustrates. . .

10370<sup>8</sup>. The reason those have not eternal life who do not from faith acknowledge the Lord, is that the whole Heaven is in this acknowledgment; for the Lord is the Lord of Heaven and earth, as He Himself teaches. . . 'To Me has been given all Power in Heaven and on earth' (Matt. xxviii. 18), and therefore to those who do not acknowledge Him Heaven is closed; and he who does not acknowledge in the world—that is, he who is within the Church—does not acknowledge in the other life.

10377. (In the Third Earth) as in every Earth, they acknowledge God under a human form, thus our Lord; for all who acknowledge God under a human form are accepted by our Lord, and are led. The rest cannot be led, for they think without a form, thus of nature.

10420<sup>3</sup>. They who love the Lord and the neighbour continually look to the Lord; nay, wonderful to say, they have Him before the face in every turning of their body.

10429. That (such) do not receive influx from the Lord. Sig. and Ex.

10499. The elevation of the interiors to the Lord. Sig. and Ex.

10528<sup>8</sup>. The reason both 'Lord' and 'Angel' are mentioned (Mal. iii. 1) is that 'Lord' is said from Divine good, and 'Angel' from Divine truth.

10545. The Most Ancients. . . adored the Lord; He was Jehovah to them.

10579<sup>4</sup>. This was the Lord from eternity. Ex.

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—<sup>7</sup>. The Lord is above the Heavens, for He is the Sun of Heaven; but still He is present in the Heavens. The Divine truth is there, and the Divine truth proceeding from the Lord as a Sun is the Lord in Heaven. . .

—<sup>10</sup>. It is to be known that. . . the Lord never turns away His faces from man, but that the man who is in evil turns away his face from the Lord. . . All infernal Spirits turn their backs to the Lord as a Sun. . .

10642<sup>8</sup>. But when the Lord is worshipped, who is the God of Heaven and earth, the Angels who are from Heaven with the man do not claim for themselves anything of the worship. . . hence through them there is opened a way even to the Lord Himself, who conjoins them with Himself in faith and love. From these things it may be evident how very important it is to worship the Lord Himself, who has all Power in the Heavens and on earth.

10645. That the Lord alone is to be worshipped from faith and love. Sig. and Ex. . . For the worship of the Lord is either from faith or from love. Ex.

—<sup>3</sup>. For the Lord is present with a man in his truths which are from good. . .

— . . . Moreover the Lord does not dwell with an empty man; that is, with a man who does not know His truths and do them. . .

—<sup>5</sup>. The Lord wills the salvation of all. To will the salvation of man is to will to bring him to Himself in Heaven. This cannot be done unless the Lord is in him; and the Lord cannot possibly be in him except in such things with him as are from Himself. These are truths from good, thus His precepts which the man does from faith and from love; for there are no other recipients of the Lord and of Heaven with a man. . . That to believe in the Lord and to love Him is to do His precepts. Ill.

10646. Hence it is evident that by 'zealous is His name' is signified that the Lord does not suffer anyone to be worshipped except Himself, because from Him alone is all truth and all good, through which is salvation. The Lord is called 'zealous' because as soon as another is worshipped all truth and good recede. Ex.

—<sup>3</sup>. He who does not know how the case is with the worship of the Lord may believe that the Lord loves to be worshipped, and wants glory from man. . . He who so believes does not at all know what love is, and still less what the Divine love is. Divine love is to will worship and glory not for the sake of itself, but for the sake of man and his salvation; for he who worships the Lord, and gives the glory to the Lord, is in humiliation, and proprium recedes from him who is in humiliation, and in proportion as this recedes, the Divine is received. . . This is the glory of the Lord. . .

10659<sup>3</sup>. To those who are in illustration the Lord gives to understand what they believe; and those are illustrated when they are reading the Word. . . who acknowledge the Lord, and love to live according to His precepts. . . For the Lord inflows into the life of a man and thence into his faith. . . Therefore, those who are illustrated by the Lord through the Word understand that the Lord came into the world in order to

subjugate the Hells, and to reduce all things there and in the Heavens into order; and that this could not possibly have been done except through the Human; for from this He could fight against the Hells, but not from the Divine without the Human; and also in order that He might glorify His Human, in order that by means of it He might keep to eternity all things in the order into which He had reduced them. Hence the salvation of man... That this is so the Word teaches, and all apprehend it who admit the Lord into their life. . .

[A.] 10660. That all the good of innocence, of charity, and of faith, is to be ascribed to the Lord. Sig. and Ex.

—<sup>e</sup>. It is said that they are to be ascribed to the Lord, that is, it is to be acknowledged that they are from Him; for unless they are acknowledged and believed to be from the Lord they are not goods; for all good is from Him; and that which is not from Him is from man; and whatever is from man . . . is evil . .

10685. The reason the internal is opened . . . through temptations, is that when a man is in temptations . . . the Lord inflows from within and fights for him; which the man may also know from the fact that when he is in temptations he resists interiorly . . . This interior resistance does not come to the apperception of the man at the time . . . but after temptations . . . For the things which are introduced by the Lord into the internal of man, the man does not know while he lives in the world . . . but still he ought to know and acknowledge, when he has conquered in temptations, that he himself did not fight, but the Lord for him.

10729. Hence it is evident that in proportion as a man suffers himself to be led through good to truths, in the same proportion he is led by the Lord, and to the Lord.

10738. (The Spirits of the Fifth Earth) called God the Lord.

10761. It is called the Church where the Lord is acknowledged . . . for the essentials of the Church are love and faith in the Lord from the Lord . . .

10809. They then asked how the Lord appears with the Angels from our Earth. I said that He appears in the Sun as a man, encompassed with the solar fire, from which the Angels have all light in the Heavens; and that the heat which proceeds thence is Divine good, and the light is the Divine truth, both from the Divine love, which is the fieriness that appears around the Lord in that Sun . . .

—<sup>e</sup>. The reason it was given them to ask about the Lord and His appearance before the Angels from our Earth, [was that] it then pleased the Lord to present Himself as present with them, and to reduce into order the things which had been disturbed by the evil there. D.5513<sup>6</sup>.

10810. There was seen a dim cloud towards the east descending from a certain height, and which as it descended appeared by degrees [to become] lucid and in the human form, and finally this human form appeared in a flaming beam, around which were little stars of the same colour. Thus did the Lord present Himself as present with the Spirits with whom I was speaking.

All the Spirits there were gathered to this presence, and . . . the good were separated from the evil, the good to the right and the evil to the left . . . those who were good were left, in order that they might form among them a heavenly Society, but the evil were cast into Hells. I afterwards saw that that flaming beam descended into the lower parts of the earth there. Further des. D.5513<sup>7</sup>. Compare H.69.

10811. That cloud . . . was an angelic Society in whose midst was the Lord. Hence it was given to know what is meant by the Lord's words concerning the Last Judgment . . . that 'He will come with the Angels in the clouds of heaven with glory and power.' D.5513<sup>8</sup>.

10817. Those who have been born within the Church must acknowledge the Lord, His Divine and His Human, and must believe in Him and love Him. Ill.

10818. Therefore those within the Church who do not acknowledge the Lord, and His Divine, cannot be conjoined with God, and thus cannot have any lot with the Angels in Heaven; for no one can be conjoined with God except from the Lord, and in the Lord. Ill.

10819. As the Father is in the Lord, and the Father and the Lord are one, and as we are to believe in Him, and as he who believes in Him has eternal life, it is evident that the Lord is God. Ill.

10820. All who are of the Church and are in light from Heaven see the Divine in the Lord, and this in His Human; whereas they who are not in light from Heaven do not see anything except the Human in the Lord; when yet the Human and the Divine are so united in Him that they are one. Ill.

10822. The idea of three in one Person is had when it is thought that the Father is in the Lord, and that the Holy Spirit proceeds from the Lord . . .

10827. As all the Divine is in the Lord, He has all Power in the Heavens and on earth. Ill.

H. 2. That the Lord is the God of Heaven. Gen.art.

—<sup>e</sup>. It is to be known that all those who have not separated truth from good . . . in the other life, when instructed, receive the heavenly idea about the Lord, that He is the God of the universe. But it is otherwise with those who have separated faith from life . . .

3. Those within the Church who have denied the Lord, and have acknowledged only the Father, and have confirmed themselves in such a faith, are outside of Heaven; and as there is not with them any influx from Heaven, where the Lord alone is adored, they are by degrees deprived of the faculty of thinking what is true about anything whatever; and at last they become either as dumb, or they speak stupidly, and in walking they lose their way, and their arms hang down and dangle as if devoid of strength in the joints. Those, moreover, who have denied the Divine of the Lord, and have acknowledged only His human, as the Socinians, are in like manner outside of Heaven, and are carried forwards a little towards the right, and are let down into the deep, and are thus completely separated from the rest from the Christian world. Those, again, who say that they believe in an invisible Divine, which they call the Being of the universe from which all things have come

forth, and who reject faith concerning the Lord, have found that they believe in no God, because an invisible Divine is to them such as is [that] of nature in its primes, into which faith and love do not fall, because thought does not. These are relegated among those who are called naturalists. 83.

4. All infants—of whom is the third part of Heaven—are initiated into the acknowledgment and faith that the Lord is their Father; and afterwards that He is the Lord of all; thus the God of Heaven and earth.

7. That the Divine of the Lord makes Heaven. Gen.art.

12. From these things it may now be evident that the Lord dwells in what is His own with the Angels of Heaven; and thus that the Lord is all in all things of Heaven; and this because good from the Lord is the Lord with them; for that which is from Him is Himself; consequently that good from the Lord is Heaven to the Angels...

13. That the Divine of the Lord in Heaven is love to Him and charity towards the neighbour. Gen.art.

39. There is with every Angel and man an inmost degree... into which the Divine of the Lord first or proximately inflows, and from which it disposes the rest of the interiors... This inmost... may be called the entrance of the Lord to an Angel and to a man, and His veriest abode with them... Hence it is that man... as to all the interiors... can be elevated by the Lord to Himself, can believe in Him, be affected with love to Him, and thus see Him; and that he can receive intelligence and wisdom, and speak from reason. Hence too it is that he lives to eternity. But what is disposed and provided by the Lord in that inmost does not inflow manifestly into the perception of any Angel, because it is above his thought...

52. When the Lord appears in the midst of the Angels, He does not appear encompassed with a number, but as one in an angelic form. Hence it is that in the Word the Lord is called 'an Angel.'

55. As all receive the Heaven without them according to the quality of the Heaven within them, therefore they receive the Lord in like manner, because the Divine of the Lord makes Heaven. Hence it is that when the Lord presents Himself as present in any Society, He appears there according to the quality of the good in which the Society is, thus not in the same manner in one Society as in another; not that this dissimilitude is in the Lord, but in those who see Him from their own good, thus according to it. They are also affected at the sight of Him according to the quality of their love; those who love Him inmost are inmost affected; those who love Him less are less affected; and the evil who are outside of Heaven are tortured at His presence. When the Lord appears in any Society He appears there as an Angel; but He is distinguished from others by the Divine which shines through.

56. Heaven is where the Lord is acknowledged, believed, and loved. The variety of the worship of Him from the variety of good... is the source of the perfection of Heaven. Ex.

57. The Lord is then present with man in both (his

interiors and his exteriors) as in His Heaven; for He is in His own Divine order everywhere.

69. That when the Lord presents Himself as present a whole angelic Society appears as a one in a human form, has also been granted to see. Des.

76. After His resurrection the Lord was seen (by the opening of the spiritual sight).

79. For the Lord appears in a Divine angelic form—which is the human form—to those who acknowledge and believe in a visible Divine; but not to those who acknowledge and believe in an invisible Divine...

84. That it was the Lord who was seen by Abraham, He Himself teaches in John viii. 56...

86. Appendix. (Refs. to passages about the Lord and His Divine Human.) N. 305.

87. The Most Ancients... thought from correspondence itself... and therefore the Lord was quite often seen by them, and instructed them.

118. That the Lord actually appears in Heaven as a Sun. (Continued under Sun.)

121. When the Lord appears in Heaven, which takes place quite often, He does not appear encompassed with the Sun, but in an angelic form, and distinct from the Angels by the Divine shining through His face. For He is not there in person, because the Lord in person is constantly encompassed with the Sun; but He is in presence by means of aspect; for in Heaven it is a general thing that they appear as present in the place where their aspect is fixed or terminated, although it may be very far from the place where they actually are. This presence is called the presence of the internal sight... The Lord has also been seen by me outside the Sun in an angelic form a little below the Sun on high; and also near, in a like form, with a shining face; and once also in the midst of Angels as a shining beam.

129. As the Lord in the Heavens is the Divine truth...

141. See EAST, here.

142. The whole Heaven turns itself to the Lord as to its common centre; hence all the Angels turn themselves thither. 143<sup>2</sup>.

145. The Angels see the Lord through the eyes; but the Lord sees the Angels in the forehead. Ex.

147. Hence is evident what is the quality of the Lord's presence in the Heavens—that He is everywhere, and with everyone in the good and truth which proceed from Him, consequently that He is in what is His own with the Angels. The perception of the presence of the Lord is in their interiors... Hence may be evident how it is to be understood that the Lord is in them, and they in the Lord...

214. The government (in the Celestial Kingdom) is of the Lord alone; He Himself leads them, and teaches in the things of life. The less wise interrogate the more wise... and these the Lord...

251. The influx of the Lord Himself with man is into his forehead, and thence into the whole face.

254. How the Lord spoke with the prophets. Ex.

—<sup>2</sup>. A Spirit infilled with the Divine from the Lord knows no otherwise than that he is the Lord...



[H.] 258. For through the Lord alone there is the communication and conjunction . . . of the Lord with man.

280. As innocence is to be led by the Lord . . .

286. Divine peace is in the Lord, coming forth from the union of the Divine Itself and the Divine Human in Him. The Divine of peace in Heaven is from the Lord, coming forth from His conjunction with the Angels . . .

297. It is to be known that the Lord Himself inflows with every man according to the order of Heaven into both his inmosts and his ultimates, and disposes him to receive Heaven. (Continued under INFLUX.)

304. Man has been so created that he may have connection and conjunction with the Lord, but only consociation with the Angels. Ex.

316. The reason the Lord rose not only as to the spirit, but also as to the body, is that the Lord glorified His whole Human . . . For the soul which He had from the Father was of itself the Divine Itself, and the Body was made a likeness of the Soul, that is, of the Father, thus also Divine. Hence it is that He . . . rose as to both . . . Ill.

318. It is a common opinion that . . . the Gentiles cannot be saved, because . . . they are ignorant of the Lord, and without the Lord there is no salvation. But . . . the mercy of the Lord is universal . . . and it is not their fault that they are ignorant of the Lord. Ex.

321. When the Gentiles hear that God became a Man . . . they at once acknowledge it and adore the Lord, saying that by all means God should have manifested Himself, because He is the God of Heaven and earth, and the human race are His. It is a Divine Truth that without the Lord there is no salvation; but this is to be understood thus—that there is no salvation except from the Lord . . .

322<sup>3</sup>. Finally I spoke to (Cicero) about the Lord—that He was born a Man, but conceived of God; and that He put off the maternal human, and put on the Divine Human; and that it is He who rules the universe. To these things he replied that he knows many things about the Lord, and had apperceived in his own way that it could not have taken place otherwise if the human race were to be saved.

341. In proportion as anyone has been removed from his own proprium, in the same proportion he is in the proprium of the Lord. The proprium of the Lord is what is called the justice and merit of the Lord.

376<sup>e</sup>. As all the good which is conjoined with truths is from the Lord, it follows that no one can be in love truly conjugal unless he acknowledges the Lord and His Divine; for without this acknowledgment the Lord cannot inflow, and be conjoined with the truths which are with the man.

391<sup>e</sup>. But all these functions of the Angels are functions of the Lord through the Angels . . .

417<sup>e</sup>. The things in the *Earths in the Universe* have been revealed and shown to me to the end that it may be known . . . also, that our Lord is everywhere acknowledged as the God of Heaven and earth.

447. The resuscitation of man is effected by the Lord alone . . .

523. The Lord never does anything contrary to order, because He Himself is order . . .

536. That the Lord rules the Hells. Gen.art.

538. The sphere of falsity from evil flowing forth from Hell . . . is especially an endeavour to destroy the Divine of the Lord, and this because all good and truth are from Him.

545. That the Lord casts no one into Hell. Gen.art.

546<sup>2</sup>. If therefore the Lord were to avert Himself, and a man were left to evil alone, he would no longer be man. From these things it is evident that the Lord inflows with good with every man, equally with the evil and with the good; but with the difference that He is continually withdrawing an evil man from evil, and continually leading a good man to good.

548<sup>2</sup>. From these things it is evident that the Lord withdraws every Spirit to Himself by means of Angels, and also by means of influx from Heaven . . .

549. The reason the Lord from His Divine Essence, which is good, love, and mercy, cannot act in the same way with every man, is that evils and falsities stand in the way, and not only blunt but also reject His Divine influx. Ex.

562<sup>2</sup>. A certain person who in the world . . . had loved himself in a higher degree, at the mere mention of the Divine, and especially when he heard the Lord mentioned, was excited with such hatred from anger that he burned to murder Him . . . This also is the desire of many of the papal religion when they apperceive in the other life that the Lord has all Power, and they themselves none.

569. Infernal fire or love (also) comes forth from the Sun of Heaven or the Lord; but it is made infernal by those who receive it . . .

577<sup>2</sup>. Unless the Lord protected man he could never be taken out of Hell . . . and the Lord cannot protect man unless man acknowledges the Divine, and unless he lives a life of faith and charity; for otherwise he turns himself away from the Lord . . .

592. Unless the Lord ruled both the Heavens and the Hells there would not be any equilibrium . . .

N. 25. That all good and truth are from the Lord. Refs. to passages. 308.

106<sup>2</sup>. That those who are not in charity cannot acknowledge and worship the Lord, except from hypocrisy. Refs.

200. That the Lord fights for man in temptations. Refs. to passages.

201. On the Lord's temptations. Refs. to passages.

263. That the Lord is the Word. Refs. to passages. W.H.14.

280. On the Lord. Gen.art. (Quoted from A.10815-10831.)

298. That the Divine was in the Lord from conception itself. Refs. to passages.

299. That the Divine of the Lord must be acknowledged. Refs. to passages.

300. That the Lord glorified His Human in the world. Refs. to passages.

301. That the Lord from the Human subjugated the Hells when He was in the world. Refs. to passages.

302. That the glorification of the Human of the Lord, and the subjugation of the Hells, was effected by means of temptations. Refs. to passages.

303. That when He was in the world the Human of the Lord was Divine truth. Refs. to passages.

304. That the Lord united Divine truth to Divine good, thus His Human to the Divine Itself. Refs. to passages.

305. That thus the Lord made His Human Divine. Refs. to passages.

306. That the Trine is in the Lord. Refs. to passages.

307. On the Lord in Heaven. Refs. to passages.

309. That the Lord has all Power in the Heavens and on earth. Refs. to passages.

310. How certain things are to be understood [which are said] about the Lord in the Word. Refs. to passages.

J. 74°. (A gentile nation which at this day adores the Lord.)

C. J. 11. That before the Last Judgment . . . much of the communication between . . . the Lord and the Church had been intercepted. Gen.art.

28. (At the Last Judgment) the Lord was seen in a bright cloud with Angels, and there was heard a sound thence as of trumpets; which was a sign representative of the protection of the Angels by the Lord, and of the gathering together of the good from every side; for the Lord does not inflict destruction upon anyone, but only protects His own, and withdraws them from communication with the evil, and (then) the evil come into their own concupiscences . . .

64°. If the Lord is not worshipped alone, a division—*discriminatio*—is made, which takes away the communion, and the happiness of life flowing therefrom. T.824.

68. Everyone in that World dwells at a distance from the Christian Middle . . . according to the confession of the Lord and of one God . . .

76. The Africans . . . at this day have a revelation . . . they acknowledge our Lord as the God of Heaven and earth.

W. H. 1°. 'King of kings and Lord of lords' = the Lord as to Divine truth and as to Divine good.

L. Title. Doctrine of the New Jerusalem concerning the Lord.

1. That the universal Holy Scripture is about the Lord; and that the Lord is the Word. Gen.art.

— From these passages it is evident that the Lord is God from eternity, and that that [God] Himself is the Lord who was born into the world.

2. As this (Divine truth) is the Lord Himself, each and all things of the Word have been written concerning Him alone. From Isaiah to Malachi there is not anything which is not about the Lord; or, in the opposite sense, against the Lord. Ex. (These subjects stated seriatim. 3.)

8. That the Lord infilled all things of the Law, is that He infilled all things of the Word. Gen.art.

— It is believed by many that where it is said of the Lord that He infilled the Law, it is meant that He infilled all the precepts of the decalogue . . . But (what is really meant is) that He infilled all the things which had been written concerning Him in the Law and the Prophets . . . Ex. 11,11.

12. That the Lord came into the world in order to subjugate the Hells and glorify the Human; and that the passion of the cross was the last combat through which He fully conquered the Hells, and fully glorified His Human. Gen.art.

15. That by the passion of the cross the Lord did not take away sins, but that He endured them. Gen.art.

18. That the imputation of the Lord's merit is nothing else than the remission of sins after repentance. Gen.art.

19. That the Lord as to the Divine Human is called the Son of God, and that as to the Word He is called the Son of Man. Gen.art.

— Let them know that there is no Son from eternity, but that the Lord is from eternity. When it is known what the Lord is, and what the Son, it is possible to think from the understanding concerning the Triune God, and not before.

21. Many at this day think no otherwise about the Lord than as of a common man like themselves, because they think only of His Human, and not at the same time of His Divine, when yet His Divine and His Human cannot be separated. For the Lord is God and Man; and God and Man in the Lord are not two, but one Person . . . as the soul and the body are one man; according to the . . . doctrine of the Athanasian faith. Lest, therefore, man should hereafter in thought separate the Divine and the Human in the Lord, let him, I pray, read these passages. 111.

29. That the Lord made His Human Divine from the Divine in Himself, and that He thus became one with the Father. Gen.art.

30. That the Lord from eternity is Jehovah. 111.

— From (the following passages) it will be evident, that by 'the Lord,' and also by 'Jehovah,' after His Human was glorified, is meant the Divine and the Human together, as one; and that by 'the Son,' alone, is meant the Divine Human.

31. That the Lord from eternity, or Jehovah, took on the Human to save men. 111.

37. That the Lord is the Very God, from whom and concerning whom is the Word. Gen.art.

— That the Lord had been before His Advent into the world. 111.

38. That the Lord is called 'Jehovah.' 111.

39. That the Lord is called 'the God of Israel,' and 'the God of Jacob.' 111.

40. That the Lord is called 'the Holy One of Israel.' 111.

41. That the Lord is called 'Lord,' and 'God.' 111.

42. That the Lord is called 'King,' and 'Anointed.' 111.

43. That the Lord is called 'David.' 111.

[L.] 45. That God is one, and that the Lord is that God. Gen.art.

46. That the Holy Spirit is the Divine which proceeds from the Lord, and that it is the Lord Himself. Gen.art.

—<sup>6</sup>. That it is the Lord alone who is meant by 'Father, Son, and Holy Spirit' (Matt.xxviii.19), is evident from the things which precede and follow there. In the preceding verse the Lord says, 'All Power is given to Me in Heaven and on earth;' and in the following verse the Lord says, 'Lo I am with you all the days, even to the consummation of the age;' thus [He speaks] of Himself alone; and therefore He said that in order that they might know that the Trinity is in Him.

54. From these things it is now evident that Jehovah, who is the Lord from eternity, spoke through the Prophets; and that where 'the Holy Spirit' is mentioned, it is Himself. Consequently that God is one both in Person and in Essence, and that He is the Lord.

55. That the doctrine of the Athanasian faith agrees with the Truth, provided only that by a Trinity of Persons is meant a Trinity of Person, which is in the Lord. Gen.art.

—<sup>4</sup>. Unless (the early Christians, in addition to the doctrine of three Persons, had also received the doctrine that the Lord is the infinite God, Omnipotent, and Jehovah) it would have been all over with the Church, because the Church is the Church from the Lord; and the eternal life of all is from the Lord, and not from another.

61. It is this Church which is meant by 'the New Jerusalem,' into which no one can enter except him who acknowledges the Lord alone as the God of Heaven and earth. And this I am able to announce—that the Universal Heaven acknowledges the Lord alone, and that he who does not acknowledge it is not admitted into Heaven; for Heaven is Heaven from the Lord. This very acknowledgment from love and faith causes those there to be in the Lord and the Lord in them. Ill.

S. 6. From the Lord proceeds the Celestial, the Spiritual, and the Natural, one after another. Ex.

20<sup>3</sup>. Therefore the Lord, as He spoke from His Divine, spoke by correspondences; for that which is from the Divine, in nature falls into such things as correspond to Divine things . . .

48. That the Word in its glory was represented by the Lord when He was transformed. Ex.

53. For the Lord is present with man, and illustrates him and teaches him the truths of the Church, (in the sense of the letter of the Word) and nowhere else; and the Lord never operates except in what is full . . .

62. That through the sense of the letter of the Word there is conjunction with the Lord . . . Gen.art.

78. Besides, the Lord is present with man and is conjoined with him through the Word, because the Lord is the Word, and in it He as it were speaks to man; and also because the Lord is Divine truth itself . . . From this it is evident that the Lord is present

with man, and is at the same time conjoined with him, according to the understanding of the Word . . . But the Lord is present with man through the reading of the Word, and is conjoined with him through the understanding of truth from the Word, and according thereto; and in proportion as the Lord is conjoined with man, in the same proportion the Church is in man.

80. That in each thing of the Word there is the marriage of the Lord and the Church . . . Gen.art.

— . In the spiritual sense, the things which are in the Word relate mostly to the Church, and in the celestial sense mostly to the Lord.

99. By the fact that the Lord became the Word in ultimates also, the state of the Church has been completely changed. (Continued under ADVENT.)

100. How the Lord is the Word. Ex.

114. That unless there were a Word no one would know God . . . and still less the Lord. Gen.art.

Life 18. That in proportion as a man shuns evils as sins, in the same proportion he does goods, not from himself, but from the Lord. Gen.art.

— . Who . . . may not know that it is evils which impede the Lord's entrance to man. For evil is Hell, and the Lord is Heaven; and Hell and Heaven are opposites; and therefore in proportion as a man is in the one he cannot be in the other; for the one acts against the other and destroys it.

38. In proportion as anyone is in good, and from good loves truths, in the same proportion he loves the Lord, because the Lord is good itself and truth itself. Therefore the Lord is with a man in good and in truth. If the latter is loved from the former, then the Lord is loved, and not otherwise. Ill.

66<sup>2</sup>. As he had not acknowledged the Lord as God, the Lord said . . . that he should 'follow Him' (Mark x.21), by which is meant that he should acknowledge the Lord as God. . . For no one can shun evils as sins unless he acknowledges the Lord, and approaches Him . . .

96. It is to be well known that the Lord alone fights in man against evils, and that it only appears to the man as if he fought from himself; and that the Lord wills that it should so appear to the man, because (otherwise) there comes forth no combat, and thus no reformation.

102. The Lord loves man, and wills to dwell with him; [but] He cannot love and dwell with him unless He is received and loved reciprocally . . . As the reception and Reciprocal in man are from the Lord, the Lord says, 'Abide in Me, and I in you . . . He that abideth in Me, and I in him, he beareth much fruit . . . ' That the Lord is in the truths and goods which a man receives . . . He also teaches, — 'If ye shall abide in Me, and My words shall abide in you. If ye shall keep My commandments, ye shall abide in My love. He who hath My precepts and doeth them, he loves Me, and I will love him, and I will dwell with him.' Thus does the Lord dwell in what is His own with a man, and the man in those things which are from the Lord, thus in the Lord.

110. The concupiscences of evil which make the interiors of a man from birth are not removed except

by the Lord alone; for the Lord inflows from the Spiritual into the Natural . . .

F. 34. The Christian faith in a universal idea is this:—That the Lord from eternity, who is Jehovah, came into the world in order to subjugate the Hells and glorify His Human; and that without this no mortal could have been saved; and that they are saved who believe in Him. R.67. B.116. T.2.

35. It is a universal of faith that God is one in Person and in Essence, in whom is the Trinity, and that the Lord is that God. It is a universal of faith that no mortal could have been saved unless the Lord had come into the world. It is a universal of faith that He came into the world in order to remove Hell from man . . . It is also a universal of faith that He came into the world in order to glorify the Human which He had taken on in the world . . . These are the universals of the Christian faith concerning the Lord. R.67<sup>2</sup>. B.116<sup>2</sup>. T.2<sup>2</sup>.

36. The universal of the Christian faith on the part of man, is that he believe in the Lord; for by believing in Him there is effected conjunction with Him, by which is salvation. To believe in Him is to have trust that He saves; and as no one can have trust except him who lives well, this also is meant by believing in Him. R.67<sup>3</sup>. B.116<sup>3</sup>. T.2<sup>3</sup>.

W. 4. That God alone, thus the Lord, is love itself, because He is life itself . . . Gen.art.

10. Hence it is that although the Lord is in the Heavens with the Angels everywhere, He still appears on high above them as a Sun . . .

—<sup>e</sup>. It is the same with men, in whom and with whom the Lord is present in the universal world; and this solely for the reason that the Lord is not in space.

13. Hence every nation there has its place in accordance with its idea of God as a Man; for in this idea there is the idea of the Lord, and not in any other.

—<sup>e</sup>. The denial of God makes Hell; and, in Christendom, the denial of the Divinity of the Lord.

97. God is a Man . . . and therefore when the Lord manifests Himself in Person before the Angels, He manifests Himself as a Man; and this sometimes in the Sun, and sometimes outside of the Sun.

103. Most carry with them from the world the idea . . . of the Lord that He is in Heaven among the Angels . . . because they do not think of Him otherwise than as of another man, and some as of an Angel; not knowing that the Lord is the Very and Only God who rules the universe; and who if He were among the Angels in Heaven could not have the universe under His view; and if He did not shine as a Sun before those who are in the Spiritual World the Angels could have no light. 105. 106.

110. For an Angel . . . cannot receive the Lord in the first degree of heat and light, such as is in the Sun; for in that case he would be completely consumed; and therefore the Lord is received by them in the degree of heat and light which corresponds to their love and wisdom.

113. That the Angels are in the Lord, and the Lord

in them; and that as the Angels are recipients, the Lord alone is Heaven. Gen.art.

—<sup>2</sup>. The distance between the Sun and Heaven is (only) an appearance of distance; and therefore . . . it follows that the Lord Himself is in Heaven; for He is in the love and wisdom of the Angels . . .

114. The reason the Lord is not only in Heaven, but is also Heaven itself, is that love and wisdom make an Angel, and these two are of the Lord with the Angels; whence it follows that the Lord is Heaven . . . Everyone can see . . . that the Lord cannot dwell except in what is His own with the Angels; that is, in His own proprium which is love and wisdom, and not at all in the proprium of the Angels, which is evil. Hence it is that in proportion as evil is removed, in the same proportion the Lord is in them . . . P.53<sup>3</sup>.

115. But how the Lord is in an Angel, and an Angel in the Lord, cannot be comprehended unless the nature of the conjunction is known. The conjunction is of the Lord with the Angel, and of the Angel with the Lord; and therefore the conjunction is reciprocal . . . The Angel perceives no otherwise than that he is in love and wisdom from himself . . . (otherwise) there would be no conjunction; thus the Lord would not be in him, nor he in the Lord. Neither is it possible for the Lord to be in any Angel or man, unless he in whom the Lord is with love and wisdom, perceives and feels it as his own. By this He is not only received, but also when received is retained, and also loved in return. 116, Ex.

124. That the quarters in the Spiritual World are not from the Lord as a Sun; but that they are from the Angels according to the reception. Gen.art. . . For the Lord is not in a greater and less degree of love and wisdom . . . for He is everywhere the same; but He is not received by one in the same degree as by another . . .

125. The Lord is in an Angel, and an Angel in the Lord . . . but as it appears as if the Lord as a Sun were outside of him, it also appears that the Lord sees him from the Sun, and that he sees the Lord in the Sun . . . If therefore we are to speak from this appearance, the case is this—that the Lord sees and looks at everyone face to face; but that on the other hand the Angels do not thus see the Lord. Those who are in love to the Lord from the Lord see Him directly; and therefore they are in the east and west. But those who are more in wisdom see the Lord obliquely to the right; and those who are less in wisdom obliquely to the left; and therefore the latter and the former are in the north and the south. Ex.

128. For the Lord is the same with one as with another . . .

129. That the Angels constantly turn their faces to the Lord as a Sun . . . Gen.art.

130. The reason the Angels constantly turn their faces to the Lord, is that the Angels are in the Lord and the Lord in them; and the Lord interiorly leads their affections and thoughts; hence they cannot do otherwise than look to the east where the Lord appears as a Sun. Hence it is evident that the Angels do not turn themselves to the Lord, but that the Lord turns them to Himself; for when the Angels are thinking

interiorly about the **Lord**, they think of Him no otherwise than as in themselves. P.29<sup>2</sup>, Ex.

[W. 130]<sup>2</sup>. God is everywhere . . . thus He is both within and without an Angel; and hence an Angel can see God—that is, the **Lord**—both within himself and without himself; within himself when he is thinking from love and wisdom; and without himself when he is thinking about love and wisdom.

131. An Angel can turn himself round and round, and thereby see various things which are around him, but still the **Lord** as a Sun constantly appears before his face. . . It has been granted me also thus to see the **Lord** as a Sun. I see Him before my face; and for many years I have so seen Him to whatever quarter of the world I have turned myself.

133. As Heaven is from the Angels . . . it follows that the universal Heaven turns itself to the **Lord**; and that by this conversion Heaven is ruled by the **Lord** as one man . . .

135. That all the interiors of both the minds and bodies of the Angels are turned to the **Lord** as a Sun. Gen.art.

137. It is similar with man, if he has the **Lord** constantly before his eyes, which is the case if he is in love and wisdom . . .

138. This conversion to the **Lord** is an actual conversion . . . 139.

151. By the **Lord** is meant God from eternity or Jehovah, who is called 'Father' and 'Creator,' because He is one with Him . . . and therefore in what follows, where creation is treated of, the **Lord** is named.

170. The universal end . . . is that there may be an eternal conjunction of the Creator with the created universe; and this is not possible unless there are subjects in whom His Divine can be as in itself . . . (These) must be recipients of His love and wisdom as of themselves . . . Through this conjunction the **Lord** is present in every work created by Himself.

230. That there are three infinite and uncreate degrees of height in the **Lord** . . . Gen.art.

— The reason that in the **Lord** there are three infinite and uncreate degrees of height, is that the **Lord** is love itself and wisdom itself . . . and as the **Lord** is love itself and wisdom itself, He is also use itself . . .

233. In the **Lord** from eternity . . . before the assumption of the Human . . . there were the two prior degrees actually, and the third degree in potency, such as they are with the Angels; but after the assumption of the Human He put on over them the third degree also, which is called natural; and thereby He became a Man like a man in the world, with this difference however, that this degree, like the prior ones, is infinite and uncreate. . . For the Divine which had filled all spaces without space, penetrated to the ultimates of nature. But before the assumption of the Human, the Divine influx into the natural degree was mediate through the angelic Heavens; but after the assumption was immediate from Himself . . . This was the reason why the Sun of . . . Heaven . . . after the assumption of the Human shone forth with a more eminent beam and resplendence. Ill. and Ex.

236. That these three degrees of height are in every man from birth . . . and that as they are opened, the man is in the **Lord**, and the **Lord** in him. Gen.art.

240<sup>2</sup>. In these two faculties (of rationality and freedom) the **Lord** is with every man, both good and evil; they are the **Lord's** abode in the human race . . . But the abode of the **Lord** with a man is nearer as the man by means of these faculties opens the higher degrees; for by the opening of these he comes into higher degrees of love and wisdom, thus nearer to the **Lord**.

282. That the **Lord** from eternity, who is Jehovah, created the universe and all things of it from Himself, and not from nothing. Gen.art.

285. That the **Lord** from eternity . . . could not have created the universe and all things of it, unless He had been a man. Gen.art.

290. That the **Lord** from eternity . . . produced from Himself the Sun of the Spiritual World, and from it created the universe and all things of it. Gen.art.

294. As those things which constitute the Sun of the Spiritual World are from the **Lord**, and are not the **Lord**, they are not life in itself . . .

296. That there are three things in the **Lord** which are the **Lord**—the Divine of love, the Divine of wisdom, and the Divine of use; and that these three things are presented in appearance outside the Sun . . . the Divine of love by heat, the Divine of wisdom by light, and the Divine of use by the atmosphere, which is the containant. Gen.art.

297<sup>2</sup>. (Thus) these three things . . . are in the **Lord**, and in essence they are the **Lord**.

299. As these three things . . . are in the **Lord** and are the **Lord**, and as the **Lord** is everywhere . . . and as the **Lord** as He is in Himself, and as He is in His Sun, cannot present Himself as present to any Angel or man, He therefore presents Himself by such things as can be received; and He presents Himself as to love by heat, as to wisdom by light, and as to use by the atmosphere. . . The light and heat which proceed from the Divine Sun cannot proceed into nothing . . . but into a containant . . . (which) we call the atmosphere, which surrounds the Sun, takes Him up in its bosom, and carries Him to the Heaven where the Angels are, and then to the world where men are, and thus presents the presence of the **Lord** everywhere.

314<sup>2</sup>. (Thus) the progression of creation . . . was from its Prime, which is the **Lord** encompassed with the Sun . . .

326. For such things . . . do not come forth around an Angel man from the Angel, but from the **Lord** through the Angel. They come forth from the influx of the Divine love and the Divine wisdom of the **Lord** into the Angel . . . from which they know there that God is a Man . . .

335<sup>2</sup>. Therefore let no one believe that the **Lord** is with those who only adore Him; but that He is with those who do His commandments; thus uses . . .

339<sup>2</sup>. (Thus) the like things in the natural world have not derived their origin from the **Lord** . . . but they are from Hell . . . and Hell is not from Him.

358. That from the **Lord** with man there have been created and formed two receptacles and habitations for Himself, which are called the will and the understanding; the will for His Divine love, and the understanding for His Divine wisdom. Gen.art. 360.

369<sup>a</sup>. Hence it is that he who elevates his mind to the **Lord** is wholly elevated to the **Lord**.

431<sup>o</sup>. When anyone does the work which is of his office sincerely, rightly, justly, and faithfully . . . this is to be in the **Lord**, because everything which inflows from the **Lord** is use . . .

P. 27<sup>2</sup>. The **Lord** did not create the universe for His own sake; but for the sake of those with whom He will be in Heaven . . .

28. That Heaven is conjunction with the **Lord**. Gen. art.

31. (Thus) the **Lord** is Heaven, not only in general with all there, but also in particular with each one there. . . (Therefore) let no one cherish the error which falls into the first thought with many, that the **Lord** is in Heaven among the Angels, or that He is with them as a king is in his kingdom. As to aspect He is above them, in the Sun there; but as to the life of their love and wisdom, He is in them.

32. That man from creation is such that he can be more and more nearly conjoined with the **Lord**. Gen.art.

—<sup>3</sup>. But still an Angel cannot arrive at the first degree of the love and wisdom of the **Lord**, or touch it; because the **Lord** is infinite . . .

33. Man is more and more nearly conjoined with the **Lord** not by knowledge alone, nor by intelligence alone, and not even by wisdom alone; but by life conjoined with these . . .

—<sup>2</sup>. Now as the **Lord** inflows into the life's love of everyone, and through its affections into the perceptions and thoughts; and not the reverse; it follows that He can conjoin Himself closely only in proportion as the love of evil with its affections, which are concupiscences, has been removed . . .

—<sup>4</sup>. And as love and wisdom, which are the **Lord** Himself, are not in space . . . therefore the **Lord** appears nearer according to the conjunction through love and wisdom; and, on the other hand, more remote according to the rejection of love and wisdom.

34. That the more nearly a man is conjoined with the **Lord**, the wiser he becomes. Gen.art.

37. That the more nearly a man is conjoined with the **Lord**, the more happy he becomes. Gen.art.

42. That the more nearly a man is conjoined with the **Lord**, the more distinctly he appears to himself as if he were his own, and the more evidently he notices that he is the **Lord's**. Gen.art.

43. To be led by good is freedom . . . for to be led by good is to be led by the **Lord** . . . Now as all that a man does from freedom appears as his own . . . it follows that conjunction with the **Lord** makes a man appear to himself free, and thence his own; and the nearer the conjunction with the **Lord** is, the more free he appears, and thence the more his own. The reason he appears to himself to be as his own *more distinctly*, is that the

Divine love is such that it wills what is its own to be another's . . . And besides, the **Lord** never compels anyone . . . Therefore man is led by the **Lord** continually in freedom . . .

44. The reason why the more distinctly a man appears to himself as his own, the more evidently he notices that he is the **Lord's**, is that the more nearly he is conjoined with the **Lord** the wiser he becomes . . . (The Angels of the Third Heaven) also give this reason—that the **Lord** does not inflow immediately into the things which are of their perception and thought from wisdom, but into the affections of the love of good, and through these into the former . . .

79<sup>4</sup>. Let it be known therefore that these goods are appropriated to man no otherwise than that they are constantly of the **Lord** with the man; and that in proportion as a man acknowledges this, the **Lord** grants that good appears to the man as his . . .

87. That by means of these two faculties a man can be reformed and regenerated in proportion as through them he can be brought to acknowledge that all the truth and good which he thinks and does is from the **Lord**, and not from himself. Gen.art. 90, Ex.

91. That the acknowledgment of the **Lord** . . . causes a man to be reformed and regenerated . . . shall be (explained). . . In the Spiritual World, where spaces are only an appearance, wisdom effects presence, and love effects conjunction . . . There is an acknowledgment of the **Lord** from wisdom, and there is an acknowledgment of the **Lord** from love . . . the latter gives conjunction, the former presence. This is the reason why those who reject doctrine concerning the **Lord** remove themselves from Him; and as these also reject life they separate themselves from Him; whereas those who do not reject doctrine, but life, are present, but still are separated . . .

92. That the conjunction of the **Lord** with man, and the reciprocal conjunction of man with the **Lord**, is effected through these two faculties. Gen.art.

— Conjunction with the **Lord**, and regeneration, are one thing; for in proportion as anyone is conjoined with the **Lord**, in the same proportion he is regenerate.

—<sup>2</sup>. There is no conjunction of minds unless it is reciprocal . . . From these things it is evident that if the **Lord** only loved man, and were not loved by man in return, the **Lord** would approach and man would recede; thus the **Lord** would continually will to meet man and to enter into him, and man would turn himself backwards and go away.

93. The nature of the difference between those who believe all good to be from the **Lord**, and those who believe good to be from themselves, it has been given both to hear and to see in the Spiritual World. They who believe good to be from the **Lord** turn the face to Him, and receive the delight and bliss of good; whereas they who believe good to be from themselves look to themselves . . . (and therefore) cannot do otherwise than perceive the delight of their own good, which is . . . the delight of evil . . .

94. (The subject of the conjunction of man with the **Lord** is continued at this and following refs. under CONJOIN.)

[P.] 96<sup>5</sup>. For the Lord resides in these two faculties with every man both evil and good, and by them He conjoins Himself with every man . . . That the Lord resides in these two faculties with every man is from the influx of the will of the Lord, that He wills to be received by man, and to have His abode with him, and give him the happinesses of eternal life . . . It is this will of the Lord which causes that what man thinks, speaks, wills, and does, appears in him as his. Ex.

—<sup>6</sup>. It is known in Heaven that the Lord operates all things by willing, and that that which he wills is done.

97<sup>e</sup>. Therefore the Lord guards freedom with man, as man guards the pupil of his eye. But still, through freedom, the Lord continually withdraws man from evils . . .

98<sup>3</sup>. Freedom itself and rationality itself cannot be given with those in the Christian world who utterly deny the Divine of the Lord and the holiness of the Word, and who have retained the denial confirmed with them up to the end of life; for this is meant by the sin against the Holy Spirit . . .

114. That the evils in the external man cannot be removed by the Lord except by means of the man. Gen.art.

119. That the Lord then purifies the man from concupiscences in the internal man, and from the evils themselves in the external. Gen.art.

—<sup>2</sup>. The reason is also that the Lord acts into the inmost of man, and from the inmost into the consequents even to the ultimates . . . So long therefore as the ultimates are kept closed by the man himself, there cannot be any purification, but only such an operation by the Lord in the interiors as is that of the Lord in Hell . . . That the Lord is continually urgent and insistent that man should open the door to Him. III.

122. But it is to be well known that a man who would perform repentance must look to the Lord alone. If he looks only to God the Father he cannot be purified, nor if to the Father for the sake of the Son, nor if to the Son as a mere man; for there is one God, and the Lord is He . . . In order that everyone who would perform repentance may look to the Lord alone, the Holy Supper has been instituted by Him, which confirms the remissions of sins with those who perform repentance. It confirms it, because in that Supper . . . everyone is kept looking to the Lord alone.

124. That the Lord never acts into any particular thing with a man . . . unless He acts into all things of Him together . . . is because all things of man are in such a connection . . . that they do not act as many things, but as one . . .

—<sup>4</sup>. That the Lord acts from inmosts and from ultimates at the same time, is because thus and no otherwise are each and all things held together in connection . . .

125. From which things it is evident again, that the Lord cannot act from inmosts and ultimates at the same time, except together with the man, for man together with the Lord is in ultimates; and therefore as man acts in the ultimates which are at his determination . . .

so the Lord acts from his inmosts, and in the successives towards the ultimates . . .

131<sup>e</sup>. A miracle infuses faith by an external way . . . and the Lord does not enter with man by any other way than an internal way, which is by the Word, and by doctrine and preachings therefrom.

132<sup>3</sup>. And he who does not acknowledge the Lord cannot receive anything internal of worship.

150<sup>5</sup>. For that which the Lord teaches He also gives man to perceive with reason; and this in two methods; one, that he sees in himself that it is so as soon as he hears it; the other, that he understands it by reasons . . .

154. That it is a law of the Divine Providence that man should be led and taught by the Lord from Heaven through the Word, and through doctrine and preachings therefrom; and this in all appearance as of himself. Gen.art.

155. That man is led and taught by the Lord alone. Gen.art.

156. That man is led and taught by the Lord alone, (means) that he lives from the Lord alone . . .

157. That man lives from the Lord alone. Fully ex.

162. That man is led and taught by the Lord alone through the angelic Heaven and from it. Gen.art.

— That man is led through the angelic Heaven (is said) from the appearance, but that (it is said that he is led) from it, is from the Truth. . . For the Lord appears above that Heaven as a Sun . . . (but) the Lord is in that Heaven as the soul is in a man. For the Lord is omnipresent . . . and therefore the distance is an appearance according to the conjunction with Him . . . And as no one can be conjoined with the Lord as He is in Himself, therefore He appears to the Angels at a distance as a Sun; but still He is in the universal angelic Heaven as the soul is in a man; and in like manner in each Society of Heaven; and in like manner in each Angel there; for the soul of a man is not only the soul of the whole, but is also [the soul] of each part.

—<sup>2</sup>. But as it is from the appearance that the Lord rules the universal Heaven, and through this the world, from the Sun which is from Him, and where He Himself is . . . it is allowable for anyone who is not in wisdom itself to think that the Lord rules each and all things from His Sun, and also that He rules the world through the angelic Heaven . . . The Angels of the higher Heavens do indeed speak from the appearance, but they think from the Truth, which is, that the Lord rules the universe from the angelic Heaven, which is [that He does so] from Himself.

163. How the Lord leads and teaches every man from the angelic Heaven shall be told in a few words . . . The universal angelic Heaven appears before the Lord as one man . . . and Heaven is not Heaven from what is proper to the Angels, but from the reception by the Angels of the Divine love and Divine wisdom from the Lord. From this it may be evident that the Lord rules the universal angelic Heaven as one man; and that that Heaven, being in itself a man, is the very image and the very likeness of the Lord; and that the Lord Himself rules that Heaven as the soul rules its body. And as the universal human race is ruled by the Lord, [it is

evident] that it is not ruled through Heaven, but from Heaven by the Lord, consequently from Himself, because He Himself is Heaven.

164. From what has been premised, the things which follow may be comprehended. 1. That all, both men and Angels, are in the Lord and the Lord in them according to the conjunction with Him; or, what is the same, according to the reception of love and wisdom from Him. 2. That everyone is from these allotted a place in the Lord, thus in Heaven, according to the quality of the conjunction, or of the reception of Him. . . . 5. That everyone from infancy is let into that Divine Man whose soul and life is the Lord; and that he is led and taught from His Divine love according to His Divine wisdom in Him and not outside of Him.

165. That man is led by the Lord through influx, and is taught through illustration. Gen.art.

171. That man is taught by the Lord through the Word, and through doctrine and preachings from it; and thus immediately from Himself alone. Gen.art. 172, Ex.

174. That man is led and taught by the Lord in externals in all appearance as of himself. Gen.art.

180<sup>5</sup>. As man is together with the Lord in some external operations, and as the freedom of acting according to reason is not taken away from anyone, it follows that the Lord cannot act otherwise in internals than as He acts together with man in externals.

181<sup>2</sup>. Consequently, as man disposes the externals, the Lord disposes the internals. . . .

197. That the affections of the life's love are known to the Lord alone. Gen.art.

202<sup>3</sup>. So would it be if the Lord did not lead the states of human minds every least moment. This the Lord does according to the laws of His Divine Providence, according to which it is that it appears to man as if he leads himself; but the Lord foresees how he leads himself, and constantly accommodates.

203. It follows that the human race in the whole world is under the Lord's auspices. . . .

219<sup>2</sup>. That in himself man is temporary, and that in Himself the Lord is eternal; and therefore from man there can proceed only what is temporary, and from the Lord only what is eternal. Ex.

— Therefore if from the Lord there proceeds what is finite . . . it does not proceed from the Lord, but from man; and it may be said [to proceed] from the Lord through man, because it so appears. Examp.

— 4. From these things there follows this—that man from his temporary things separates from himself the eternal things of the Lord; but that the Lord conjoins His eternal things with the temporary ones of man; that is, Himself with man, and man with Himself.

220<sup>3</sup>. Therefore all the operation of the Lord is from primes and ultimates together, thus in what is full.

230<sup>6</sup>. By 'the door' is meant the Lord. . . . 'I am the door; by Me if anyone shall enter in, he shall be saved' (John x. 9); from which it is evident that the Lord Himself is to be approached for anyone to be saved;

and that he who approaches Him is the shepherd of the sheep; and that he who does not approach Him is a thief and a robber.

231<sup>6</sup>. The sixth kind of profanation is [committed] by those who acknowledge the Word, and still deny the Divine of the Lord. Ex.

— As the Lord is Heaven, and therefore those who are in Heaven are in the Lord, therefore those who deny the Divine of the Lord cannot be admitted into Heaven and be in the Lord.

256<sup>2</sup>. Wonderful to say, where the Word is read holily, and the Lord is worshipped from the Word, there is the Lord with Heaven. The reason is that the Lord is the Word, and the Word is the Divine truth which makes Heaven. . . .

— 3. That the Word is holy, and that the Divine is in the Lord. . . . are essentials of the Church; and therefore those who deny the Divine of the Lord—who are those called Socinians—have been excommunicated from the Church. . . .

257<sup>3</sup>. It is known that without the Lord there is no salvation; and this being the case, it was necessary that the Lord should be preached from the Word, and thereby the Christian Church be instaurated.

258<sup>2</sup>. That such a doctrine (as that of faith alone) has been permitted, is from the Divine Providence, that the Divine of the Lord and the Holy of the Word might not be profaned. The Divine of the Lord is not profaned when salvation is placed in these words—That God the Father may be merciful for the sake of the Son. . . . for thus they do not approach the Divine of the Lord, but the human, which they do not acknowledge as Divine. . . .

259<sup>3</sup>. There are three essentials of the Church—the acknowledgment of the Divine of the Lord, the acknowledgment of the holiness of the Word, and the life which is called charity. . . .

262<sup>7</sup>. As to the Divine Providence, why it has permitted Christians to worship. . . . three Gods, and why they have hitherto not known that God is one in Person and in Essence. . . . and that this God is the Lord; the Lord is not the cause, but man himself. The Lord has taught this manifestly in His Word. . . . and He has also taught it in the doctrine of all the Churches. (Continued under DIVINE HUMAN.)

285. As these two faculties are perpetual, and are continuous from primes to ultimates in each and all things which man thinks and acts, and as they are not in man from himself, but are with man from the Lord, it follows that the Lord's presence, when in them, is also in. . . . the veriest singulars of the man's understanding and thought, and also of his will and affection, and thence in the veriest singulars of his speech and action.

— e. As these faculties are with man from the Lord, and are not appropriated to man as his. . . . and as this Divine with man is in his veriest singulars, it follows that the Lord rules the veriest singulars, both with an evil man and with a good man; and the government of the Lord is what is called the Divine Providence.

292. But that still the Only Fountain of Life, which is the Lord, is not the cause of man's thinking evil and



falsity, may be illustrated by these things in the natural world . . .

[P.] 294<sup>5</sup>. That thus it seems that evil is from the Lord. Ex.

—<sup>6</sup>. That they do not comprehend that the Lord alone can cause all to think in such different ways. Ex.

295. That the Lord is continually leading (the evil) away from evils. Gen.art. —<sup>10</sup>.

299. That the Lord rules Hell by opposites ; and that the evil who are in the world He rules in Hell as to the interiors, and not as to the exteriors. Gen.art. 307, Ex.

316. All who are led by the Divine Providence of the Lord are elevated from proprium, and then they see that all good and truth are from the Lord ; nay, they even see that that which is from the Lord in man is perpetually the Lord's, and never man's.

319<sup>3</sup>. With the good, these (purely organic substances and forms) are spirited forwards . . . and those which are spirited forwards are turned to the Lord, and receive influx from Him . . .

320. That if a man believed . . . that all good and truth are from the Lord . . . he would not appropriate good to himself. . . Gen.art.

321<sup>3</sup>. All influx from the Lord is effected through the illustration of the understanding, and through the affection of truth, and through the latter into the former.

—<sup>4</sup>. That to believe and think . . . that all good and truth are from the Lord . . . appears to be impossible, when yet it is truly human and thence angelic. Ex.

—<sup>6</sup>. That to believe and think thus is impossible to those who do not acknowledge the Divine of the Lord . . . and that it is possible to those who do acknowledge (it). Ex.

326<sup>4</sup>. From which it is evident that in proportion as anyone Knows the Lord, and from Knowledges thinks about Him, in the same proportion the Lord is present ; and in proportion as anyone acknowledges Him from the affection of love, in the same proportion the Lord is conjoined with him : and, on the other hand, that in proportion as anyone does not Know the Lord, in the same proportion the Lord is absent ; and that in proportion as anyone denies Him, in the same proportion He is disjoined. Conjunction effects that the Lord turns his face to Himself, and then leads him ; and disjunction effects that Hell turns his face to itself and leads him ; and therefore all the Angels of Heaven turn their faces to the Lord as a Sun, and all the Spirits of Hell turn away their faces from the Lord.

330<sup>6</sup>. (It is said) that the Lord is not known to them, and that without the Lord there is no salvation ; but no one has salvation on account of the Lord's being known to him, but because he lives according to His precepts ; and He is known to everyone who acknowledges God ; for the Lord is the God of Heaven and earth . . .

331. That the Lord cannot act against the laws of the Divine Providence, because to act against them would be to act against His Divine love and against His Divine wisdom, thus against Himself. Gen.art.

333<sup>6</sup>. This is effected by the Lord, because all the

future is present to Him, and all the present is eternal to Him.

340<sup>6</sup>. That by this faith damnation is imputed to the Lord. Ex.

R. Pref. After the Last Judgment . . . a New Heaven was formed from Christians, but from those alone who could receive [the truth] that the Lord is the God of Heaven and earth ; according to His words in Matt. xxviii. 18 . . . From this Heaven descends and will descend a New Church on earth . . . That this Church will acknowledge the Lord alone, is evident from Rev. xx. 9, 10 ; and xix. 7, 9.

—<sup>3</sup>. They who (in the Christian Heaven) have cherished no other idea of the Lord's Human than as the human of another man, have not been able to receive the faith of the New Jerusalem, which is that the Lord is the Only God in whom is the Trinity ; and therefore these have been separated and sent to the corners . . .

1, Pref. That this revelation is effected by the Lord alone ; and that it is received by those who will be in His New Church . . . and who acknowledge the Lord as the God of Heaven and earth. The Lord is also described as to the Word. Tr. (in Rev.i.)

5. In the sight of the Lord, Heaven is as one man whose soul is the Lord Himself ; and therefore the Lord speaks through Heaven with man as a man speaks to another, from his soul, through his body . . .

6. In the Apocalypse, by 'Jesus Christ,' and 'the Lamb,' is meant the Lord as to the Divine Human ; and by 'God' is meant the Lord as to the Divine Itself *a quo*.

13. (A Divine salutation) from the Lord who is the Eternal and the Infinite, and Jehovah. Sig. and Ex.

32<sup>2</sup>. But we do not read that the disciples called the Lord 'brother.' Ex.

42. The inversion of the state of those who are in the good of life as to the perception of truth in the Word, when they turn themselves to the Lord. Sig. and Ex.

— . The arcanum (in Rev.i. 12) is that before a man turns himself to the Lord and acknowledges Him as the God of Heaven and earth he cannot see the Divine truth in the Word. The reason is that God is one both in Person and in Essence, in whom is the Trinity, and that this God is the Lord ; and therefore those who acknowledge a Trinity of Persons look primarily to the Father, and some to the Holy Spirit, and rarely to the Lord ; and if they do look to the Lord they think of His Human as of a common man. When a man does this he cannot possibly be illustrated in the Word ; for the Lord is the Word ; for it is from Him and about Him. On this account those who do not approach the Lord alone regard Him and His Word as 'behind' them, and not before them.

—<sup>3</sup>. That the Lord alone is the God of Heaven and earth He here teaches with a plain voice ; for He says, 'I am the Alpha and the Omega, the Beginning and the End, saith the Lord, who is, and who was, and who is to come' (ver.8) . . .

44. The Lord as to the Word, from whom is that (New Church). Sig. and Ex.

54. That from such presence of the Lord there is a defect of man's Own life. Sig. and Ex.

— Man's Own life cannot endure the presence of the Lord, such as the Lord is in Himself; nay, such as He is in the inmosts of His Word; for His Divine love is altogether like the sun's [heat]. . . This is meant by that 'no one can see God and live' (Ex. xxxiii. 20; Judg. xiii. 22). This being the case, the Lord appears to the Angels in Heaven as a Sun, distant from them as the sun of the world is from men. The reason is that the Lord in that Sun is in Himself. But still the Lord modifies and tempers His Divine so that man can endure His presence. This is effected by veilings. So was it done when He revealed Himself to many in the Word. Nay, by veilings He is present with everyone who worships Him, as He Himself says in John: 'He that doeth My precepts, I will make My abode with him' (xiv. 21, 23); and that 'He will be in them, and they in Him' (xv. 4, 5). From these things it is evident why John, when he saw the Lord in such glory, fell at His feet as dead; as also when the three disciples saw the Lord in glory they were heavy with sleep, and a cloud veiled them over.

56. Man's Own life is to look from self to the Lord; but life from the Lord is to look from the Lord to the Lord, and still as if from self. When a man is in this life he sees himself to be not anything, but the Lord alone. Ill.

69. The New Church . . . is formed from those who approach the Lord alone, and at the same time perform repentance from evil works. The rest, who do not approach the Lord alone, from the confirmed denial that His Human is Divine, and who do not perform repentance from evil works, are indeed in the Church, but have not anything of the Church in them. Tr. 70.

70. Therefore in the first chapter of the Apocalypse it treats of the Lord alone; and in these two following ones it is He alone who speaks to the Churches, and He alone who will give the happy things of eternal life. Ill. 71, Ill.

74. The Lord from whom through the Word are all truths. Sig. and Ex.

92. The Lord, that He is the Only God. Sig. and Ex.

108. The Lord as to truths of doctrine from the Word, by which evils and falsities are dispersed. Sig. and Ex.

110<sup>c</sup>. They indeed know the Lord, but they do not approach Him . . .

150. That they will have this [power] from the Lord . . . Sig. and Ex.

155. The Lord, from whom are all Truths, and all the Knowledges of good and truth. Sig. and Ex.

160. It is to be known that dead worship . . . effects the presence of the Lord; but not the conjunction . . .

176. The Lord alone is the God of Heaven and earth; and therefore they who do not approach Him directly do not see the way to Heaven. Sig. and Des.

180. That they are in the worship of the Lord. Sig. and Ex.

193<sup>d</sup>. In the Word of the New Testament it is not

said 'Jehovah God,' but 'the Lord God;' for 'Lord,' like 'Jehovah' = the Divine good, or the Divine love.

196. The worship of the Lord alone, with new things which were not in the former Church. Sig. and Ex.

222. That the Lord and the Father are one, and are Heaven. Sig. and Ex.

224<sup>g</sup>. Then the Angels replied, Read the Word, and believe in the Lord, and you will see the truths which are to be of your faith and life . . . But two of the company said, We have read, but have not understood. The Angels replied, You did not approach the Lord . . .

225. Pref. It treats . . . also of the acknowledgment that the Lord is the only Judge.

230. 'One sitting upon the throne' = the Lord.

247. 'Holy, holy, holy, Lord God Almighty' = that the Word continually teaches the Lord, and that He alone is God, and that therefore He alone is to be worshipped.

248. 'Who is, and Who was, and Who is to come' = the Lord.

249. That the Word ascribes all truth, and all good, and all worship to the Lord who will judge. Sig. and Ex.

251. The humiliation of all in Heaven before the Lord. Sig. and Ex.

252. The acknowledgment that their wisdom is from the Lord alone. Sig. and Ex.

253. The confession that the Kingdom is the Lord's from merit and justice, because He is Divine truth and Divine good. Sig. and Ex.

256. The Lord as to His Divine Itself from eternity, who has omnipotence and omniscience, and who is the Word, and who from Himself knows the states of life of all in the Heavens and on earth, in every particular and in every general. Sig. and Ex. E. 297.

262. For the Lord alone sees the state of everyone from inmosts to outermosts; and also what a man has been from infancy to old age, and what he will be to eternity, and also what place will be allotted to him in Heaven or Hell. This the Lord sees in an instant, and from Himself, because He is the Divine truth itself . . .

265. 'Behold the Lion' = the Lord, that from His Own power He has subjugated the Hells, and has reduced all things into order . . .

269. 'The Lamb slain' = the Lord as to His Human not acknowledged in the Church as Divine.

275. From humiliation the adoration of the Lord from the higher Heavens. Sig. and Ex.

279. 'They sang a new song' = the acknowledgment and glorification of the Lord, that He alone is the Judge, the Redeemer and Saviour, thus the God of Heaven and earth.

286. The confession and glorification of the Lord by the Angels of the lower Heavens. Sig. and Ex.

289. All these things in the Lord, and from Him in them. Sig. and Ex.

290. The confession and glorification of the Lord by the Angels of the lowest Heavens. Sig. and Ex.

[R.]291. That in the Lord from eternity, and thence in His Divine Human, is the all of Heaven and of the Church, Divine good and Divine truth, and Divine power, and from Him in those who are in Heaven and the Church. Sig. and Ex.

339. Confirmations of evil through falsity and of falsity from evil, until they did not acknowledge anything Divine of the Lord. Sig. and Ex.

341. The king asked them, Why did you pray to the Lord, and not to God the Father? They said that they had been so instructed below. And he said, Did I not sometimes tell you in the world that the Lord is to be approached?... What did you then reply about the Lord? And it was given them to recollect that they had replied that when the Father is approached the Son also is approached. But the Angels who were around the king said, You mistake; you did not think that; nor is the Lord approached when God the Father is approached; but God the Father is approached when the Lord is approached, because they are one, like soul and body. Who approaches a man's soul and so his body?...

344. 'I saw another Angel ascending from the rising of the sun'=the Lord providing and moderating. Ex.

348. 'The sealed'=all who acknowledge the Lord as the God of Heaven and earth...

366. Hearing the Lord, and doing the things He commands. Sig. and Ex.

368. 'Salvation to our God who sitteth upon the throne, and to the Lamb'=acknowledgment from the heart that the Lord is their Saviour. Ex.

379. That they have purified (their religious things) by truths, and thus have been reformed by the Lord. Sig. and Ex... Because all who in the world have fought against evils, and have believed in the Lord, are taught by the Lord after their departure out of the world...

385. 'God shall wipe away every tear from their eyes'=that they shall no longer be in combats against evils and their falsities... but in goods and truths, and thence in heavenly joys from the Lord.

388. 'When He had opened the seventh seal'=exploration by the Lord of the state of the Church, and thence of the life, of those who are in His Spiritual Kingdom...

390. The universal Spiritual Heaven in the presence of the Lord, hearing and doing the things He commands. Sig. and Ex.

392. 'The golden censer'=the worship of the Lord from spiritual love.

394. 'The smoke of the incense (ascending) before God'=their protection by the Lord. Ex.

415. 'An Angel flying in the midst of heaven'=instruction and prediction by the Lord. By 'an Angel,' in the supreme sense, is meant the Lord; and thence also something from the Lord. Ref.

443. A command by the Lord from the Spiritual Heaven to those who were exploring and manifesting. Sig. and Ex.

464. Pref. (In Rev.x.) it treats of the exploration... of those in the Churches of the Reformed, as to what they believe concerning the Lord as being the God of Heaven and earth... and as to His Human being Divine; and that this is not received there, and that it scarcely can be received so long as the dogma concerning justification by faith alone is seated in their hearts.

464. In this and the following chapter it treats of the Lord, that He is the God of Heaven and earth, and that He is God also as to the Human; consequently that He is Jehovah.

465. 'I saw another mighty Angel descending from Heaven'=the Lord in Divine majesty and power. Ex. That this Angel is the Lord, is evident from the description of Him... The reason He was seen as an Angel, is that when He manifests Himself, He appears in the Heavens and below the Heavens as an Angel; for He infils some Angel with His Divine accommodated to the reception of those to whom He grants to see Him. No Angel can endure His presence itself, such as it is in itself, or in its essence, and still less any man, and therefore He appears above the Heavens as a Sun... There He is in His Divine from eternity, and at the same time in His Divine Human, which are one like soul and body.

469. 'A little book open'=the Word as to this thing of doctrine therein—that the Lord is the God of Heaven and earth, and that His Human is Divine. Ex.

—<sup>2</sup>. The little book is said to be 'open' because this thing stands forth manifestly in the Word, and is evident to everyone who reads, if he pays attention. This is now treated of, because this is the essential itself of the New Church. The reason is, that the salvation of everyone depends upon the Knowledge and acknowledgment of God... Now as the Lord is the Very God of Heaven and earth, (it follows that) if He is not acknowledged, no one is admitted into Heaven, for Heaven is His body; but he stands below and is bitten by serpents, that is, by infernal Spirits, from whom there is no healing except that which there was for the Sons of Israel—that they should look to the brazen serpent, by which is meant the Lord as to His Divine Human, as is evident from John iii.14,15.

470. That the Lord has the universal Church under His auspices and dominion, both those therein who are in its externals, and those therein who are in its internals. Sig. and Ex.

471. The Lord's grievous lamentation that the Church has been taken away from Him. Sig. and Ex.

472. That the Lord will disclose what is in the little book through the universal Heaven. Sig. and Ex.

—<sup>2</sup>. (The contents of the little book concerning the Lord, stated.)

—<sup>3</sup>. For the speech of the Lord fallen down into the lower parts is heard as thunder; and as He speaks simultaneously through the whole Heaven, thus fully, they are called 'the seven thunders.'

473. That these things (concerning the Lord) are indeed manifested, but that they are not received until after those who are meant by the dragon, the beast, and the false-prophet have been cast out of the World

of Spirits, because there would be danger if they were received before. Sig. and Ex.

474. Attestation and testification of the Lord by Himself. Sig. and Ex.

476. That there is not any state of the Church, nor any Church, unless one God is acknowledged, and that the Lord is He. Sig. and Ex.

— . That God is one is not denied ; but it is denied that the Lord is He . . . That the Church is from Him who is Saviour and Redeemer is not denied ; but that He is to be approached immediately as the Saviour and Redeemer is denied. Hence it is evident that the Church will expire unless a new one comes forth which acknowledges the Lord alone as the God of Heaven and earth . . .

479. A command from Heaven that he should imitate that doctrine concerning the Lord, but that it would be manifested through John how it would be received in the Church, before those who are meant by the dragon, the beast, and the false-prophet have been removed. Sig. and Ex.

480. A movement of the lower mind with many in the Church to receive the doctrine (concerning the Lord). Sig. and Ex.

481. That reception from the acknowledgment that the Lord is the Saviour and Redeemer is grateful and pleasant ; but that the acknowledgment that He alone is the God of Heaven and earth, and that His Human is Divine, is ungrateful and disagreeable, owing to falsifications. Sig. and Ex.

485. Pref. (In Rev.xi.) it still treats of the state of the Church with the Reformed, as to what quality they who are interiorly in faith alone are in their opposition to the two essentials of the New Church ; which are, that the Lord is the God of Heaven and earth, and that His Human is Divine ; and that we are to live according to the precepts of the decalogue. (Refs. to the subject of these two essentials of the New Church will be found under ESSENCE, at R.490, *et seq.*)

486. The presence of the Lord, and His command that he should see and Know the state of the New Church in the New Heaven. Sig. and Ex.

490. 'My two witnesses' = those who confess and acknowledge from the heart that the Lord is the God of Heaven and earth, and that His Human is Divine, and who are conjoined with Him by a life according to the precepts of the decalogue. Ex.

504. 'Where our Lord was crucified' (ver.8) = the non-acknowledgment of the Divine Human of the Lord, and thus a state of rejection. It is said in the Church that those crucify the Lord who blaspheme Him ; as also those who, like the Jews, deny that He is the Son of God. They who deny that His Human is Divine are like the Jews, because every man regards the Lord as a Man, and he who regards His Human as on an equality with the human of another man cannot then think of His Divine, however much this is called the Son of God, born from eternity, and equal to the Divine of the Father. When this is said and read, it is indeed heard, but still it is not at the same time in the faith while the Lord is thought of as being a material man like another

man, retaining equal properties of the flesh ; and as he then removes His Divine and does not regard it, in that state he is as if he denied it ; for he denies that His Human is the Son of God, as the Jews did, and crucified Him . . . From these things the reason is evident why the men of the Church approach God the Father immediately, and many also the Holy Spirit immediately, and rarely anyone the Lord immediately.

517. 'The rest were terrified, and gave glory to the God of Heaven' = that those who had adjoined some goods of charity to faith, when they saw their destruction, acknowledged the Lord, and were separated. Ex.

—<sup>e</sup>. As these had acknowledged the Lord from fear, they were separated in order that they might be explored as to the origin from which they had done goods, whether from themselves or from the Lord. All those do goods from themselves who do not shun evils as sins . . . but those do them from the Lord who do shun them as sins.

520. 'The kingdoms of the world have become our Lord's and His Christ's, and He shall reign for ages of ages' (ver.15) = . . . that Heaven and the Church have become the Lord's, as they had been from the beginning, and that now they have also become His Divine Human's ; thus that the Lord as to both will now reign over Heaven and the Church to eternity. Ex.

— . By 'the Lord,' here, is meant the Lord from eternity, who is Jehovah ; and by 'Christ' is meant His Divine Human, which is the Son of God.

—<sup>2</sup>. That the Lord will reign as to His Divine Human also, is manifestly evident from these passages. Ill.

522. 'We give Thee thanks, Lord God Almighty, Who art, and Who wast, and Who art to come' (ver.17) = confession and glorification by the Angels of Heaven that the Lord is He who is, Who lives and has power from Himself, and rules all things, because He alone is eternal and infinite. Ex.

523. 'Because Thou hast taken Thy great power, and hast entered upon the kingdom' (id.) = the New Heaven and the New Church, where they will acknowledge (the Lord) as the only God, as He is, and as He has been.

527. Those who love the things which are the Lord's in a less or in a greater degree. Sig. and Ex.

529. The New Heaven in which the Lord is worshipped in His Divine Human. Sig. and Ex.

548<sup>2</sup>. The ministry in Heaven which is 'Michael' is with those who confirm from the Word that the Lord is the God of Heaven and earth, and that God the Father and He are one as the soul and the body are one . . . But by 'Gabriel' is meant the ministry with those who teach from the Word that Jehovah came into the world, and that the Human which He took on there is the Son of God and Divine . . .

550. That those who are meant by the dragon have been turned away from the Lord to themselves . . . and that by separation from the Lord and Heaven (they have) become devils and satans. Sig. and Ex.

553. The joy of the Angels of Heaven that the Lord alone now reigns in Heaven and in the Church, and that they are saved who believe in Him. Sig. and Ex.

[R.] 555. Victory through the Divine truth of the Word, and thence through the acknowledgment that the Lord is the God of Heaven and earth . . . Sig. and Ex.

556. (And) who have not loved themselves more than the Lord. Sig. and Ex.

557. A new state of Heaven, that they are in the Lord, and the Lord in them. Sig. and Ex.

564<sup>2</sup>. (The notion that) the Lord born from eternity is not one and the same with the Lord born in time ; that is, that one Lord is God and not the other.

565. 'The dragon was angry against the woman, and went away to make war with the rest of her seed, who keep the commandments of God, and have the testimony of Jesus Christ'=(their hatred) against those who acknowledge the Lord alone as the God of Heaven and earth . . . assailing novitiates with the design of seducing them. Ex.

566. There arose a debate among Spirits as to whether anyone can see any doctrinal theological truth in the Word, except from the Lord. They all agreed in this—that no one can except from God . . . and therefore it was being debated whether anyone can unless he approaches the Lord immediately. On one side they said that the Lord must be approached directly because He is the Word ; and on the other that doctrinal truth is seen when God the Father also is immediately approached. (It was then shown by experiment that only those saw truths who approached the Lord immediately.)

—<sup>4</sup>. (Some in the abyss said,) Let us pray to the Lord for permission to ascend . . . And as they prayed to the Lord, leave was granted.

—<sup>5</sup>. For the Lord in the Word enjoins on every man who wants to be saved to do good to the neighbour as of himself ; and yet to believe that it is of the Lord.

588. That all of the Church of the Reformed acknowledged this heresy (of faith alone) except those who had believed in the Lord. Sig. and Ex.

603<sup>2</sup>. Those who have imbedded these arcana (of justification by faith alone), and have thence been in the conceit of erudition, are in the Spiritual World so hostile against those who adore the Lord alone . . . that they come into the wrath of anger and fury when they see them, and also when they feel from afar the Divine sphere of the Lord and the sphere of charity around them.

612. The Lord now in the New Heaven collected from those in the Christian Churches who have acknowledged the Lord alone as the God of Heaven and earth . . . Sig. and Ex.

—<sup>2</sup>. The Heavens [which existed] before the Advent of the Lord are above this one, and are called the ancient Heavens ; in which also all acknowledge the Lord alone as the God of Heaven and earth.

—<sup>4</sup>. That by 'Mount Zion' is signified Heaven and the Church where the Lord alone is worshipped. Ill.

613. The acknowledgment with them from love and faith of the Divine and of the Divine Human of the Lord. Sig. and Ex.

614. The Lord speaking through the New Heaven from Divine truths. Sig. and Ex.

615. The Lord speaking through the New Heaven from Divine love. Sig. and Ex.

616. The confession of the Lord from gladness of heart by the spiritual Angels in the lower Heavens. Sig. and Ex.

617. The celebration and glorification of the Lord before Him and before the Angels of the higher Heavens. Sig. and Ex.

—<sup>2</sup>. By 'as it were a new song' is signified the celebration and glorification of the Lord in the New Christian Heaven ; here, in special, that He is acknowledged as the God of Heaven and earth, as He is acknowledged in the ancient Heavens. 662.

618. That from Christians no others could understand, and thus from love and faith acknowledge, that the Lord is the only God of Heaven and earth, than those who have been received by the Lord into this New Heaven. Sig. and Ex. 619.

621. That they have been conjoined with the Lord through love and faith in Him, because they have lived according to His precepts. Sig. and Ex.

623. The initiament of the Christian Heaven which acknowledges one God in whom is the Trinity, and that the Lord is He. Sig. and Ex.

625. That they are in truths from good from the Lord. Sig. and Ex. . . For all who are led by the Lord are kept in good by Him, and from this good there proceeds nothing but truth ; and if falsity, it is apparent falsity, and this is regarded by the Lord as similar to truth . . .

629. The acknowledgment and confession that all the truth of the Word, from which the Church is the Church, is from the Lord, according to which every man will be judged. Sig. and Ex.

630. That the Lord alone is to be worshipped, because He alone is the Creator, the Saviour, and the Redeemer, and from Him alone are the angelic Heaven and the Church, and all things of them. Sig. and Ex.

—<sup>3</sup>. That Jehovah the Creator is the Lord from eternity, and that the Lord the Saviour and Redeemer is the Lord born in time . . .

638. That the man of the Lord's Church will be explored through temptations from (those who are meant by 'the beast') . . . as to faith in the Lord. Sig. and Ex.

639. 'Blessed are the dead who die in the Lord henceforth' (Rev. xiv. 13)=a prediction from the Lord concerning the state of those after death who will be of His New Church ; which is, that those who suffer temptations on account of faith in the Lord and a life according to His precepts have eternal life and happiness. Ex.

640. That those who afflict the soul and crucify the flesh on this account will have peace in the Lord. Sig. and Ex.

645. The supplication of the Angels of Heaven to the Lord that He will . . . perform Judgment . . . Sig. and Ex.

649. The operation of the Lord from the good of His love through the Divine truth of His Word into the works of charity and faith which are with the men of the Christian Church. Sig. and Ex.

656. Pref. The preparation to disclose the last state of the Church, and to open the evils and falsities in which they are ; from whom have been separated those who have confessed the Lord, and have lived according to His precepts. (Tr. in Rev. xv.)

663. 'Great and marvellous are Thy works, Lord God Almighty' (ver.3)=that all things of the world, of Heaven, and of the Church, have been created and made by the Lord from His Divine love through His Divine wisdom. Ex.

—<sup>2</sup>. The Lord is called 'Lord' in the Word from the Divine good of the Divine love ; and 'God' from the Divine truth of the Divine wisdom.

665. 'Who shall not fear Thee, O Lord, and glorify Thy name?' (ver.4)=that He alone is to be loved and worshipped.

666. 'For Thou alone art Holy'=that the Lord is the Word, the Truth, and the illustration. Ex.

667. That all who are in the good of love and of charity will acknowledge the Lord alone as God. Sig. and Ex.

668. The Word is now opened, and this testifies that the Lord alone is the God of Heaven and earth. Sig.

669. That there was seen the inmost of Heaven ; where is the Lord in His holiness in the Word, and in the Law which is the decalogue. Sig. and Ex.

670. Preparation by the Lord . . . Sig. . . That by 'the seven Angels' is meant the Lord . . .

672. The Lord always operates from inmosts through ultimates, or in what is full.

675. A paper was seen to be let down from the Lord through Heaven into a Society of Englishmen . . . which contained an exhortation that they should acknowledge the Lord as the God of Heaven and earth. (Continued under ENGLAND.)

676. Influx from the Lord from the inmost of Heaven into the Church of the Reformed . . . to take away from them truths and goods, and to open the falsities and evils in which they are, and thus to separate them from those who believe in the Lord . . . Sig. and Ex.

678<sup>2</sup>. Therefore when a man wants to reject evil by fighting against it, he must look to the Lord ; for the Lord operates from inmosts to ultimates ; for He enters through the soul of the man, and purifies.

680. The influx of truth and good from the Lord with those in the Church of the Reformed who are in its externals . . . Sig. and Ex.

683. The influx from the Lord . . . into the understanding of the Word with them. Sig. and Ex.

686. 'Thou art just, O Lord, Who art, and Who wast, and Holy, because Thou hast judged these things' (Rev.xvi.5)=that this is from the Divine Providence of the Lord, who is and who was the Word and the Divine truth itself, which otherwise would be profaned. Ex. 689.

693. That on this account they cannot receive with any faith that the Lord is the God of Heaven and earth even as to the Human, although the Word teaches it. Sig. and Ex.

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694. The influx from the Lord into their faith. Sig. and Ex.

697. That they could not acknowledge the Lord alone to be the God of Heaven and earth, on account of the resistance from interior falsities and evils . . . Sig. and Ex.

699. The influx from the Lord into their interior reasonings . . . Sig. and Ex.

705. The Advent of the Lord, and Heaven then for those who look to Him, and remain steadfast in a life according to His precepts . . . Sig. and Ex.

708. The influx from the Lord into all things together with the men of the Church of the Reformed. Sig. and Ex.

709. That thus it was manifested by the Lord that all things of the Church have been devastated . . . Sig. and Ex.

716<sup>3</sup>. The king (of England was especially amazed that) the English bishops had so thought about the Lord.

718. Revelation from the Lord from the inmost of Heaven concerning the Roman Catholic religiosity. Sig. and Ex.

— . It is not said the Roman Catholic Church, but the Roman Catholic religiosity, because they do not approach the Lord . . . and the Church is the Church from the Lord . . . and its perfection is according to the acknowledgment of the Lord . . .

738. That all the Divine truths of the Word have been destroyed except this one—that to the Lord has been given all Power in Heaven and on earth ; and except another which has not yet come into question ; and when it does, it will not remain ; and which is that the Human of the Lord is Divine. Sig. and Ex.

743. The combat of the Lord with them concerning the acknowledgment of His Divine Human, because in it the Lord is the God of Heaven and earth, and also the Word. Sig. and Ex.

— . From the Lord's dominion over all the goods of Heaven and the Church, He is called 'Lord of lords' ; and from His Kingdom over all the truths of Heaven and the Church, He is called 'King of kings.'

—<sup>2</sup>. That the Lord is the God of Heaven and earth, He Himself teaches in manifest words. III.

— . Who does not know that the Lord was conceived of God the Father . . .

744. That those who approach and worship the Lord alone are they who come into Heaven ; both those who are in the externals of the Church, and those who are in its internals and inmosts. Sig. and Ex.

749. Judgment with them from the Lord that they should utterly repudiate and hold as accursed the Roman Catholic religiosity . . . Sig. and Ex.

754. A strong influx from the Lord from Heaven through Divine truth, from which His Church was in heavenly light. Sig. and Ex.

756. When they become demons . . . and know that the Lord alone dominates over Heaven and earth, they become hatreds against Him, insomuch that after the lapse of an age they cannot bear to hear Him named.

[R.] 758<sup>2</sup>. And that which is from the **Lord** remains the **Lord's** with the recipients; for that which is from the **Lord** is Divine, which can never become man's Own. The Divine can be with man, but not in what is his Own; for the proprium of man is nothing but evil . . . What is Divine from the **Lord** is exquisitely separated from the proprium of man, and is elevated above it . . .

760. An exhortation from the **Lord** to all . . . to beware of conjunction with that religiosity by acknowledgment and affection . . . Sig. and Ex.

761. That the **Lord** will protect the Heavens from violence thence. Sig. and Ex.

766. 'She shall be burnt in the fire, because strong is the **Lord** God judging her' (Rev. xviii. 8) = that they will be hatreds against the **Lord** and against His Heaven and Church, because they will then see that the **Lord** alone dominates and reigns over all things in the Heavens and on earth . . . Ex.

768. (Thus) it is the confession of the **Lord**, that He is the Son of the Living God, Who has Power over Heaven and earth, upon which the **Lord** builds His Church; thus upon Himself, and not upon Peter. Ex.

—<sup>2</sup>. They were thus convinced, although they did not want to be convinced, that this Power belongs to the **Lord** alone, and not in the least to any man, because it is Divine Power.

791. That by a strong influx of the **Lord** from Heaven that religiosity . . . will be cast headlong into Hell . . . Sig. and Ex.

796. That those who are in that religiosity from doctrine and life according to it have not any illustration from the **Lord** . . . Sig. and Ex.

—<sup>2</sup>. The acknowledgment and worship of the **Lord**, and the reading of the Word, effect the presence of the **Lord**; and these two things together with a life according to His precepts effect conjunction with Him. In Babylon it is the contrary. There the **Lord** is acknowledged, but without dominion . . . Instead of the **Lord**, the pope is there worshipped . . .

—<sup>2</sup>. From these passages it is evident that the **Lord** is the Light from which is all illustration and the derivative perception of truth . . .

797. 'A bridegroom, in the supreme sense, = the **Lord** as to Divine good . . .

798. Because with them there is not the marriage of the **Lord** and the Church . . .

—<sup>2</sup>. The Divine operation of the **Lord** to save men, is from primes through ultimates . . . The ultimates through which the **Lord** operates are on earth, and in fact with men. On this account, that the **Lord** Himself might be in ultimates as He is in primes, He came into the world, and put on the Human . . . Hence it is that the **Lord** is called 'the First and the Last . . . ' Who cannot see . . . that the salvation of man is the continual operation of the **Lord** with man from the first of his infancy to the last of his life, and that this is purely Divine . . .

800. By their 'sorcery' . . . are signified the wicked arts by which they have deluded and persuaded that they might be worshipped in place of the **Lord**, and

thus as the **Lord**; and because the **Lord** is the God of Heaven and earth . . .

802<sup>3</sup>. How can the Divine Power of the **Lord** be transferred into you? How can the Divinity of the **Lord** be separated from His soul and body?

803. Pref. A glorification of the **Lord** by the Angels of Heaven because the Roman Catholic religiosity has been removed in the Spiritual World. Tr. 803.

— . An annunciation concerning the Advent of the **Lord**. Tr.

804. 'Salvation, and glory, and honour, and power, to the **Lord** our God' (Rev. xix. 1) = that now there is salvation from the **Lord**, because there is now reception of Divine truth and Divine good from His Divine Power. Ex.

—<sup>2</sup>. This also is the reason why not until after the Last Judgment it was revealed . . . that the **Lord** alone is the God of Heaven and earth . . .

808. The adoration of the **Lord** as the God of Heaven and earth, and as the Judge of the universe, by the Angels of the higher Heavens; and the confirmation of the thanksgiving, confession, and celebration of Him, made by the Angels of the lower Heavens. Sig. and Ex.

809. Influx from the **Lord** into Heaven, and thus the unanimity of the Angels, that all who are in the truths of faith and the goods of love should worship the **Lord** as the only God of Heaven. Sig. and Ex. 810.

— . For as the **Lord** is above the Heavens, and appears before the Angels as a Sun, He does not speak to the Angels thence, but He inflows; and that which inflows is received in Heaven and uttered . . .

811. The joy of the Angels of the lowest Heavens, of the Angels of the middle Heaven, and of the Angels of the highest Heaven, that the **Lord** alone reigns in the Church which is now to come. Sig. and Ex.

—<sup>2</sup>. 'For the **Lord** God omnipotent reigneth' (ver. 6.) = because the **Lord** alone reigns; for the **Lord** is called 'the Omnipotent.' Ill.

812. Joy of soul and heart, and a consequent glorification of the **Lord**, that henceforth there is effected a full marriage of Him with the Church. Sig. and Ex.

817. That this is to be believed because it is from the **Lord**. Sig. and Ex.

818. That the Angels are not to be adored . . . but, in consociation with them, the **Lord** alone. Sig. and Ex. 946.

819. 'For the testimony of Jesus is the Spirit of prophecy' = that the acknowledgment that the **Lord** is the God of Heaven and earth, and a life according to His precepts together therewith, in the universal sense, is the all of the Word and of doctrine therefrom. Ex.

820. The spiritual sense of the Word revealed by the **Lord**, and the interior understanding of the Word thereby disclosed, which is the Advent of the **Lord**. Sig. and Ex.

821. The **Lord** as to the Word, that He is the Divine good and Divine truth itself, from both of which He effects the Judgment, and separates the good from the evil. Sig. and Ex.

822. The Divine wisdom of the Divine love of the **Lord**. Sig. and Ex.

823. The Divine truths of the Word from the Lord. Sig. and Ex.

824. That no one sees the quality of the Word in its spiritual and celestial senses except the Lord, and he to whom He reveals it. Sig. and Ex.

826. The Angels in the New Christian Heaven who had been conjoined with the Lord in the interior understanding of the Word . . . Sig. and Ex.

827. The dispersion of falsities by the Lord through doctrine thence. Sig. and Ex.

828. That (the Lord) will convince all who are in dead faith by means of the truths of the sense of the letter of the Word, and by means of rational things. Sig. and Ex.

829. That the Lord has endured alone all the evils of the Church, and all the violence offered to the Word, thus to Himself. Sig. and Ex.

830. 'He hath upon His vesture and upon His thigh a name written, King of kings and Lord of lords' (ver. 16)=that the Lord teaches in the Word what His quality is—that He is the Divine truth of the Divine wisdom, and the Divine good of the Divine love; thus that He is the God of the universe. Ex.

831. The Lord from Divine love and thence from Divine zeal, calling and convoking all who are in the spiritual affection of truth, and who think about Heaven, to the New Church, and to conjunction with Himself, and thus to eternal life. Sig. and Ex.

839<sup>6</sup>. (The Angels said,) We in Heaven read the Lord's Prayer daily . . . and we do not then think of God the Father, because He is invisible, but we think of Him in His Divine Human, because in this He is visible; and in this He is called by you Christ, but by us the Lord; and thus to us the Lord is our Father in Heaven. The Lord has also taught that He and the Father are one; that the Father is in Him, and He in the Father; and that he who seeth Him seeth the Father; and also that no one cometh to the Father except through Him; and likewise that it is the will of the Father that they should believe in the Son; and that he who believeth not in the Son does not see life . . . From which it is evident that the Father is approached through Him and in Him; and because it is so, He has also taught that all Power has been given to Him in Heaven and on earth . . .

—<sup>8</sup>. That 'Our Father in the Heavens' is the Lord Jesus Christ. Ill.

—<sup>9</sup>. That 'Hallowed be Thy Name' is to approach the Lord and worship Him. Ill.

—<sup>10</sup>. That 'Thy Kingdom come' is that the Lord reigns. Ill.

840, Pref. Concerning the ascent from the Lower Earth of those who had worshipped the Lord . . . Tr.

840. The operation of the Lord into the lower parts from the Divine Power of shutting and opening, and of binding and loosing. Sig. and Ex.

841<sup>2</sup>. For all who do not approach the Lord immediately, think sensuously about the things of the Church, and cannot think spiritually; for the Lord is the Light itself, and therefore they who do not approach the Lord immediately cannot think from spiritual light . . . but

from natural light separated from spiritual light, which is to think sensuously. Hence it is that they are called 'the old serpent.' They who do not approach the Lord immediately, and do not shun evils as sins, remain in sins; and hence it is that the dragon is called 'the devil.' And as the same are in falsities as to doctrine, the dragon is called 'satan.'

843. That the Lord has completely removed those who were in faith alone . . . Sig. and Ex.

846. Those who had been rejected . . . because they had worshipped the Lord, and had lived according to the truths of His Word. Sig. and Ex.

849. Who had already been for some time in conjunction with the Lord and in His Kingdom. Sig. and Ex.

851. That primarily salvation and eternal life is to worship the Lord, and to live according to His precepts in the Word; because through these things is effected conjunction with the Lord, and consociation with the Angels of Heaven. Sig. and Ex.

852. That they who come into Heaven . . . have illustration through conjunction with the Lord. Sig. and Ex.

854. Because they are kept by the Lord in the good of love, and thence in the truths of wisdom. Sig. and Ex.

855. The universal Judgment effected by the Lord upon all the former Heavens . . . Sig. and Ex.

866. All who were . . . now in the World of Spirits . . . gathered together by the Lord to Judgment. Sig. and Ex.

874. That those who had not lived according to the precepts of the Lord in the Word, and had not believed in the Lord, were condemned. Sig. and Ex.

876, Pref. That after the Last Judgment, through the New Heaven, there will come forth a New Church on earth, which will worship the Lord alone. Its conjunction with the Lord. (Tr. in Rev. xxi.)

876. That a New Heaven from Christians has been formed by the Lord . . . where are those who had worshipped the Lord, and had lived according to His precepts in the Word . . . Sig. and Ex.

—<sup>2</sup>. In this New Christian Heaven are all who from the first instigation of the Christian Church have worshipped the Lord . . . In that Heaven are also all the infants of Christians, because they have been educated by the Angels in these two essentials of the Church, which are, the acknowledgment of the Lord as the God of Heaven and earth . . .

877. The Heavens not made by the Lord . . . Sig. and Ex.

879<sup>6</sup>. (The New Church) is said to 'come down from God out of Heaven,' because from the Lord through the New Christian Heaven . . .

881. That Church conjoined with the Lord through the Word. Sig. and Ex.

882. The Lord from love speaking and evangelizing that He will now be present with men in His Divine Human. Sig. and Ex.



[R.] 883. 'He shall dwell with them, and they shall be His people, and He Himself shall be with them, their God'=the conjunction of the **Lord**, which is such that they are in Him, and He in them. Ex.

— (The above words=) that they are the **Lord's**, and the **Lord** is theirs; (thus) that they will be in the **Lord**, and the **Lord** in them . . .

—<sup>c</sup>. It is to be known that conjunction with the **Lord** is one thing, and His presence is another: conjunction with the **Lord** is given to none except those who approach Him immediately; His presence to the rest.

884. That the **Lord** will take away from them all grief of mind, fear of damnation, of evils and falsities from Hell, and of temptations from them. Sig. and Ex.

886. The **Lord** speaking concerning the Last Judgment to those who should come into the World of Spirits . . . from the time when He was in the world until now, [and saying] these things . . . and that they may know these things for certain, and remember them, because the **Lord** Himself has testified and said it. Sig. and Ex. 942.

—<sup>2</sup>. By 'Him who sat upon the throne' is meant the **Lord**. Ref.

887. What the **Lord** says the third time is what must be believed, because it is Divine truth. Sig.

888. 'I am the Alpha and the Omega, the Beginning and the End' (ver.6)=that they may know that the **Lord** is the God of Heaven and earth, and that all things in Heaven and on earth have been made by Him, and are ruled through His Divine Providence, and take place according to it. Ex. 950.

889. That to those who long for truths from any spiritual use the **Lord** will give from Himself through the Word all which conduce to that use. Sig. and Ex.

— By 'the Fountain of the water of life' is signified the **Lord**, and the Word.

— 'To give gratis'=from the **Lord** . . .

890. 'He that overcometh shall possess all things, and I will be to him a God, and he shall be to Me a son'=that those who conquer the evils with themselves . . . and who do not yield when tempted by the Babylonians and dragonists, will come into Heaven, and will there live in the **Lord**, and the **Lord** in them. Ex.

895. Influx and manifestation from the **Lord** from the inmost of Heaven concerning the New Church, which will be conjoined with the **Lord** through the Word. Sig. and Ex.

900. Guards lest anyone should enter into the New Church unless he is in these Knowledges from the **Lord**. Sig. and Ex. —<sup>2</sup>.

903. All things of doctrine from the Word concerning the **Lord**, and concerning a life according to His precepts. Sig. and Ex.

914. This light, which illustrates the mind, inflows from no other source than out of Heaven from the **Lord**; and as those who will be of the New Jerusalem will approach the **Lord** directly, this light inflows by the way of order, which is through the love of the will into the perception of the understanding. 912, Sig. and Ex.

915. All things of that doctrine from the sense of the

letter of the Word in their order with those who approach the **Lord** immediately . . . Sig. and Ex.

916. That the acknowledgment and Knowledge of the **Lord** conjoin into one all the Knowledges of truth and good which are from the Word, and introduce into the Church. Sig. and Ex.

— It is called one Knowledge, although there are many which make up this one Knowledge; for the Knowledge of the **Lord** is the universal of all things of doctrine and thence of all things of the Church . . . for the **Lord** is the all in all things of Heaven and the Church, and thence in all things of worship.

—<sup>c</sup>. That the **Lord** is the gate itself through which men enter into the Church, and thence into Heaven, He Himself teaches in John x.9. And that the acknowledgment and Knowledge of Him are the pearl itself . . . in Matt.xiii.45,46.

918. 'I saw no temple in it, because the **Lord** God Almighty is the Temple of it, and the Lamb' (ver.19)=that in this Church there will not be any external separated from what is internal, because the **Lord** Himself in His Divine Human, from which is everything of the Church, is alone approached, worshipped, and adored.

919. That the men of that Church will not be in the love of self and in Own intelligence . . . but in spiritual light from the Divine truth of the Word from the **Lord** alone. Sig. and Ex.

920. That all who are in the good of life, and believe in the **Lord**, will there live according to Divine truths, and will see them within themselves . . . Sig. and Ex.

921. That all who are in truths of wisdom from spiritual good will there confess the **Lord**, and will ascribe to Him all the truth and all the good which are with them. Sig. and Ex.

922. That there will be constantly received into the New Jerusalem those who are in truths from the good of love from the **Lord** . . . Sig. and Ex.

923. That those who enter will bring with them the confession, acknowledgment, and faith, that the **Lord** is the God of Heaven and earth, and that every truth of the Church, and all the good of religion, are from Him. Sig. and Ex.

925. That no others are received into the New Church . . . than those who believe in the **Lord**, and live according to His precepts in the Word. Sig. and Ex.

926<sup>2</sup>. I prayed to the **Lord**, and the interiors of my mind were suddenly opened . . .

—<sup>4</sup>. It was (then) given them to open the Third Heaven . . . and then . . . the whole of that temple vanished, and in place of it was seen the **Lord** alone standing upon the foundation stone, which was the Word, in a like form to that in which He was seen by John (Rev.i.).

932, Pref. (In Rev.xxii.) that Church is still described as to intelligence from Divine truths from the **Lord**. That the Apocalypse has been manifested by the **Lord**. . . Concerning the Advent of the **Lord**, and His conjunction with those who believe in Him, and live according to His precepts. 932.

933. That in the inmosts of the Truths of doctrine and thence of life in the Church is the Lord in His Divine love, from whom flow forth all the goods which man does apparently as from himself. Sig. and Ex.

—<sup>2</sup>. This takes place with those who approach the Lord immediately, and shun evils because they are sins; thus who will be in the Lord's New Church . . . For those who do not approach the Lord immediately cannot be conjoined with Him, thus neither with the Father, and thence cannot be in love which is from the Divine; for looking conjoins, not intellectual looking alone, but intellectual looking from the affection of the will . . .

935. That the Lord produces goods with man according to every state of truth with him. Sig. and Ex.

937. That in the Church which is the New Jerusalem there will not be any separated from the Lord, because the Lord Himself will reign there; and they who are in truths from Him through the Word, and do His commandments, will be with Him, because conjoined. Sig. and Ex.

—<sup>2</sup>. This state of all derives its origin from the fact that the Lord is present with everyone according to faith, and is conjoined according to love. Faith and the consequent presence of the Lord are given through the Knowledges of truth from the Word, especially those concerning the Lord Himself there; but love and the consequent conjunction are given through a life according to His precepts. (Continued under CONJOIN.)

938. That they will turn themselves to the Lord, and that the Lord will turn Himself to them, because they are conjoined by love. Sig. and Ex.

—'. 'To see the face of God and the Lamb,' or of the Lord, does not mean to see His face, because no one can see His face as He is in His Divine love and in His Divine wisdom, and live; for He is the Sun of Heaven . . . and to see His face, as He is in Himself, would be as if one should enter into the sun . . . But the Lord sometimes presents Himself to view outside of His Sun; but He then veils Himself over and presents Himself to their sight, which is done through an Angel; as He had also done in the world before Abraham, etc. . .

939. That to 'see the face of the Lord' does not mean to see His face; but to Know and acknowledge Him as He is with respect to His Divine attributes. II.

940. 'There shall be no night there, and they have no need of a lamp and of the light of the sun, because the Lord illustrates them' (ver. 5.)=that in the New Jerusalem there will not be any falsity of faith, and that men will not be in Knowledges concerning God from natural lumen which is from Own intelligence, and from glory originating from conceit; but that they will be in spiritual light from the Word from the Lord alone. Ex.

943. 'The Lord God of the holy prophets hath sent His Angel to show to His servants the things which must quickly be done' (ver. 6.)=that the Lord, from whom is the Word of both Covenants, has revealed through Heaven to those who are in truths from Him the things which will certainly be.

—<sup>2</sup>. The reason 'the Angel,' here,=Heaven, is that the Lord spoke to John through Heaven . . . and speaks through Heaven to everyone to whom He does

speak. The reason is that the angelic Heaven in general is like one man, whose soul and life is the Lord; and therefore everything which the Lord speaks He speaks through Heaven, as the soul and mind of a man does through his body.

—<sup>3</sup>. But I will declare this mystery. The Lord speaks through Heaven, but still the Angels there do speak, and do not even know what the Lord is speaking, unless there are with the man some of them through whom the Lord is speaking openly from Heaven, as with John and some of the prophets. For there is an influx of the Lord through Heaven, as there is an influx of the soul through the body. The body does indeed speak and act, and also feels something of the influx; but still the body does not act anything from itself . . . That such is the speech, nay, that such is all the influx, of the Lord through Heaven with men, it has been given to know from much experience.

—<sup>4</sup>. The Lord alone knows the thoughts of men.

949. That the Lord will certainly come, and that He is Heaven and happiness of eternal life to everyone according to his faith in Him, and his life according to His precepts. Sig. and Ex.

—<sup>2</sup>. These are solely from the Lord, and the things which are from the Lord are not only from Him, but are also Himself; for the Lord cannot send forth anything from Himself unless it is Himself; for He is omnipresent with every man according to the conjunction; and the conjunction is according to the reception; and the reception is according to the . . . charity and faith; and the charity and faith are according to the life; and the life is according to the aversion to evil and falsity; and the aversion to evil and falsity is according to the Knowledge of what evil and falsity are, and then according to repentance and the simultaneous looking to the Lord. That the reward is not only from the Lord, but is also the Lord Himself, is evident from the passages in the Word where it is said that those who are conjoined with Him are in Him, and He in them; and also where it is said that the Holy Spirit is in them; and the Holy Spirit is the Lord, for it is His Divine presence . . . For the Lord is love itself and wisdom itself; and these two are not in place, but are where they are received . . . In the Works on the Divine Providence, and on the Divine Love and Wisdom, it has been demonstrated that the Lord is in men according to the reception, and not any Divine separated from Him. In this idea are the Angels, when they are in the idea of the Divine omnipresence, and I doubt not that some Christians can be in the like.

951. That those have eternal life who live according to the Lord's precepts for the sake of the end that they may be in the Lord and the Lord in them through love, and in His New Church through Knowledges concerning Him. Sig. and Ex.

—<sup>2</sup>. That they who are in the Lord and the Lord in them are in all Power, so that whatever they will they can do, the Lord Himself says in John xv. 5, 7; and in like manner concerning Power in Matt. vii. 7; Mark xi. 24; Luke xi. 9, 10. Nay, in Matthew, Jesus said, 'If ye shall have faith, if ye shall say to this mountain, Remove, cast thyself into the sea, it shall be done. Yea, all things which ye shall ask believing ye shall receive'

(xxi.21,22). By these words is described the Power of those who are in the **Lord**. These do not want anything, and so do not ask anything, except from the **Lord**; and whatever they want and ask from the **Lord** is done; for the **Lord** says, 'Without Me ye cannot do anything: abide in Me and I in you.'

[R.] 953. A testification by the **Lord** before the whole Christian world, that it is true that the **Lord** alone has manifested the things which are described in this Book, as also the things which have now been opened.

— The reason the **Lord** here names Himself 'Jesus,' is that all in the Christian world may know that the **Lord** Himself, who was in the world, has (done this).

954. That He is the very **Lord** who was born in the world . . . and who will come with new light which will arise before His New Church . . . Sig. and Ex.

957. That they who read and know the truths of doctrine of this Book now opened by the **Lord**, and still acknowledge any other God than the **Lord**, and any other faith than in Him . . . cannot do otherwise than perish . . . Sig. and Ex. 958, Sig. and Ex.

—<sup>2</sup>. There are two things in this prophetic Book to which all things of it relate: the first is that no other God is to be acknowledged than the **Lord**; and the second is that no other faith is to be acknowledged than faith in the **Lord**.

958<sup>2</sup>. Therefore they who do not approach the **Lord** immediately cannot see any truth from the Word.

960<sup>o</sup>. Here, at the end of the Book, the **Lord** speaks and the Church speaks, as the Bridegroom and the bride . . .

961<sup>7</sup>. The Angels requested me to say from their mouth that if anyone does not approach the God Himself of Heaven and earth, he cannot come into Heaven, because Heaven is Heaven from that One Only God; and that this God is Jesus Christ, who is Jehovah the **Lord**, the Creator from eternity, the Saviour in time, and the Reformer to eternity; thus who is at once the Father, the Son, and the Holy Spirit.

962<sup>2</sup>. (A Council of the clergy there seen deliberating about the **Lord**. The discussion fully stated.) B.120. T.188.

M. 1. For it has pleased the **Lord** to manifest Himself to me . . .

21<sup>2</sup>. (On the wedding-day) the bridegroom represents the **Lord**.

—<sup>2</sup>. There are two things which make the marriage of the **Lord** and the Church—love, and wisdom; and the **Lord** is love, and the Church is wisdom.

29<sup>2</sup>. It has been provided by the **Lord**, who is Jehovah from eternity, and the Creator of the universe . . .

70. That no others can come into (love truly conjugal) . . . than those who approach the **Lord** . . . Gen.art.

82<sup>2</sup>. He asked, How can you demonstrate the first (doctrinal of the Church meant by the New Jerusalem)—that there is one God, in whom is the Divine Trinity, and that He is the **Lord** Jesus Christ? I said, I demonstrate it thus. Is not God one and indivisible? Is there not a Trinity? If God is one and indivisible,

is He not one Person? If He is one Person, is not the Trinity in that Person? That He is the **Lord** Jesus Christ is evident from these things—that He was conceived from God the Father (Luke i.34,35), and thus that as to His soul He is God; and thence, as He Himself says, that the Father and He are one (John x.30); that He is in the Father, and the Father in Him (John xiv.10,11); that He who seeth Him and knoweth Him, seeth and knoweth the Father (John xiv.7,9); that no one seeth and knoweth the Father but He who is in the bosom of the Father (John i.18); that all things of the Father are His (John iii.35; xvi.15); that He is the Way, the Truth, and the Life, and that no one cometh to the Father but through Him (John xiv.6); thus from Him, because He is in Him; and, according to Paul, that all the fulness of the Divinity dwelleth bodily in Him (Col.ii.9); and besides, that He has Power over all flesh (John xvii.2); and that He has all Power in Heaven and on earth (Matt.xxviii.18); from all of which it follows that He is the God of Heaven and earth.

116. On the marriage of the **Lord** and the Church, and its correspondence. Chapter.

117. That in the Word the **Lord** is called the 'Bridegroom,' and 'Husband' . . . III.

118. Also that the **Lord** is called 'Father,' and the Church 'mother.' III.

129. That the Church is from the **Lord**, and is with those who approach Him, and live according to His precepts. Gen.art.

135<sup>3</sup>. The **Lord** alone, when He was in the world, was wise from Himself, and did good from Himself, because the Divine Itself was in Him and of Him from birth; and therefore also from His Own power He became the Redeemer and Saviour.

208<sup>4</sup>. (Husbands) grow cold to their wives when they think vain things against the **Lord** and the Church.

262<sup>o</sup>. For the love of uses is from the **Lord**, and is the **Lord** Himself.

266<sup>5</sup>. Everyone who believes in the **Lord**, and shuns evils as sins, does uses from the **Lord**; whereas everyone who does not believe in the **Lord** . . . does uses from himself . . .

267<sup>2</sup>. For everyone is withheld from the concupiscence of evil, and is kept in intelligence, according to his looking to the **Lord**, and at the same time his conjunction with Him. Without this, man is nothing but concupiscence.

336. That all these things (that is, celestial blessednesses, spiritual happinesses, and natural delights) are impossible, except from the **Lord** alone; and that they are given to no others than those who approach Him and live according to His precepts. Ex.

337<sup>2</sup>. The reason love truly conjugal is so rare in the Christian world, is that few there approach the **Lord** . . .

342. That no others are elevated into the higher Mohammedan Heaven than those who . . . acknowledge our **Lord** as equal to God the Father . . . Gen.art. T.832.

343. I have heard that it is impossible for them to think of our Lord as *one* with God the Father . . . T.832.

349. That polygamy is not sin with those who are in ignorance about the Lord. Gen.art.

— The reason is that love truly conjugal is from the Lord alone, and this can be given by the Lord to no others than those who know Him, acknowledge Him, believe in Him, and live the life which is from Him.

356<sup>2</sup>. The Angel replied, Shun adulteries as infernal, and approach the Lord, and you will have it (perpetual vigour). They said, We will so shun them, and we will approach the Lord. But the Angel replied, You cannot shun adulteries as infernal evils, unless in like manner you shun all other evils, because adulteries are the complex of all; and unless you do shun them, you cannot approach the Lord; for the Lord receives no others.

389. Hence it is that whatever proceeds from the Lord is in an instant from primes in ultimates.

397. Everything which proceeds from the Lord in an instant pervades the universe.

466<sup>3</sup>. In proportion as (a Christian) loves a concubine . . . he at heart acknowledges the Lord to be only a natural man, and the Son of Mary.

B. 63. This light and the derivative perception inflow solely with those who acknowledge the Lord as the God of Heaven and earth, and approach Him alone . . .

98. The reason the Christian world has fallen into this faith, which has separated from it all the truths and goods of Heaven and the Church . . . is solely because they have distinguished God into three, and have not believed the Lord God the Saviour to be one with God the Father, and thus have not approached Him immediately; when yet He alone as to His Human is the Divine truth itself which is 'the Word that was God with God,' and 'the true Light which illuminates every man,' which 'was made flesh.'

—<sup>e</sup>. From all experience, and the consequent testimony from Heaven, I am able to declare for certain that it is impossible to obtain a single theological truth which is genuine, from any other source than the Lord alone . . .

101. That the Church is the Lord's. Ill.

114<sup>3</sup>. (The Lord God the Saviour used instead of *Jesus Christ* in the parallel passage in R.531.)

116<sup>2</sup>. That the Lord God the Saviour Jesus Christ is that God. T.2.

T.4. Some months ago, the Lord called together His twelve disciples, now Angels, and sent them forth into the universal Spiritual World, with the command that they should there preach the Gospel anew . . .

81. On the Lord the Redeemer. Chapter.

— By the Lord the Redeemer we mean Jehovah in the Human . . .

— The reason it is said Lord, and not Jehovah, is that 'Jehovah,' in the Old Testament, is called 'Lord' in the New. Ill. . . Moreover, the Lord commanded His disciples to call Him 'Lord,' and therefore He was so called by the Apostles in their Epistles, and afterwards by the Apostolic Church, as is evident from its creed

. . . Moreover, by 'Jehovah' is meant the Divine Esse which was from eternity; and the Human, which He assumed in time, was not that Esse. . . For this reason, here and in what follows, by The Lord, we mean Jehovah in His Human.

—<sup>2</sup>. Now as the Knowledge of the Lord surpasses in excellence all Knowledges, the disposition [of the subject] shall be so ordered that this Knowledge may come into the light. Fully ex.

94<sup>o</sup>. (The effect upon the Church of regarding the Lord as the Son of Mary. Des.)

95. That through acts of redemption the Lord made Himself justice. Gen.art.

— It is believed in Christian Churches that the Lord alone has merit and justice . . . But it has been supposed that the passion of the cross was the act of redemption itself; when yet . . . the acts of redemption by which the Lord made Himself justice were that He executed the Last Judgment . . . and of the worthy He founded a New Heaven, and of the unworthy a Hell, and successively reduced into order all things in both; and established a New Church besides.

96. When a man lives according to order, he procures for himself . . . not the justice of the Lord's redemption, but the Lord Himself as justice.

97. That by the same acts the Lord united Himself to the Father, and the Father [united] Himself to Him. Gen.art.

100<sup>e</sup>. This conjunction (with the Lord) is effected by man approaching the Lord, and the Lord Him; for it is a fixed and immutable law, that in proportion as a man approaches the Lord, in the same proportion the Lord approaches the man.

101<sup>2</sup>. Besides, Jehovah God calls both Himself and Him 'Lord;' for we read: 'The Lord said unto My Lord, Sit at My right hand' (Ps.cx.1).

102. It is believed that the Lord as to the Human not only has been, but also is, the Son of Mary; but in this the Christian world is deluded. That He was the Son of Mary is true; but that He is so still is not true; for by the acts of redemption He put off the human from the mother, and put on a Human from the Father . . . Ill. 103<sup>e</sup>.

104. That when the Lord was in the world He had two states, which are called those of exinanition and glorification, has been known in the Church. Ill.

105. The reason the Lord had these two states . . . was that no other progression to union is possible . . . The Divine order is, that man disposes himself for the reception of God . . . This man must do of himself . . . In like manner the Lord, in order that He might make His natural human Divine. Hence it is that He prayed to the Father; that He did His will; that all things which He operated and said He attributed to Him; and that upon the cross He said, My God, My God, why hast Thou forsaken me? for in this state God appears to be absent. But after this state there comes the other, which is a state of conjunction with God. In this the man acts in like manner, but now from God; nor has he now need . . . to attribute to God all the good which he wills and does . . . because this is inscribed on his

heart . . . In like manner did the Lord unite Himself to the Father, and the Father Himself to Him . . . 110<sup>4</sup>.

[T.] 107. That hereafter no one from Christians comes into Heaven, except him who believes in the Lord God the Saviour, and approaches Him alone. Gen.art.

—<sup>2</sup>. That we are to believe in the Lord God the Saviour, is evident from these passages in the Word. III.

—<sup>3</sup>. As to those who do not know anything about the Lord, as is the case with most in . . . Asia and Africa . . . if they believe in one God, and live according to the precepts of their religion, they are saved by means of their faith and life . . .

108. To confirm this further, I will relate . . . that there is being at this day founded by the Lord a New Angelic Heaven . . . of those who believe in the Lord God the Saviour, and approach Him immediately; and that all others are rejected; and therefore if hereafter anyone from the Christian world comes into the Spiritual World . . . and does not believe in the Lord, and approach Him alone, and is then not able to receive this, because he has lived evilly, or has confirmed himself in falsities, at his first step to Heaven he is repelled, and his face is turned away from it, and is turned to the Lower Earth, whither he also goes, and conjoins himself with those there who are meant by 'the dragon' and 'the false-prophet.' Moreover, every man in Christian lands who does not believe in the Lord, is hereafter not listened to; in Heaven his prayers are like evil-smelling odours, and like eruptions from ulcerated lungs . . . nor do they ascend to Heaven otherwise than as the smoke of a conflagration which is driven back into his eyes by a descending hurricane . . . So is it henceforth with all the piety which is determined to a discrete Trinity, and not to a conjoined one. To show that the Divine Trinity is conjoined in the Lord is the principal purpose of this Work. I will here add this new thing—that some months ago, the twelve Apostles were called together by the Lord, and were sent forth into the universal Spiritual World, as before they had been sent forth into the natural world, with the command that they should preach this Gospel; and to each Apostle there was then assigned his own region; which command they are also executing with all zeal and pains.

109. Since His Advent into the world, the Lord is present with the men of the Church immediately; for in the world He put on the Divine Natural, in which He is present with men. The glorification of the Lord is the glorification of His Human which He assumed in the world; and the glorified Human of the Lord is the Divine Natural. That it is so, is evident from the fact that the Lord rose from the sepulchre with His whole Body which He had in the world; nor did He leave behind anything therein; consequently that He took thence with Him the natural Human itself from its primes to its ultimates; and therefore after His resurrection He said to His disciples who believed that they saw a Spirit: 'See My hands and My feet, that it is I Myself; feel Me and see; for a Spirit hath not flesh and bones as ye see Me have.' From which things it is evident that His natural Body was made Divine by

glorification. And therefore Paul says that in Christ dwelleth all the fulness of the Divinity bodily; and John, that the Son of God, Jesus Christ, is the True God (1 Epistle v.20). From these things the Angels know that in the universal Spiritual World the Lord alone is a full Man.

—<sup>2</sup>. The Lord Himself was indeed seen with the Ancients; for He said to the Jews, 'Your father Abraham exulted to see My day, and he saw, and rejoiced. I say unto you, Before Abraham was, I was' (John viii. 56, 58). But as the Lord was then only represented, which was done by means of Angels, therefore all things of the Church with them became representative; whereas after He had come into the world those representations vanished; the interior reason of which was, that in the world the Lord put on the Divine Natural; and from this He illustrates not only the internal spiritual man, but also the external natural man; and unless these two are illustrated simultaneously, the man is as it were in shade . . . —<sup>e</sup>.

110<sup>3</sup>. I replied . . . Do you not know that the Lord when in the world had a soul like every other man? Whence had He this soul except from God the Father?

110<sup>4</sup>. While He was an infant, was not the Lord like an infant? and while a boy, like a boy? Do we not read that 'He advanced in wisdom and grace?' and afterwards, that He asked the Father to 'glorify His name,' that is, His Human? . . . Hence it is evident, that in His state of exinanition—which was His state of progression to union—the Lord prayed to the Father.

—<sup>5</sup>. To prepare one's self for the reception of God, and for conjunction, is to live according to Divine order; and the laws of order are all the precepts of God. These the Lord infilled to every point, and thus made Himself a receptacle of the Divinity in all fulness. Therefore Paul says that in Jesus Christ dwelleth all the fulness of the Divinity bodily; and the Lord Himself, that 'all things of the Father are His.'

—<sup>6</sup>. It is to be held, further, that the Lord is the sole Active with man, and that man from himself is merely passive; but that by means of the influx of life from the Lord he is also active. From this perpetual influx from the Lord, it appears to man as if he were active from himself; and (hence) he has free will; and this is given him in order that he may prepare himself to receive the Lord; and thus for conjunction, which is impossible unless it is reciprocal; and it becomes reciprocal when man acts from his freedom, and yet from faith attributes all the Active to the Lord.

—<sup>7</sup>. What else is then concluded by the mind . . . concerning the Lord than that His soul was either from the mother or from Joseph?

116<sup>3</sup>. As the Lord alone conquered the Hells, without the aid of any Angel, He is called 'Hero,' etc. III.

119. The Lord Himself is the soul and life of this (Grand) Man . . .

121. That the Lord thus redeemed not only men, but also the Angels. Gen.art.

—<sup>3</sup>. The second reason why the Lord redeemed the Angels, is that . . . every Angel is withheld from evil, and is held in good, by the Lord . . .

123<sup>2</sup>. How the Lord afterwards reduced into order all things in both Heaven and Hell, has not yet been described by me, because (it) is still going on . . .

—<sup>4</sup>. The combat of the Lord with Hell may also be compared to a combat with the wild beasts of the whole world . . . until none of them dares to . . . make an assault on any man who is in the Lord. (Other comparisons used.)

—<sup>6</sup>. From the like Divine power, the Lord at this day fights against Hell with every man who is being regenerated; for Hell assaults all such with diabolical fury; and unless the Lord resisted and mastered it, man could not but yield . . .

124. It is to be known that the combat of the Lord with the Hells was not an oral combat . . . but it was a spiritual combat, which is that of Divine truth from Divine good, which was the very Vital of the Lord: the influx of this by means of sight no one in the Hells can resist . . .

—<sup>3</sup>. The nature of the Lord's power, which He has from Divine good, when He performed the Last Judgment in 1757. Des.

126. That the passion of the cross was the last temptation which the Lord as the Greatest Prophet endured, and that it was the means of the glorification of His Human . . . Gen.art.

—<sup>2</sup>. That in the passion of the cross the Lord was left to Himself, is evident from His cry then . . .

— From these things it may now be evident that the Lord did not suffer as to the Divine, but as to the human; and that there was then effected an inmost and thus a plenary union . . . This may be illustrated by this—that when a man is suffering as to the body, his soul is not suffering, but is only grieving; and that after the victory God takes this grief away . . .

129. The reason why the Lord willed to be tempted even to the passion of the cross, was that He was The Prophet . . . (and) as the Lord was the Word Itself, He as The Prophet represented the Jewish Church by the passion of the cross. An additional reason is this—that thus He might be acknowledged in the Heavens as the Saviour of both worlds; for all things of His passion signified such things as belong to the profanation of the Word; and the Angels understand them spiritually, while the men of the Church are understanding them naturally. That the Lord was the Prophet. Ill.

130<sup>3</sup>. That the Lord as The Prophet represented the state of the Jewish Church as to the Word, is evident from each particular of His passion. (Ex. *seriatim*.)

133. The ways to Heaven, which are the ways to the Lord God the Saviour, have been beset with thieves and robbers . . .

—<sup>2</sup>. (In the case of a tripersonate) what is easier for the devil than . . . to cast down from His throne the Lord God the Saviour, who has all Power in Heaven and on earth . . .

135<sup>3</sup>. Then, by command of the Lord, three Angels descended from Heaven, and were associated with me, in order that I might speak from interior perception with those who had the idea of three Gods . . .

135<sup>6</sup>. I observed . . . that those (of the Spirits) who were thinking of one God, in whom is the Divine Trinity,

and that this Trinity is in the Lord God the Saviour, looked towards Heaven; and there appeared to them the Sun of Heaven, in which is Jehovah in His Human.

137<sup>5</sup>. But our faith (in Heaven) is, was, and to eternity will be, in the Lord God the Saviour, whose Human is Divine, and whose Divine is Human, thus accommodated to reception; and by means of which the Divine Spiritual is united to the Natural of man . . .

—<sup>9</sup>. I continued . . . Whence was the soul of our Lord the Saviour? If you reply that it was from the mother, you are insane; if from Joseph, you profane the Word; but if from the Holy Spirit, you say rightly; provided that by the Holy Spirit you mean the Divine which proceeds and operates, so that He is the Son of Jehovah God.

139. That the Holy Spirit is the Divine Truth, and also the Divine virtue and operation proceeding from the One God, in whom is the Divine Trinity, thus from the Lord God the Saviour. Gen.art.

—<sup>4</sup>. That by 'the Comforter,' or 'Holy Spirit,' the Lord meant Himself, is evident from these words of the Lord—that 'the world did not as yet know Him, but ye know Him. I will not leave you orphans, I will come to you; ye shall see Me.' And elsewhere: 'Lo I am with you all the days, even to the consummation of the age.' And also from these words: 'He shall not speak from Himself, but shall receive of Mine.'

142. For the Word is the one only medium through which man approaches the Lord, and into which the Lord enters; for . . . the Lord is the Divine truth itself; and whatever proceeds from Him is that . . .

—<sup>2</sup>. By means of Divine truth from good . . . man is reformed and regenerated, and also renovated, vivified, sanctified, justified . . . But all these operations of the Lord cannot be expounded here . . . It is to be known that the Lord is continually operating these salvations—salutes—with every man . . . for the Lord wills the salvation of all; and therefore the salvation of all is His end; and he who wills the end, wills the means. His Advent, redemption, and passion of the cross, were for the sake of the salvation of men; and as the salvation of men was and to eternity is His end, it follows that the above-mentioned operations are mediate ends, and that Salvation is the ultimate end. 143.

145. Now as the Lord is Divine truth itself from Divine good, and as this is His very essence, and as everyone acts from His essence that which he does act, it is evident that the Lord continually wills . . . to implant truth and good . . . in every man. (Shown by exams.)

147<sup>2</sup>. The minds of all men who deny . . . the Divinity of the Lord, think in the lowest region. 148<sup>2</sup>. Des.

149. That the Lord operates these virtues in those who believe in Him. Gen.art.

150. The reason those who believe in the Lord Jesus Christ will receive these spiritual virtues, is that He is the salvation—salus—and eternal life . . . And as He is the salvation and eternal life, it follows that He is also all that through which salvation and eternal life are obtained; consequently, that He is everything of refor-

mation, of regeneration, of renovation, of vivification, of sanctification, of justification, of purification from evils, and finally is Salvation—*salvatio*. The Lord operates these with every man, that is, He endeavours to introduce them; and when a man accommodates and disposes himself for reception, He does introduce them. The Active itself of the accommodation and disposition is also from the Lord; but if the man does not receive them with a spontaneous spirit, then in spite of the endeavour which constantly continues, He cannot introduce them.

[T.] 151. To believe in the Lord is not only to acknowledge Him, but also to do His precepts. Ex.

152. It has been shown that the salvation and eternal life of men are the Lord's first and last end; and as the first and the last ends contain in them the mediate ends, it follows that the above-mentioned spiritual virtues are in the Lord simultaneously, and are also from the Lord in man simultaneously; but still they come forth—*prodeunt*—successively . . .

153. That the Lord operates from Himself from the Father, and not reversely. Gen.art.

— This shall first be confirmed from the Word. . . 'When the Comforter is come, *whom I will send from the Father*' . . . 'If I go away, *I will send Him unto you*' . . . 'The Comforter . . . shall receive of Mine . . . all things whatsoever that the Father hath are Mine; therefore said I that He shall receive of Mine, and shall announce to you' (John xv. and xvi.) 'The Holy Spirit was not yet, because Jesus was not yet glorified' (vii. 39). 'Jesus breathed into His disciples, and said, Receive ye the Holy Spirit' (xx. 22). 'Whatsoever ye shall ask in My name, *that will I do*, that the Father may be glorified in the Son. If ye shall ask anything in My name, *I will do it*' (xiv. 13, 14). From these passages it is manifestly evident that the Lord sends the Holy Spirit, that is, operates those things which are at this day ascribed to the Holy Spirit as a God by Himself; for He said that He 'will send Him from the Father,' etc. . . That God the Father does not operate those virtues from Himself through the Son, but that the Son operates them from Himself from the Father, is evident from these words: 'No one hath ever seen God; the Only-begotten Son, who is in the bosom of the Father, He hath displayed' (John i. 18). And elsewhere: 'Ye have never heard the voice of the Father, nor seen His shape' (v. 37). From these things therefore it follows, that God the Father operates in the Son, and into the Son, but not through the Son; but that the Lord operates from Himself from His Father; for He says, 'All things of the Father are Mine' (John xvi. 15); that 'the Father hath given all things into the hand of the Son' (iii. 35); and also that, 'As the Father hath life in Himself, so hath He given to the Son to have life in Himself' (v. 26); and also, 'The words which I speak are spirit and life' (vi. 63). The reason why the Lord says that the Spirit of Truth goes out from the Father' (John xv. 26), is that it does go out from the Father into the Son, and out of the Son from the Father; and therefore He also says: 'In that day ye shall know that the Father is in Me, and I in the Father; and ye in Me, and I in you' (xiv. 11, 20) . . . (Thus) the error

in the Christian world is very evident, that God the Father sends the Holy Spirit to men; and the error of the Greek Church, that God the Father sends it immediately. This—that the Lord sends it out of Himself from God the Father, and not the reverse—is from Heaven; and the Angels call it an arcanum, because it has not yet been disclosed in the world. 154. Fully ex. 188<sup>10</sup>.

154<sup>5</sup>. The Lord from Himself, or from the Word, acts in man and into him, but not through him; because a man acts and speaks freely from the Lord when he does so from the Word.

—<sup>6</sup>. The soul acts in the body and into the body, but not through the body; but the body acts from itself from the soul . . . Like this is it with the Divine and the Human of the Lord; for the Divine of the Father is the soul of His Human; and the Human is His body; and the Human does not ask its Divine to tell it what to speak and operate; and therefore the Lord says: 'In that day ye shall ask in My name; and I say not unto you that I will ask the Father for you; for the Father Himself loveth you, because ye have loved Me' (John xvi. 26, 27). 'In that day,' is after the glorification . . . This arcanum is from the Lord Himself, for those who will be of His New Church.

159<sup>2</sup>. The Angels said, Let us pray to the Lord that we may be allowed to descend . . . and it was granted.

165. There is nothing else for it than for man to approach the Lord God the Saviour, and read the Word under His auspices, for He is the God of the Word; and then he will be illustrated, and will see Truths which reason also will acknowledge. But if you do not approach the Lord, although you read the Word a thousand times, and see the Divine Trinity therein, and also the Divine Unity, you will never understand anything else than that there are three Divine Persons, each of whom is by Himself God; and thus that there are three Gods.

—<sup>2</sup>. Such a paralytic birth has been born from the fact that they did not read the Word under the Lord's auspices; for everyone who does not read the Word under His auspices, reads it under the auspices of his Own intelligence, and this is like an owl . . . In short, to read the Word under the auspices of Own intelligence—which is done by all who do not acknowledge the Lord as the God of Heaven and earth, and who therefore do not approach and worship Him alone—may be likened to children playing, who tie a handkerchief over their eyes, and try to walk in a straight line . . . (Other comparisons used.)

167. Everyone should acknowledge that in the Lord God the Saviour there have been and there are these three essentials; namely, the soul, the body, and the operation. That His soul was from the Father, can be denied only by Antichrist, for in the Word of both Testaments He is called the Son of Jehovah, the Son of the Most High God, the Only-begotten . . . That the Son whom Mary bore is the body of that Divine soul, follows thence; for nothing else is prepared in the womb of the mother than a body conceived and derived from the soul . . . The reason the Operations make the

third essential, is that they proceed from the soul and body together; and the things which proceed are of the same essence with those which produce them. That the three essentials—which are the Father, the Son, and the Holy Spirit—are one in the Lord, as the soul, body, and operation are in man, is manifestly evident from the Lord's words, that the Father and He are one; and that the Father is in Him, and He in the Father; in like manner that He and the Holy Spirit [are one], because the Holy Spirit is the Divine which proceeds from the Lord from the Father.

174<sup>2</sup>. (They divided) the Lord the Saviour into two.

176. What trust is to be placed in councils when they do not approach immediately the God of the Church? Is not the Church the Lord's body, and He its head? What is a body without a head? . . .

177<sup>3</sup>. If the faith is true . . . the God of the Word, who is the Lord God the Saviour, pours light upon it, breathes upon it His Divine assent, and makes the man wise.

—<sup>4</sup>. The modern faith . . . has removed the Lord from the Church.

190. The Lord the Saviour, who is the same as Jehovah, spoke the Word with the Evangelists, much of it from His own mouth, and the rest from the spirit of His mouth, which is the Holy Spirit, through His twelve apostles.

294. The spiritual sense of the (first) commandment, is that no other God is to be worshipped than the Lord Jesus Christ, because He is Jehovah who came into the world, and wrought the redemption without which no man and no Angel could be saved. That there is no God besides Him, is evident from these passages in the Word. Fully ill.

—<sup>6</sup>. From these passages it is clearly evident that the Lord our Saviour is Jehovah Himself, who is at once the Creator, Redeemer, and Regenerator.

295. The celestial sense of this commandment, is that Jehovah the Lord is Infinite, immeasurable, and Eternal; that He is Omnipotent, Omniscient, and Omnipresent; that He is the First and the Last, the Beginning and the End, who Was, Is, and Will be; that He is love itself and wisdom itself, or good itself and truth itself, consequently, life itself; thus the Only One from whom all things are.

296. All who acknowledge and worship any other God than the Lord and Saviour Jesus Christ, who is Jehovah God Himself in a human form, sin against this first commandment . . .

—<sup>2</sup>. The human mind is like a house of three stories, in the lowest of which are they who have confirmed themselves in favour of three Gods from eternity; and in the second and third are they who acknowledge and believe in one God under a visible human form, and that the Lord God the Saviour is He.

301. With the Sons of Israel, the Sabbath was the sanctity of sanctities, because it represented the Lord . . . But when the Lord came into the world, and the representations of Him therefore ceased, that day was made a day of instruction in Divine things . . .

307. In the celestial sense, by 'Father' (in the fourth

commandment) is meant our Lord Jesus Christ . . . That the Lord is 'Father,' is evident from these passages. Fully ill.

308. It is to be kept in mind that there continually proceeds from the Lord a Divine celestial sphere of love towards all who embrace the doctrine of His Church, and who obey Him as little children in the world obey their father and mother, who apply themselves to Him, and want to be . . . instructed by Him. (Continued under SPHERE.)

311. In the celestial sense, by 'to kill' (in the fifth commandment) is meant to be rashly angry with the Lord, to bear hatred against Him, and to want to blot out His name. These are they of whom it is said that they crucify Him, which they also would do . . . if He were to come into the world as before. Ill.

312. The quality of man's internal, unless reformed by the Lord, has been evident to me from the devils and satans in Hell; for they bear constantly in mind to kill the Lord; and as they cannot do this, they are in the endeavour to kill those who are devoted to the Lord. Des.

319. In the celestial sense, by 'thieves' are meant those who take away Divine Power from the Lord; and also those who claim for themselves His merit and justice.

323. In the celestial sense, by 'to bear false witness,' is meant to blaspheme the Lord and the Word . . .

337. That saving faith is [faith] in the Lord God the Saviour Jesus Christ. Gen.art. The reason saving faith is faith in God the Saviour, is that He is God and Man, and that He is in the Father and the Father in Him, and thus that they are one; and therefore they who approach Him approach the Father at the same time, and thus approach the one and Only God; and there is no saving faith in any other. That faith is to be had in the Son of God, the Redeemer and Saviour, conceived of Jehovah and born of the Virgin Mary, named Jesus Christ, is evident from the commands frequently reiterated by Him, and afterwards by the apostles. Fully ill.

338. That the faith of the apostles was no other than faith in the Lord Jesus Christ. Fully ill.

339<sup>3</sup>. Very different is faith in the Lord God the Saviour; for as He is God and Man, and is capable of being approached and seen in thought, the faith is not untermiated, but has its *terminus* from which and to which; and when once received, it remains; as when anyone has seen an emperor or a king, his image returns whenever he remembers him. The sight of this faith is as of one who sees a bright cloud, and in the midst of it an Angel, who invites the man to him, in order that he may be elevated into Heaven. So does the Lord appear to those who have faith in Him; and He draws near to each one in proportion as he knows and acknowledges Him, which takes place in so far as he knows and does His precepts, which are, to shun evils and to do goods; and at last He comes into the man's house, and together with the Father who is in Him, makes His abode with him. Ill. These things have been written in the presence of the twelve apostles of the Lord, who were sent to me by the Lord while I was writing them.



[T.] 342. It has been shown that saving faith is faith in the Lord God the Saviour Jesus Christ. But the question arises, What is the first of faith in Him? And the answer is, *the acknowledgment that He is the Son of God*. This was the first of faith which the Lord revealed and announced when He came into the world. For unless men had first acknowledged that He was the Son of God, and thus *God from God*, in vain would He and the apostles have preached faith in Him. Now as it is somewhat the same at this day . . . it is necessary that this first of faith be confirmed and established from the Word. Fully ill.

343. That man receives faith by approaching the Lord . . . Gen.art. 347, Ex. 348.

344. The esse of the faith of the New Church is—I. Confidence in the Lord God the Saviour Jesus Christ.

345<sup>b</sup>. Squinting faith . . . with Christians, (is faith) in any but the Lord God the Saviour. 346<sup>b</sup>.

348<sup>e</sup>. Faith in the Lord, devoid of Truths, may be compared to a new star appearing in the expanse of heaven, which in time grows dark; but faith in the Lord, together with Truths, may be compared to a fixed star which lasts for ever.

349. Who cannot approach the Lord if he will? . . . The Lord, who is the Light itself, inflows with every man; and in him in whom there are Truths from the Word, He causes them to shine, and thus to become of faith; and this is what the Lord says in John—that they should abide in the Lord, and His words in them (xv.7).

354. The truths of faith are various . . . but still they make one in the Lord, and with man from the Lord. Ex.

—<sup>2</sup>. That the Lord is the Word, and thus all the truth of Heaven and the Church. Ill. That the Lord is the God of Heaven and earth. Ill. That the Lord is the God of all flesh. Ill. That the Lord is the God of . . . the Church. Ill. That the Lord is the God of faith. Ill. That the Lord is the Light itself. Ill. That the Lord is the Truth itself. Ill. That the Lord is eternal life. Ill.

—<sup>3</sup>. To these things it is to be added that on account of his business in the world, man can procure for himself only a few Truths of faith; but still, if he approaches the Lord, and worships Him alone, he comes into the power of Knowing all Truths; and therefore every true worshipper of the Lord instantly sees, acknowledges, and receives any Truth of faith which he had not known before, as soon as he hears it. The reason is that the Lord is in him, and he in the Lord; consequently the light of Truth is in him, and he is in the light of Truth. This may be confirmed by the following experience. There was a Spirit seen by me who in the company of others had appeared simple, because he had acknowledged the Lord alone as the God of Heaven and earth, and had established this his faith by some Truths from the Word. He was taken up into Heaven among the wiser Angels, and I was told that there he was equally as wise as they, and that he had even spoken Truths in abundance, quite as from himself, of which he had before known nothing. There will be a like state with those who will come into the Lord's New Church. Ill.

355. That . . . neither (charity nor faith) is alive, except from the Lord. Gen.art.

356. Moreover, all the apostles preached faith, and that in the Lord God the Saviour Jesus Christ.

357<sup>e</sup>. This power (to procure charity for himself) is wanting to no man . . . because the Lord gives it to everyone; and He gives it as a kind of property . . .

358. Man can also procure for himself the life of faith and charity . . . for he acquires it for himself when he approaches the Lord who is Life itself; and approach to Him is not blocked to any man; for he continually invites every man to come to Him. Ill. . . The reason why man is allotted life by approaching the Lord, is that the Lord is Life itself; not only the Life of faith, but also the Life of charity. Fully ill.

359. That nevertheless nothing of faith, and nothing of charity, and nothing of the life of either, is from man; but from the Lord alone. Gen.art.

— Of himself, man can procure for himself only natural faith . . . and natural charity . . . but still by both of these he prepares himself to be a receptacle of the Lord; and as he prepares himself, so the Lord enters, and causes his natural faith to become spiritual, and in like manner his charity; and these things are done when the man approaches the Lord as the God of Heaven and earth. . . Hence follows this conclusion—that as a man prepares himself naturally to receive the Lord, so the Lord enters, and makes all things with him spiritual within, and thus alive. But, on the other hand, in proportion as a man does not prepare himself, in the same proportion he removes the Lord from himself, and does all things from himself; and that which a man does from himself has not anything of life in it.

360<sup>2</sup>. As spiritual light (and heat are) within natural light (and heat), so are spiritual faith (and charity) within natural faith (and charity); and this is effected in the degree in which the man progresses from the natural world into the Spiritual World; and he (does this) in proportion as he believes in the Lord, who is the Light itself, the Way, the Truth, and the Life. 361.

362. That the Lord, charity, and faith, make one, as do the life, the will, and the understanding in man; and that if they are divided, each of them perishes, like a pearl reduced to powder. Gen.art.

364. That the Lord with all His Divine love, with all His Divine wisdom, and thus with all His Divine life, inflows with every man. Gen.art.

—<sup>3</sup>. Moreover, the Lord is omnipresent; and where He is present, there He is with His whole essence; and it is impossible for Him to withdraw something from it, and thus to give a part to one and a part to another; but He gives the whole, and gives man the opportunity to take little or much. He also says that He has His abode with those who keep His precepts; and also that the faithful are in Him, and He in them. In a word, all things are full of God; and everyone receives his portion from that fulness.

365. Consequently, that the Lord with all the essence of faith and of charity inflows with every man. Gen.art.

366. That those things which inflow from the Lord are received by a man according to his form. Gen.art.

367. But that the man who divides the Lord, charity, and faith, is not a receiving form, but a destroying form. Gen.art.

— For he who separates the Lord from charity and faith, separates life from them . . . (and) he who acknowledges the Lord, and separates charity, acknowledges Him only with the lips; whereas he who does charity, and does not acknowledge that the Lord is the God of Heaven and earth, one with the Father . . . does no other charity than what is merely natural . . .

368. That the Lord is charity and faith in man, and that man is charity and faith in the Lord. Gen.art.

— That the man of the Church is in the Lord, and the Lord in him. Ill. . . But man himself cannot be in the Lord; but the charity and faith which are with him from the Lord. Fully ex.

370. That conjunction with God the Father is not possible; but with the Lord; and through Him with God the Father. Gen.art.

—<sup>3</sup>. The reason is that the Lord our Saviour is Jehovah the Father Himself in a human form; for Jehovah descended and became a Man . . .

371. That conjunction with the Lord is reciprocal; which is, that the Lord is in man, and man in the Lord. Gen.art. (See CONJOIN, here.)

—<sup>6</sup>. For the Lord acts, and man receives the action from the Lord, and operates as of himself; nay, from himself, from the Lord. This operation of man from the Lord is imputed to him as his, because he is constantly kept in free Will by the Lord . . .

372. That this reciprocal conjunction of the Lord and man is through charity and faith. Gen.art.

379. That true faith is one only; and that it is faith in the Lord God the Saviour Jesus Christ; and that it is with those who believe Him to be the Son of God, the God of Heaven and earth, and one with the Father. Gen.art.

— The soul and life of this body . . . is the Lord God the Saviour. Hence it is that the Church has been called by Paul the body of Christ.

—<sup>4</sup>. For not all those who approach the Lord are in faith in Him; for true faith is internal and at the same time external.

380. That spurious faith . . . is with those who regard the Lord not as God, but only as a man. Gen.art.

—<sup>2</sup>. I fear that these abominations (the Arian and Socinian heresies) lie concealed at this day in the general spirit of the men of the Church. It is a wonderful thing that the more anyone believes himself to be more excellent than others in learning and judgment, the more prone he is to seize and appropriate to himself ideas about the Lord that He is a man and not God; and that because He is a man He cannot be God; and he who appropriates to himself these ideas introduces himself into companionship with the Arians and Socinians, who in the Spiritual World are in Hell. The reason that such is the general spirit of the men of the Church at this day, is that with every man there is a consociate spirit . . .

—<sup>3</sup>. Such do all those become after death who in heart and faith deny the Divinity of the Lord . . .

—<sup>4</sup>. All those who honour the Lord as the Redeemer

and Saviour solely with the mouth and lips, but in heart and spirit look upon Him as a mere man, when speaking and teaching these things, have their mouth like a bag of honey, but their heart like a bag of gall. (Other comparisons used.)

—<sup>6</sup>. If those who honour the Lord solely with the mouth and lips, but in heart and spirit look upon Him as a mere man, open their thoughts and persuade others, they are spiritual murderers, and the worst of them are spiritual cannibals; for a man has life from love and faith in the Lord; but if this essential of faith and love—that the Lord is God Man and Man God—is removed, his life becomes death . . .

384. That all those in Christendom have no faith who reject the Lord and the Word, although they live morally, and speak, teach, and write rationally, even about faith. Gen.art.

— Hence it follows, that they who reject the Word, reject the Lord also; for they cohere as one; and also that those who reject either the one or the other, reject the Church also, because the Church is from the Lord through the Word . . .

—<sup>2</sup>. That those alone have faith who believe in the Lord. Ill.

390<sup>e</sup>. It was of the Divine auspices of the Lord that I came to that house . . . and that all took place as described.

391. The Angels who are sometimes sent by the Lord to visit the Christian Societies . . .

409<sup>e</sup>. When He said to Peter that he should forgive unto seventy times seven, what will not the Lord do? 539<sup>2</sup>.

412. When the Lord . . . looks down into the earth, He sees an entire Society as one man; and the form of it from their qualities.

423<sup>e</sup>. Therefore only he who worships the Lord, and who acts from Him . . . obtains spiritual charity . . .

434<sup>2</sup>. As yet there are no social gatherings of charity . . . The reason is that the Church has not yet acknowledged the Lord God the Saviour as the God of Heaven and earth, and has not immediately approached Him from whom alone proceeds genuine charity.

439. That in the exercises of charity a man does not place merit in works while he believes that all good is from the Lord. Gen.art.

457. With those who (from confirmation deny the Divinity of the Lord) there is no conjunction with God, and thence no salvation; and their charity is . . . spurious . . .

459<sup>11</sup>. (He said,) The brotherhood . . . off aith in any other God than the Lord God the Saviour is not brotherhood; because the charity which makes brotherhood is not in this faith.

—<sup>13</sup>. I said, It is my opinion that charity is to act from the love of justice with judgment in every work and office; but from love from no other source than the Lord God the Saviour. Ex.

461<sup>8</sup>. As they understood these things, I plucked some twigs from a certain vine, and handed them to them, and said, Do you believe that this is from me, or

from the Lord? And they said that it was from me from the Lord. And behold the twigs put forth grapes in their hands.

[T.] 485. That without free Will in spiritual things, there would not be anything of man by which he in his turn could conjoin himself with the Lord . . . Gen.art.

494. Spiritual things climb up into the highest region of the mind, and there form themselves. The reason is that the entrance of the Lord into man with Divine goods and truths is there; and it is as a temple in which He is.

495. All the freedom which is from the Lord is freedom itself . . .

497<sup>1</sup>. These two, the will and the understanding, are the two receptacles of the Lord; the will is the receptacle of love and charity, and the understanding of wisdom and faith; and the Lord operates all of these things in the full freedom of the man, in order that there may be a mutual and reciprocal conjunction, through which is Salvation.

498. It is this freedom of man through which, in which, and with which, the Lord is present in man, and unceasingly urges the reception of Himself; but He never removes and takes away the freedom . . .

500. That if men had not free Will in spiritual things, all in the universal world could be brought to believe in the Lord in a single day . . . Gen.art.

504<sup>3</sup>. The Lord Christ said . . .

505<sup>3</sup>. Believe, my friend, that as to faith and charity, man operates from himself from the Lord . . .

508<sup>e</sup>. (There was written on the paper sent from the Third Heaven) Enter into the mysteries of the Word . . . for all its Truths are so many mirrors of the Lord.

522. No evil can be removed except by the Lord . . . The reason it is said that man must remove evils, is that the Lord does not do it without the co-operation of the man.

528. That actual repentance is to . . . make supplication to the Lord . . . Gen.art.

532<sup>e</sup>. The seeds implanted by the Lord God the Saviour.

533<sup>e</sup>. The spiritual will through which the Lord reforms and regenerates the natural one.

536. All who do what is good from religion . . . are accepted by the Lord . . . To this I will add this new thing. All those who do what is good from religion, after death . . . turn themselves to the Lord God the Saviour . . . But all others . . . regard the Lord as only the son of Mary born from her marriage with Joseph.

537. They who, from religion, do the good works of charity . . . before they have received the doctrine of the New Church concerning the Lord, may be likened to trees which bear good fruit, although but little . . .

538. That confession ought to be made before the Lord God the Saviour, and then supplication for aid and power to resist evils. Gen.art.

— The reason the Lord God the Saviour is to be approached, is that He is the God of Heaven and earth, the Redeemer and Saviour . . .

539<sup>2</sup>. That supplication ought not to be made before the Lord in respect to the remission of sins. Ex.

— The second reason is, that the Lord, being mercy itself, remits their sins to all, and does not impute one to anyone; for He says, They know not what they do . . .

576. That the new birth . . . is effected by the Lord alone through charity and faith as the two means, man co-operating. Gen.art.

—<sup>2</sup>. As to charity and faith (in respect to the co-operation of man with the Lord) the Lord acts, and man acts from the Lord; for there is the Active of the Lord in the Passive of man; and therefore the power to act well is from the Lord, and the derivative will to act is as of the man, because he is in free Will, from which he is able to act together with the Lord, and thus to conjoin himself; and he is also able to act from the power of Hell, which is without, and thus to separate himself. The action of man, concordant with the action of the Lord, is what is here meant by co-operation. 577, Ex.

577. From these things it follows . . . that the Lord is continually in the act of regenerating man, because He is continually in the act of saving him . . .

580<sup>e</sup>. Consequently the Lord is not to blame if a man is not saved . . .

597<sup>2</sup>. No one is in truths except him who approaches the Lord immediately . . .

618. There are three things through which man is regenerated—the Lord, faith, and charity. Ex.

619<sup>2</sup>. One (of the three spheres in the Spiritual World which flow forth from modern Christendom) is in respect to the Lord. This breathes forth from the southern quarter, where are the learned . . . and wherever it goes, it enters the ideas secretly, and with many it takes away faith in the Divinity of the Human of the Lord; with many it weakens it; and with many it infatuates it. The reason is that it at the same time introduces into the faith of three Gods, and so there is confusion. . . . This sphere cannot be dissipated so long as the dragon is on the earth . . . It invades minds and puts force upon them.

621. The three Angels said, The Lord Jesus Christ has heard your prayers, and has sent us to you.

636. (The Council of Nice) was of the Divine Providence, because if the Divinity of the Lord is denied, the Christian Church dies.

637. In that primitive time, all in what was then the Christian world acknowledged that the Lord Jesus Christ was God, to whom had been given all Power in Heaven and on earth; and they believed in Him, according to His commandment from God the Father. Ill. and Ex.

650. That the Lord imputes good to every man . . . Gen.art.

677<sup>5</sup>. As soon as infants have been baptized, Angels are set over them, by whom they are kept in a state of receiving faith in the Lord . . .

681. That the second use of baptism is that the Christian may know and acknowledge the Lord Jesus Christ the Redeemer and Saviour, and may follow Him. Gen.art.

682. By 'the name of the Lord Jesus Christ' . . . is

meant the acknowledgment of Him, and a life according to His precepts. Ill.

684<sup>e</sup>. The reason the Lord Himself was baptized. Ex.

685<sup>2</sup>. Therefore, let a Christian know that he who does not believe in the Lord cannot be regenerated, although he has been baptized; and that baptizing without faith in the Lord effects nothing whatever . . .

691<sup>2</sup>. When the Lord presents Himself as more present in Heaven, the wicked who are beneath Heaven begin to . . . be tortured and . . . flee . . . The Lord Himself does not descend, but an Angel with a sphere of love from the Lord around him. I have sometimes seen the wicked terrified by that descent . . .

711. It has been shown . . . that the Lord Himself is in the Holy Supper . . .

716. That in the Holy Supper is the whole of the Lord, and the whole of His redemption. Gen.art.

719. That the Lord is present and opens Heaven to those who approach the Holy Supper worthily; and He is also present with those who approach it unworthily, but does not open Heaven to these . . . Gen.art.

—<sup>2</sup>. Therefore with those who only understand what truth and good are, the presence of the Lord is universal or external; whereas with those who also will and do what is true and good, the presence of the Lord is both universal and singular, or both internal and external.

720. It is not to be believed that the Lord closes Heaven against those who approach unworthily; this He does to no man even to the end of his life in the world; but . . . the man closes it against himself . . .

722. That those approach the Holy Supper worthily who are in faith in the Lord . . . Gen.art.

725. That those who approach the Holy Supper worthily are in the Lord, and the Lord in them; consequently that through the Holy Supper there is effected conjunction with the Lord. Gen.art.

—<sup>e</sup>. What else is conjunction with the Lord than to be among those who are in His Body?

726<sup>e</sup>. There are many who confess the Lord . . . but if they do not do this . . . from faith in the Lord, they are not regenerate . . . for they confess the Lord solely with the mouth and lips . . .

728. When a man is being regenerated, the Lord is indeed present, and through His Divine operation He is preparing the man for Heaven; but in order that he may actually enter, the man must actually present himself to the Lord: and as the Lord actually presents Himself to the man, the man will actually receive Him; not, however, as He hung on the cross, but as He is in His glorified Human, in which He is present; and the body of this is Divine good, and the blood is Divine truth. These are given to the man, and through these is the man being regenerated, and is in the Lord, and the Lord in him. . . From these things, when rightly perceived, it is evident that the Holy Supper is as a signature and seal that those who worthily approach it are sons of God.

731<sup>2</sup>. The Lord will prepare for them a house to meet in.

744. They uttered in a low tone a prayer of praise to the Lord.

767. Every Angel looks at the Lord before himself (however) he may turn his body or face . . . This aspect of the Lord . . . derives its origin from the fact that all truth . . . and all good . . . are from the Lord, and are the Lord's with him; and hence every truth is like a mirror in which is the Lord, and every good of love is an image of the Lord.

—<sup>2</sup>. But an evil Spirit perpetually turns himself away from the Lord, and constantly looks to his own love . . .

771<sup>e</sup>. It has been enjoined upon me by the Lord . . .

774. The presence of the Lord is perpetual with every man both evil and good; for without His presence no man lives; but His Advent is solely with those who receive Him, who are they who believe in Him and do His commandments. The perpetual presence of the Lord causes man to become rational, and to have the ability to become spiritual: this is done by the light proceeding from the Lord as a Sun in the Spiritual World, which the man receives in the understanding. But the Advent of the Lord is with him who conjoins heat with that light; that is, love to Truth . . . The mere presence of the Lord, and the consequent illustration of the understanding, may be compared to the presence of the solar light in the world, which, unless conjoined with heat [cannot save] all things upon the Earth from desolation. But the Advent of the Lord may be compared to the advent of heat in the spring-time . . .

773. That this second Advent of the Lord is not in person, but that it is in the Word, which is from Him, and is Himself. Gen.art.

777<sup>2</sup>. From these things it is evident that now also the Lord will appear in the Word. The reason that He will not appear in person, is that since His ascent into Heaven He is in His glorified Human; and He cannot appear to any man in this unless He first opens the eyes of his spirit; and this cannot be done with anyone who is in evils and the derivative falsities. . . Therefore when He manifested Himself to His disciples, He first opened their eyes. Ill. . . That before the resurrection of the Lord the apostles did not see the glorified Human of the Lord with the eyes of the body, but in the spirit . . . is evident from His transfiguration . . . It is therefore in vain to believe that the Lord will appear in person in a cloud of Heaven; but He is to appear in the Word . . .

778. Every man is his own love and his own intelligence . . . In like manner . . . the Lord is Divine love and Divine wisdom . . . the human form is their containant. From these things it can be thought how the Lord is the Word.

779. That this second Advent of the Lord is being effected by means of a man, before whom He has manifested Himself in Person, and whom He has filled with His own Spirit, to teach the doctrines of the New Church from Him by means of the Word. Gen.art.

—<sup>e</sup>. As the Lord cannot manifest Himself in person . . . and yet has foretold that He will come, and found

a New Church which is the New Jerusalem, it follows that He will do this by means of a man, who is able not only to receive the doctrines of this Church in the understanding, but also to publish them by the press. That the Lord has manifested Himself before me His servant, and has sent me to this office, and that after doing so He has opened the sight of my spirit, and thus has intromitted me into the Spiritual World . . . I testify in Truth ; likewise, that from the first day of that call, I have not received anything which concerns the doctrines of that Church from any Angel, but from the Lord alone, while I have read the Word.

[T.] 780. For the sake of the end that the Lord might be constantly present, He has unfolded to me the spiritual sense of His Word, in which is Divine truth in its own light, and in this He is continually present. For His presence in the Word is from no other source than by means of the spiritual sense . . .

791. After this Work was finished, the Lord called together His twelve disciples who had followed Him in the world, and the next day He sent them all out into the universal Spiritual World, to preach the Gospel that the Lord Jesus Christ reigns, whose Kingdom shall be for ages of ages . . . This was done on the 19th day of the month of June, in the year 1770.

795<sup>2</sup>. After this time, all who acknowledge the Lord Jesus Christ as God the Redeemer and Saviour, are in Heaven ; and they who do not acknowledge Him are beneath Heaven, and are there instructed ; and those who receive are elevated into Heaven, and those who do not receive are cast down into Hell . . .

838. Conversation with the Africans concerning the Lord the Saviour. D. 5919.

D. 395. (First mention of 'the Lord' by Swedenborg.) 480. Compare also D. 151. 258. 342.

519. (The One Only Lord of the inhabitants of Jupiter. See under JUPITER.)

857. He asked who the Lord was. (Answered at great length.)

892. There is a certain interior perception . . . in those who are led by the Lord in the things which are to be done with them. Ex.

897. Spirits cannot possibly perceive that a man can perceive and be persuaded from the Lord as to what is to be thought, spoken, and done . . .

900. When I told them that . . . I had not done the least thing from myself, but the Lord [had done it], they marvelled still more.

979<sup>o</sup>. It is the Lord who is love [who] thus acts, from inmosts.

985. The Lord Himself is in all things ; nor has He need of mediations when it so pleases Him.

1113. That the Lord rules the universe. Ex.

— . There came a moment of doubt as to whether our Lord is their One Only Lord . . .

1176. I heard a soft sound, angelic and sweet . . . and I was told that so does the Lord rule things . . . inordinate . . . for He acts from what is peaceful ; and therefore the things which are . . . in the circumferences are necessarily reduced into order . . .

1313. That the Lord God alone lives. Ex.

1368. The Lord's having commanded that they should be baptized into the name of the Father, of the Son, and of the Holy Spirit, involves Himself ; because in Him is the Father, in Him is the Holy Spirit . . .

1440. Seeds (of faith) are innumerable . . . but the universal and one only seed in which all the rest are ordained and subordinated is that the Lord alone rules the universe, and that He is the all in all things of truth and good . . .

1453. Those from the other side of the Earth Venus are worshippers of the Lord. Some came thence and said . . . that they acknowledge and have acknowledged our Lord only ; and that He has appeared to them, and that they believe Him to be with them, and that He walks among them . . . and that they see Him as it were walking among them . . .

1458. (In Mercury) they acknowledge the Lord . . .

1514. (The Spirits of Saturn) say . . . What is more insane . . . than to ask what God they worship, and thus to manifest ignorance of the One Only Lord . . . and that there is no other Lord besides the One Only. They say that the Lord Himself is in company with them . . .

1534. Good Spirits feel as it were outside of themselves that the Lord is, so that faith in Him is circumfused around . . .

1535. In the interior Heaven they acknowledge the Lord in almost a similar manner . . .

1536. In the more interior Heaven there is a certain sense, by which sense they know that the Lord is their God . . .

1537. In the inmost Heaven there is a certain thought, thus more interior, that the Lord rules the universe . . .

1538. Thus proceed from the Lord the operations of faith in Him . . .

1542. (In Mars) they adore our Lord alone, because He is good itself.

1558. It is wonderful that so few (Christians) seek the Lord there, while . . . the worshippers of men and even of devils seek those whom they had worshipped . . . This is a very manifest sign that the Lord is the God who rules the universe. 4593<sup>2</sup>.

1601. I said to them . . . that it is sufficient to know that which the Lord has taught ; namely, that He is one, and that he who sees the Son sees the Father, etc.

1608. It follows that the Lord alone must be in all and in each thing of man. Ex.

1628. They ought to know that all their endeavour must be of the Lord, (otherwise) it is nothing but sin. (See ENDEAVOUR, here.)

1647. That the things which I have learned in representations, visions, and from speech with Spirits and Angels, are from the Lord alone. Ex.

— . Thus have I been instructed, consequently by no Spirit, nor Angel, but by the Lord alone, from whom is all truth and good . . .

1708. On the coming forth and subsistence of human

bodies from the Lord through the Grand Man. How the Lord's life is infused into the evil also. Ex.

1712. Whatever inflows from the Lord, inflows into the universal Grand Man, with variety according to the functions . . .

1758. That the Lord knows and disposes all things in the universal Heaven, and in all the earth, and the most singular things. Ex.

1966. That evil Spirits cannot be with those who believe in the Lord. Ex.

2012a. That evil is attributed to the Lord. Ex.

2062. That each and all things are so ruled by the Lord that there may be indefinite things in each idea and affection. Ex.

2099. That a man and a Spirit must necessarily think and speak the things which the Lord permits and concedes. Ex.

2115. That it can never be denied that the harmonies of the interior Heaven come from . . . the Lord. Ex.

2161. That there is nothing good except from the Lord.—Spirits torture themselves . . . how to understand that no one can do anything good except from the Lord . . .

—e. The Lord gives both the thought of good and the will of good . . .

2163. That the Lord *provides, sees, perceives, and rules* each and all things which come forth in Heaven and on earth. Ex.

2164<sup>2</sup>. Before the eyes of men and Spirits, each and all things in the world appear inordinate and confused, when yet in the Lord's eye they constitute a beautiful image; namely, the image of a man or of a virgin; which is Heaven in its complex, not such as it is, but such as the Lord wills it to be; namely, an image of Himself.

2267<sup>2</sup>. Hence anyone may conclude that the Lord knows the most singular things in the universal Heaven, and also in the human race . . .

2296. That the permission, leave, good-pleasure, and will of the Lord are in all things which take place; but in application to the subjects. Ex.

2303. That ideas, when separated, are associated by the Lord with many other ideas which serve for man's happiness. Ex.

2306a. That a man or a Spirit is led into good by the Lord in the same proportion as he receives from the Lord. Ex.

2321. That the Lord rules the universe. Ex. 3054, Ex.

2322. Such a state was induced by the Lord that there was a certain perception as it were of innumerable persons endeavouring and acting, which lasted more than an hour . . . and meanwhile it was manifestly perceived how the most minute things proceeded in their order, so that among so many . . . not one could have opened his mouth or done the least thing, except in that series, and in that order, in which it was pleasing to the Lord, so distinct were all things, and so distinctly did they proceed; a most manifest sign that the Lord

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rules the universe, and a more manifest one I have not yet perceived.

2325. That neither man, Spirit, nor Angel, thinks, wills, or does anything from himself . . . and yet that the Lord is not the cause of evil. Ex.

2329. As there is no life except one, to wit, that of the Lord . . . it may come into doubt as to whence come the objects of the thoughts . . . and therefore it is replied that it is the Lord who loves the preservation of all and of each who are in the Heavens and on earth, and who pities them . . .

2416. For innocence and mercy are the Lord . . .

2423. That the Lord rules the universe in order from the interiors. Ex.

2457. That whatever has been acquired by actuality cannot be broken off; but that [man] can become better through the Lord. Ex.

2474. Margin. These things have been this day confirmed in general from Heaven, the Lord being as it were seen.

2563. That with him who has faith in the Lord, the Lord is present, and consults for him in each and all things. Ex.

2591. That the Lord has led the human race since the creation of the first man. Ex.

—, I received the reply by a spiritual idea . . . that (before the Grand Man had been formed) the first man, and those first born, were led by no other than the Lord alone. For the Lord is the all in all things, nor is there any endeavour in each thing in Heaven and the Spiritual World except from the Lord, before man was born, as after he was born . . .

2592. That the Lord preserves man from every evil. Ex.

2663. There was such simplicity in his speech that I knew he could speak with the Lord . . .

2688. That he who lives in faith in the Lord, thus in the Lord, cannot possibly receive violence from the evil, because he lives in the order of natural, spiritual, and celestial things. Ex.

2713. That the universe is not ruled by the Lord according to the fallacies and phantasies of men . . . Ex.

2714. That this is the Truth—that the Lord rules the universe by an infinite Providence . . .

2732. Concerning the opinion of some, that as the Lord gives all things of faith . . . man may act as passive and let down his hands. Ex.

2735. That all things of man's life inflow from the Lord. Ex.

2786. That the Lord in Heaven speaks to the Angels, and in fact with different ones distinctly, in person, thus with a number together. Ex.

2884. That the general life of the Lord inflows into the universe. Ex.

2886. Concerning certain Spirits or Angels, who when they come seem to have the presence of the Lord with them. Ex.

[D.] 2960. On the apparent influx from man to the Lord. Ex.

2990. That the Lord appears to many in the other life, in a form suitable to them.—It has sometimes happened to me that I supposed no otherwise than that the Lord Himself was present and had spoken . . . But the case is this. It is the Lord who then appears here, through others, who are then not themselves; and the same suppose in like manner that they are the Lord; which thought inflows into the thought of him with whom he is, he being nothing, and the Lord then appears through him, in his form; for his form still remains; as I could manifestly apperceive this day; for the Lord does not will to completely change the form or nature of another, and so to appear through him. Thus, also, does the Lord speak through another.

3030. On Spirits who want it to be believed that they are the Lord. 3249. See A.7622.

3049. (The Spirits of Jupiter) did not want me to write that the Lord is Man and at the same time God, because they do not know what God is, but what the Highest is; and it is sufficient when they believe Him to be the Highest. They greatly love . . . to hear that the One Only Lord is the only Man; and that all others have it from Him that they are men.

3114. The evil cast the blame on the Lord . . .

3136. On a Spirit who tried to find another Lord, and another Heaven.

3177. That the Lord rules the human race in the most singular things. Ex.

3239<sup>e</sup>. They who are in humiliation have now confessed, with some weeping, that the Lord is their only Lord . . .

3314a. I spoke with (the Most Ancients) about the Lord. They said that they cannot speak about the Lord. For their ideas were celestial, and in the word Lord there is a spiritual idea. I also [spoke] about other ideas by which the Lord is expressed, as 'Jesus' and 'Christ'; and they could not perceive this either, because the ideas had been covered with natural things, because they are names. But when He was represented as the Mediator and Regenerator . . . they acknowledged, because then there were celestial ideas . . . They said that they had expected the Lord to come who would save the universal human race; but these were only those who had lived when the Most Ancient Church had begun to decline . . .

3355. (This offspring of the Most Ancient Church) represented the Lord to themselves . . . as an old man with a gray beard . . .

3358. (The cruelties exercised by the Antediluvians against the Lord.) This is what is said about the temptations of the Lord in the wilderness—that He fought with wild beasts . . . 3366.

3435. (A preacher who thought) that the Lord alone is filthy, because He took away all the filthiness from the human race . . .

3476. On those who are insane from the fact that (they inquire) what the Lord was doing from eternity, before the creation of the world; and who thence infer an origin of the Lord also. (See T.31<sup>3</sup>. D.4204.)

3568. That those who are not in faith cannot even name the Lord.—They tried, but could not . . . for they desired [to do it] from proprium. But when such reflection is not given, they are allowed to do it, as is every man. For to name the Lord from proprium is to take His name in vain . . .

3569. Certain Spirits were thinking that it is a wonderful thing that in the other life they do not at once come into a state of faith in the Lord, seeing that there they know and believe that the Lord rules the universe. Ex.

3628. The Lord alone makes provision that man may not come into such open insanities: and to prevent him from falling into such things the Lord has commanded that he should have no care for the morrow . . . They who are in and who incline to such things can never be withdrawn thence except through faith in the Lord. They who are in faith are delivered by the Lord, however they may be infested by such things.

3657<sup>e</sup>. They are not permitted to name the Lord, but Christ.

3681. Hence it is evident how the Lord sees all their machinations, and renders aid in a moment; and also how He guards man while asleep.

3739. How truths and goods are excited by the Lord.

3775. (The Quakers) do not care for the Lord . . . As also the Catholics acknowledge the Lord and preach Him, whereas in the other life they are very hostile to Him; so also the Quakers; and therefore in the other life they know nothing about the Lord, and are rebels against the Lord, vaunting themselves as the Holy Spirit. 3793.

3958. On the Lord.—I said to Spirits that no idea can be perceived about the Lord, nor are any words applicable except the Eternal and the Infinite . . .

4095. Concerning the influx of life from the Lord, and His Providence in the most singular things. Ex.

4095a. (The infinity of the Lord shown from the indefinite things there are in human and angelic ideas.)

4125<sup>a</sup>. Therefore the Lord alone knows what a man has thought and done before he became a Spirit.

4131<sup>e</sup>. Hence it is evident that all good and truth are from the Lord. 4241.

4132. Thus the Lord alone (is in a state of wakefulness).

4137. In proportion [as anyone acts] from the Lord, what is good and true [is produced].

4138. It was perceived that no misfortunes . . . can happen to a man who is with the Lord; for the evil Spirits [who] were present when any horse threatened evil, were suddenly cast down.

4205. On the hatred of the evil against the Lord.—Those who in the world had not had hatred against the Lord, but had lived in the love of self and of the world, that is, in hatred against the neighbour, and who had not even thought about the Lord; in the other life have deadly hatred against the Lord. A cause of the hatred is, also, that they notice there that Heaven is the Lord's, and that the Kingdom is the Lord's; and as

such cannot be admitted into Heaven . . . they attribute this to the Lord . . .

4219°. This moon does not appear to the right, where the Lord is . . .

4226. On the . . . continual presence of the Lord with the Angels.

—°. (What is meant by to be constantly thinking about the Lord.) Ex.

4338. That the Lord is the Father, Son, and Holy Spirit. Ex.

4432. Nothing is more common with Spirits than to think that all the fault, nay, the penalty, and thus evil, is from the Lord, because He permits it. I spoke to them about it—that . . .

4441. On a simple idea about the Lord.—There were some who were in a simple idea about the Lord—that the Lord rules each and all things. The simplicity of the idea cannot be described . . . The simplicity consisted also in this—that the Lord was as the Lord to them, without thought about the Divine, the Human, or the Holy, but solely of one. From this idea also flowed this—[that] He rules all things, and each thing, and the least things of the thoughts; and that they were in bliss when they were being ruled by Him, and thus were in safety. They were many . . . The reason (of their bliss) was that they had previously heard so many disputes and ratiocinations about various things with the Lord, and about faith in Him, so that this was to them as a sweet rest . . .

4442. On a sublime idea about the Lord.—There were . . . angelic ones who were in a sublime idea, because they had thought, apperceived, and heard so many things about the Divine, the Human, and the Holy of the Lord; and therefore I was let into a sublime idea that these three were one, which idea cannot be described, because it is possible solely in the other life . . . The Divine was for the celestial; the Human for the rest who were beneath—and also the Divine, but as applicable to them—; and the proceeding Holy was all the sphere thence, because there is nothing in the Lord except the Divine Holy. These things were represented by an angelic idea, and thus as a one applicable to the whole Heaven, in which idea they had their bliss.

4443. From the former idea, and from this one, it was perceived how blessed it is to have faith of the heart that the Lord rules the universe; and that this is the principal of faith.

4449. (Sirens) carry with them the persuasion as if the Lord were there.

4529°. They preached the power of the Lord.

4549. That from the Lord there is nothing but what is good. Ex.

4551. On the Council at which the distinction was made between the Divine and the Human of the Lord.—They said that they . . . had concluded this principally for the reason that the papal chair would not have subsisted if they had acknowledged the Lord as one with the Father . . . They said that they knew otherwise from the Scripture, but that for this reason they could not accept it; and they said further that in their hearts

they had not believed in the Lord, but that they had not dared to publish this . . . That in this way they could dominate in the Heavens and on earth, they had from the Word, in that to the Lord has been given all Power in the Heavens and on earth . . .

4588. That all things inflow; goods and truths from the Lord. . . I was always in the sphere that all good and truth are from the Lord; and the opposite sphere, which assailed, could not effect a whit. In such a sphere are those Spirits kept who are being initiated and confirmed in this truth . . .

4605. Besides, the externals of man, in like manner as his internals, are continually directed by the Lord. The direction of the Lord is in primes and in ultimates; thence flow mediates in their order . . .

4629°. The universal Heaven in general, and the Lord in particular, inflow into every Angel. Hence he has the human form . . .

4712. From these things it may be evident how the case is with faith in the Lord. With those who believe in the Lord according to the truths of faith, the Lord is in presence; that is, He is at hand, and has His abode with them. Whereas with those who do not believe, the Lord is absent; because He cannot be seen in thought, nor Known in affection. Concerning these, the Lord says that He does not Know them, because they do not Know Him.

4715. Whenever I touched the iron tongs . . . it was apperceived . . . that they wanted to strike the Lord therewith. Ex.

4724. Hence it was evident how the case is with faith in the Lord—that the Lord appears to those who believe and affirm, and is conjoined with them through love or charity; for there is no faith, thus no appearance of the Lord, unless there is love or charity, because this receives the faith . . .

4725. The Lord can indeed appear even to those who are not in love, thus who are in persuasive faith; but it is an imaginative, and not a real, appearance.

4763°. (Charles XII.) decided to blot out the name of the Lord . . .

4772°. Those within the Church . . . do not acknowledge the Lord as God, because He was a man; when yet those who were in the most ancient times . . . worshipped Jehovah under a human form . . . and in like manner do the Angels who are the wisest . . . and moreover the Lord appears to them under that form . . . This has been inscribed from Heaven on the nature of the nations outside of Europe, and also on some within Europe . . . As soon as these hear about the Lord, they run to the place, believe, and seize upon the doctrine about Him . . .

4774. (On the New Church.) Then one of the Angels from the Lord . . . instructed them about the Lord, saying that there is one God, and He the Lord . . . 4775-

4775°. (These gentiles) marvelled that in the tract where the Church is, few of the learned want to acknowledge the Lord as God, for the sole reason that He was a man . . .



[D.] 4779. I was afterwards brought back to the region where were those who were in knowledges . . . and it was apperceived that all there could not possibly apprehend that the Lord can be the One Only God, for the sole reason that He was a man . . .

4781. Why the Lord was born (on our Earth). Ex.

—<sup>e</sup>. Besides, when the heavenly doctrine concerning the Lord is known in one Earth, the rest can know it when they become Spirits and Angels.

4785. (The secrets of the Moravian congregation concerning the Lord.) Ex. 4791. 4799. 4810. 5988<sup>2</sup>. 6043<sup>3</sup>. J. (Post.) 55.

4792. For that which receives the Lord is the Divine itself, or the holy of the Lord, with man, thus good from the Lord; and the Lord can be conjoined with a man no otherwise . . . than in what is His own received by the man . . .

4817. That the Lord can be honoured and acknowledged by the worst devils, if Power is promised them. Ex.

—<sup>e</sup>. Hence it was evident that the love and honour of the Lord with the Moravians was from the love of self . . .

4824. Therefore Paul was not permitted to take one . . . doctrine from the Lord . . . but he took all things from himself.

4829. How the case would have been if the Lord had not come into the world.—There was one who was thinking . . . that all things would still have flowed according to order if the Lord had not assumed the Human . . . and therefore the Angels under whose auspices were those who are being led by the Lord removed themselves a little, and thus there was no influx of the Lord to him, but he was then in a like order to that in which he would be if not protected by the Lord . . . He then began to rage like one insane, with a sword in his hand, thrusting . . . and in like manner did some others who were in his company, and who after these furies fell down as if they were dead, and when resuscitated raged again in like manner. By this it was shown what would be the state of things if the Lord did not protect them all through His Divine Human.

4831. I was brought to the region where are the Mohammedans . . . and was kept in the idea concerning the Lord that the Father is in Him, and the Holy Spirit from Him, thus that there is one God; and then all who were there were in the same idea, and completely acknowledged it; and this through the whole tract . . .

4845<sup>2</sup>. All things of the whole body . . . are organic forms completely [adapted] to the reception of the life of faith from love; and in proportion to the Divine love in a man . . . his organics are receptions of life, consequently are lives. This was most perfectly the case in the Lord, because the Divine love itself, which was the esse of His life, formed the body after its own likeness, thus for the reception of it, insomuch that all things were forms of the Divine love; and as it was made Divine, they are the Divine love . . .

4847<sup>4</sup>. Those from the Christian world who from principles received and confirmed in the world deny the Lord, have scarcely any life. They are quite silly.

4850. On turning to the Lord, and on turning from the Lord. Ex.

4876. For they make the Lord a mere man . . . In their prayers and preachings . . . they pass by the Lord and speak to the Father; when yet they know that no one can come to the Father except through the Lord; and that the Lord is the Way, and the Mediator; and that the Father hears no one except mediately through the Lord . . . and also that without the Lord there is no salvation. They know that the Lord has all Power in the Heavens and on earth; and also that the Father is in Him, and one with Him; but they explain these things in a different way. 5378.

4914. They pour forth from themselves a sphere as if it were from the Lord; for they had believed themselves to be His vicars.

4918. They were told that they have the sphere of the Lord around them, and that they are within that sphere, together with their pride, hatreds, revenges, and the like; but that the Angels have the sphere of the Lord in themselves . . . 4955.

4972. They said . . . that the Lord has no Power in the Heavens, because He has given it to the successors of Peter . . . 5630. 5650. 5790b.

5080. They associate a certain devil . . . whom they say is the Lord . . .

5513a<sup>2</sup>. (A Spirit of that Earth in the universe) asked me what God I worshipped. I said that I worshipped the Lord. They replied that they also worship the Lord . . .

5568. (The Babylonians said) that the Lord inflows through them, because in this way He is omnipresent . . . It was found that they were most inveterate enemies of the Lord, and that they persecute all those who adore the Lord if they do not give them everything they have . . . With them the worship of the Lord is a means to such wickedness.

5618<sup>e</sup>. Instead of 'Moses,' 'Aaron,' and 'David' (in the Word there) there was 'the Lord.'

5669a<sup>e</sup>. When thinking about the Lord (the Re-formed) think of Him no otherwise than as of a common man . . . From which they saw that good Mohammedans in their hearts think better about the Lord than Christians do. 5742. 5744.

5743. Therefore the Lord was seen to descend from the Sun as in a bright cloud. (Continued under LAST JUDGMENT.)

—<sup>e</sup>. It was said that the Lord underwent temptations from His first adolescence even to the last of His life . . .

5747. For they who do not acknowledge the Divine of the Lord . . . at heart make nothing of spiritual things . . . They speak about God, but they do not care for Him; and they recede at any saying of any evil person, especially at the first temptation.

5765c. (The Babylonians) considered the Lord no otherwise than as a common man . . .

5766. Their hostility to the Lord.

5778<sup>e</sup>. It was observed that in proportion as a man acts from proprium—that is, without a living faith that

all good is from the Lord—nothing can inflow from the Lord . . .

5786. When (the Babylonians) look at anyone who worships the Lord, they become as if insane, and endeavour to destroy him . . . They cannot endure his sphere . . .

5793. (In order to live as a Christian) two things are requisite:—1. To believe in the Lord; that is, to believe that all good and truth are from Him.

5798. That stone (which the evil did not see and fell over) signified the Lord and His Divine Human.

5807. That the Lord has betaken Himself to the gentiles. Ex.

5814. (Those in external holiness) were explored as to what they had thought about the Lord; and it was found that they had never thought about His Divine, but solely about the Human, as if He were only a man like another; and that His Divine consisted in the fact that He was loved by the Father.

5819. All those are preserved in Heaven who in the world had acknowledged the Divine of the Lord, and had lived well; most especially those who had acknowledged the Divine Human; but the rest, who had not acknowledged the Divine of the Lord, and many who had thought no otherwise about the Lord than as of a common man, were . . . cast down. Many have wanted to acknowledge the Divine of the Lord in the other life who had not acknowledged it in the world, but in vain; they did so in the mouth and not in the heart.

5840. (The ideas of the Babylonians about the Lord refuted from the Athanasian Creed, which they acknowledge.) 5852. 5924.

5881. It was perceived that a man in the Christian world cannot possibly be in the life of charity unless when he is thinking about the Lord he thinks about His Divine. To think about His Divine only when one is in what is doctrinal, and not when he is thinking outside of it, is not to think about the Divine of the Lord. Nor does he think about the Divine of the Lord when he is praying to the Father for the sake of the Son; he then does not have the Lord in the idea of the Divine. It was also perceived that everyone who when thinking about the Lord thinks about His Divine, is in the life of charity; for the Lord leads him.

5898. On the sphere of the Divine of the Lord.—There were . . . many who had made a confederacy to destroy those who are protected by the Lord . . . But it was then apperceived that those whom the Lord protects were encompassed with the sphere of the Divine of the Lord. This sphere evolved itself towards those who had made the attack, and some of them ventured to enter it, but they were suddenly smitten with such anxiety of heart that they . . . threw themselves down on the earth and writhed like serpents. I heard them crying that they would never do such things.

5927. On the Lord.—I spoke to the Angels about the Lord—that the Divine was His from eternity . . . whence it follows that He was not conceived from the Father, but that He was conceived from His own Divine; and thus that in the world He could not be called the Son of God, but His own Son.

5933. No one can become spiritual unless he acknowledges the Divine of the Lord. Everyone must acknowledge his God in order that he may be able to be conjoined with Heaven; for the Divine of the Lord is what makes Heaven; and therefore this is the first of the Church—to acknowledge the Divine of the Lord, and that without Him there is no salvation.

5934. That the Lord alone does all things in the Heavens and on earth . . . There were some who had attributed to men the power of the Lord in ultimates, to those who were in faith in Him . . . But it was shown that the Lord alone does it, and man nothing whatever. Moreover, He has infilled . . . many who are in evil and in contrary faith with His Divine in ultimates, and these did in like manner . . . From which they believed that all can be saved, even those who are in Hell; but it was said that they cannot, because they were then not in freedom to think, will, and act; thus not in their own life. It was shown that the Divine power of the Lord in ultimates could infl those who were in knowledge about the Lord, even if they were in a contrary faith; but those who are not in knowledge cannot receive. Hence it was evident that the omnipotence of the Lord alone is what does it; and that it is His Divine in ultimates, because He made the whole of His Human Divine, even to the ultimates.

5941a. That they who acknowledge the Father alone, and pass by the Lord, are determined to the loves of the body and of the world. Ex.

— Some look to a certain one above themselves in . . . the zenith, as it were a man, whom they say is the Father; but these also are in like manner devoid of determination; and therefore those who have acted well are turned a little to the Lord as a Sun, or as a Moon . . . They who are turned to the Lord are sometimes remitted into the idea of God as over head, and then they are not in intelligence . . .

5946. They said that in this great tract (of Africa) all worship the Lord, and that they are being instructed by many who communicate with the Angels . . . by interior perception . . .

5976. That all the evil are against the Lord according to the degree of the evil; but not against the Father. Ex.

5978. Concerning the Lord—that He has been completely rejected in the Christian world.—It was seen that they inquired with fury where the Lord was; and, supposing that He was here, or there, they rushed thither, and dragged forth some Spirit whom they believed to be the Lord, and endeavoured to treat him miserably, and strove to murder him. This they did with fury, and for long. And afterwards they inquired where there was anyone who acknowledged the Lord, and him who said that he did they wanted to murder; and so they went on from one to another. Thus was it shown that Christians are at this day worse than the Jews.

5983. How much the love of exercising command is against the Lord. Des.

6021. On the Lord with the Mohammedans. Ex.

6025. On those who deny the Divine of the Lord. Ex.

[D.] 6049. All those who have not believed in the **Lord** by acknowledging His Divine . . . in the other life think in what is material, and thus cannot think spiritually, that is, abstractedly from space, time, and persons . . .

6055<sup>1</sup>. No one can be in conjugal love . . . unless he acknowledges the **Lord**; for its highest cause is from the marriage of the **Lord** with . . . the Church.

6080. On the influx of the **Lord** into the honours and gains of man. The **Lord** is always present with man, and is urgent for good and truth to be received; but with those who have not shunned evils, this influx is turned into their Own loves . . . and thus the **Lord** leads the men of the world through their Own affections.

6082<sup>e</sup>. The **Lord** was born 605 (years after the Captivity).

6101<sup>2</sup>. It is not my work, but that of the **Lord**, who has willed to reveal the nature of Heaven and Hell, and the nature of the life of man after death, and concerning the Last Judgment, and also that theological things do not transcend [the human understanding].

D.Min. 4682<sup>e</sup>. Such a fury of insanity . . . against the **Lord** . . .

4692. The **Lord** foresees the form in which man from freedom wants (to dispose his life); but He determines it . . .

4702. The **Lord** is especially present (at the resurrection of the dead).

4744. That all life is from the **Lord**. Ex.

4831. The **Lord** was seen by me in a dream with the face and form in which He was when in the world. It was such that it was full interiorly; and was so that He could rule the whole Heaven within. There was a certain person not far from Him at whom He looked; and He then raised His eyes a little, and thus knew whom and of what quality he was. And He often as it were slept with His eyes when He was inwardly in Himself. When I awaked I also saw Him obscurely, and it was said that such had been His appearance. In a word, He was full of Heaven and the Divine.

E. 10. For he who acknowledges the **Lord**, and does not at the same time acknowledge the Divine in His Human, does not acknowledge the **Lord** . . .

—<sup>2</sup>. The acknowledgment of the **Lord** is the life or soul itself of all the doctrine in the Church.

16<sup>2</sup>. For the **Lord** is nearer to an Angel, Spirit, or man, in the proportion that they interiorly love Him. Ex.

19. 'John' = the **Lord** as to doctrine. 45.

— . All these (Abraham, Isaac, Jacob, David, Elijah, Elisha, John the Baptist, Peter, and the rest of the apostles), in the supreme sense, = the **Lord**.

25<sup>2</sup>. Hence it is evident how the **Lord** is in man.

30. 'The **Lord**' (in Heaven) = Divine truth united to Divine good.

32. By 'God and the Father' is meant the **Lord** alone.

33. That Divine good and Divine truth are from the **Lord** to eternity. Sig. and Ex.

50. They were brought to places which were signifi-

cative . . . and the **Lord** Himself went to like places for the same reason; as into Galilee, to Tyre and Sidon, to Jerusalem, upon the Mount of Olives there, and . . . when an infant, into Egypt.

52. The Christian Church does indeed acknowledge the Divine of the **Lord**, but not the Divine Human . . .

78<sup>3</sup>. When they saw Jehovah, they were encompassed with a column of Spirits . . . So also has the **Lord** been sometimes seen by me.

80. The **Lord** is present with all in the universe, but more nearly or remotely according to the reception of good through truths with them from Him; for it is good in which the **Lord** is present with an Angel, Spirit, or man . . .

83. (For) the **Lord** is called 'dead' when there are no longer faith and love to Him; for the **Lord** lives with those who are in love and faith in Him; but He does not live with those who are not in love and faith . . .

86. In proportion as the **Lord** is received in faith and love, in the same proportion He is in the man; and in proportion as He is in a man, in the same proportion He removes evils, and thus the Hells and eternal death . . . —<sup>2</sup>, Ex.

102<sup>2</sup>. In the Spiritual World . . . the name '**Lord**,' and the name 'Jesus Christ,' are not uttered as on earth; but instead of these names there is a name formed from the idea of all things which are known and believed about Him, which idea is from all things of love and faith in Him. The reason is that these things in the complex are the **Lord** with them; for the **Lord** is with everyone in the goods of love and of faith which are from Him. As this is so, the quality of everyone there as to love and faith in the **Lord** is at once Known, provided he utters in a spiritual name 'the **Lord**,' or 'Jesus Christ.' And hence also it is that those who are not in any love or in any faith in Him, cannot name Him; that is, form any spiritual name about Him.

105<sup>e</sup>. But it is necessary for those who are within the Church to believe in the **Lord**; and, when they are thinking about Him, to think about His Divine in the Human . . .

110<sup>3</sup>. The good of love to the **Lord** is the **Lord** Himself, because the **Lord** is in the good of His love with man, Spirit, and Angel . . . Hence it may be evident that all things which the Church teaches from the Word, regard the **Lord** and love to Him as the end *ad quem*.

112<sup>3</sup>. Without (Knowledges), the **Lord** cannot dwell with and lead a man. Ex.

114. The **Lord** is said to be rejected when He is not approached and worshipped; and also when He is approached and worshipped solely as to His Human . . .

—<sup>3</sup>. Hence it may be evident that the **Lord** has been rejected by those within the Church who approach the Father immediately . . . for these cannot but think of the Human of the **Lord** as of the human of another man . . .

114<sup>7</sup>. Hence it may be evident how it is to be understood that the **Lord** has been at this day rejected by those who are within the Church. Ex.

— . To think in this way about the Lord is to reject Him . . .

—<sup>3</sup>. I once spoke to Spirits who . . . in the world had been of the Papal religion; and I asked them whether when they were in the world they had ever thought about the Divine of the Lord. They said that they had sometimes thought of it when they were in doctrine with their sight, and that they had then acknowledged His Divine to be equal to the Divine of the Father; but that when they were outside of doctrine, they had thought solely of His Human . . .

119<sup>2</sup>. For no others are saved than those who believe in the Lord; and he who believes in the Lord in the world believes in Him after death.

131. The Lord who alone fights in temptations. Sig. and Ex.

—<sup>4</sup>. That all approach to acknowledge the Lord alone is closed against him who does not live a life of love. Sig.

137<sup>3</sup>. In the other life all these blaze with such hatred against those who approach the Lord alone, that it cannot be described . . . The reason is that all who are in the Hells are against the Lord; and all who are in the Heavens are with the Lord; and those who are of the Church, and do not acknowledge the Divine of the Lord in His Human, act as one with the Hells . . . Ill.

—<sup>4</sup>. That all these would be hated for the Lord's sake, the Lord Himself has foretold. Ill.

151<sup>2</sup>. After death . . . all men are turned to their own loves, and therefore those who have worshipped the Divine under a human form are turned to the Lord . . . But those who have not (done so) are turned to the loves of their natural man . . . thus backwards from the Lord . . .

183. The Lord from whom are all the truths of Heaven and the Church. Sig. and Ex.

196. For the Lord is in His own truths with a man . . .

200<sup>5</sup>. If it be assumed and acknowledged as a doctrine that the Lord is one with the Father, and that His Human is Divine from the Divine in Himself, light will be seen in each thing of the Word . . . But, on the other hand, if it be assumed and acknowledged as a doctrine that the Divine of the Father is different from the Divine of the Lord, nothing in the Word will be seen in light. Ex.

209<sup>2</sup>. For the Lord inflows into the love with a man, and through it into the truths . . .

—<sup>3</sup>. All the power which Angels and men have is from the Lord; and in proportion as they receive the Lord, in the same proportion they have power . . . Therefore in proportion as a man has been conjoined with the Lord through love, in the same proportion he has power.

213. The Lord is present in the affection or love of a man . . .

220. The Lord is above the Heavens . . .

242<sup>8</sup>. Man cannot be withdrawn from his proprium, unless, as to the things which are of life, he looks to the Lord. Through this sight he is conjoined with Heaven . . .

248. 'I stand at the door and knock' = the perpetual presence of the Lord . . . and His perpetual will to conjoin Himself with man, and to communicate to him the happinesses of Heaven. Ex.

—<sup>2</sup>. There are two things which are in the freedom of man from the perpetual presence of the Lord, and from His perpetual will to conjoin Himself with him. The *First* . . . is that man has the opportunity and the faculty to think well about Him and the neighbour . . . To think well about the Lord and the neighbour is not from man . . . but is from the Lord . . . whereas to think evilly about the Lord and the neighbour is from man himself . . . The *Second* thing . . . is that he can abstain from evils; and in proportion as he does abstain, the Lord opens the door and enters . . .

—<sup>3</sup>. It matters not that in the beginning man does not know that it is from the Lord, because he does not perceive the influx, provided he afterwards believes from the Word that all the good of love and truth of faith are from the Lord; for the Lord operates these things although the man knows it not; and this from His perpetual presence . . . In a word, the Lord wills that man should abstain from evils and do goods from himself, provided he believes that the faculty of so doing is not from man but from the Lord; for the Lord wills that there be reception with man; and reception is not given in any other way than by man's doing as from himself, although it is from the Lord; for there is thus given with man what is reciprocal, which is his new will.

250<sup>9</sup>. The Lord is always present with good and truth with man, and endeavours to open his spiritual mind—which is 'the door' which the Lord wills to open—and to gift him with celestial love and faith; for He says, 'I stand at the door and knock.' But this endeavour or this perpetual will of the Lord is not apperceived by man; for man supposes that he does what is good from himself, and that this endeavour or this will is in him; and it is sufficient then that he acknowledge from the doctrine of the Church that all good is from God . . .

251. The reason the Lord is conjoined with those who receive Him in heart and life, is that the Lord enters or inflows into the life. He enters or inflows solely with those who are in the life of spiritual love . . . When this love makes the life of a man, then the Lord enters or inflows through it into the truths of faith, and causes the man to see or know them. Hence man has the spiritual affection of truth. It is a very great mistake that the Lord enters or inflows . . . into faith separated from charity with a man . . . Hence it is evident through what way is admitted the Divine which proceeds from the Lord; namely, by the way of the heart, that is, of love.

254<sup>2</sup>. The reason a comparison is made between the men of the Church and the Lord Himself. Ex. and Ill.

— . The Lord spoke of His conjunction with man as of His conjunction with the Father . . . because the Lord is not conjoined with the proprium of man, but with His own with him. The Lord removes the proprium of man, and gives from His own, and dwells therein.

—<sup>3</sup>. The Lord Himself is not in Heaven, but is above the Heavens, and appears to those in the Heavens as a Sun . . .

[E.] 267. The Lord as to the Last Judgment. Sig. and Ex.

272<sup>3</sup>. After the last temptation on the cross, the Lord put on the Divine good of the Divine love, and thus united the Divine Human to the Divine Itself which was in Him.

286<sup>2</sup>. 'The Lord'=the Divine good of the Divine love; and 'God,' the Divine truth of the Divine wisdom.

290. Acknowledgment . . . that from the Lord are all things of Heaven and the Church. Sig. and Ex.

291. Humiliation and the acknowledgment then that eternal life is from the Lord. Sig. and Ex. 460.

292. And that all good is from the Lord. Sig. and Ex.

293. 'Thou art worthy O Lord'=the merit and justice which belong to the Divine Human of the Lord. Ex.

294<sup>16</sup>. The presence of the Lord with everyone with His Divine truth, from which are life and light. Sig.

297. The Lord as to omnipotence and as to omniscience. Sig. and Ex.

—<sup>2</sup>. For when the Judgment is being thus effected, the Lord is present with all, and from Divine love wills to save all, and also turns and brings all to Himself . . .

299<sup>2</sup>. It treats in this chapter of the fact that the Lord alone knows the states of life of all in general and of each in particular, and that no one does so besides Him.

306. This One is the Lord alone . . .

309. That the Lord did these things from His Own power, is known from the Word; but as few know it, I will say something about it. The Lord did this from the Divine which was in Him from conception, which was to Him as the soul is to a man from his father; and the soul of everyone operates through the body . . . The Divine which was in Him from conception was His own Divine . . . Ill.

313<sup>3</sup>. The Church of the Lord is diffused through the whole world, but the inmost of it is where the Lord is known . . .

315. The Lord Himself is indeed acknowledged in the Church, and also His Divine; but as to the Human as a mere man . . .

324<sup>2</sup>. Celestial good . . . is the good of love to the Lord from the Lord . . . for this good is immediately from the Lord; and the Lord is in this good as in what is His own with the Angels, insomuch that whether you say that the Lord is in them and they in the Lord, or that the Lord is with them in this good, and that they are in the Lord when in this good, it is the same thing.

328. When the Lord is denied, He is as it were killed with them, and they are thereby separated from the Divine; for they who deny the Lord—that is, His Divine—completely separate themselves from the Divine; for He is the God of the universe; and He is one with the Father; and the Father is in Him and He in the Father; and no one comes to the Father except through Him . . .

—<sup>5</sup>. Hence evils can no longer rise up with those who acknowledge the Lord, and receive Him—that is, the Divine truth proceeding from Him—in faith and life; and who thus are conjoined with the Lord.

—<sup>6</sup>. I will say . . . how conjunction is effected through these things. The primary thing is to acknowledge the Lord, His Divine in the Human, and His omnipotence in saving the human race; for through this acknowledgment man is conjoined with the Divine, because the Divine is nowhere else; for the Father is there; for the Father is in Him and He in the Father . . . and therefore those who look to another Divine beside Him or at His side—as those are wont to do who pray to the Father to have mercy for the sake of the Son—turn aside from the way, and adore the Divine elsewhere than in Him; and besides they then do not think at all about the Divine of the Lord, but solely about the Human, which however cannot be separated . . .

331<sup>9</sup>. 'Dominion' is said of good, and 'kingdom' of truth; and therefore the Lord is called 'Lord' from Divine good, and 'King' from Divine truth. 336<sup>5</sup>. 340<sup>4</sup>.

349. Humiliation and acknowledgment from the heart of all who are in truths from good, that the Lord alone lives, and that from Him alone is eternal life. Sig. and Ex. —<sup>7</sup>, Ill.

375<sup>16</sup>. For when the Lord was in the world, He was Divine truth itself as to the Human, and He was the Divine good itself of the Divine love as to the very esse of His life, which with man is called the soul from the father; for He was conceived from Jehovah.

376<sup>3</sup>. Hence also it is that even after this no one will ever be admitted into the spiritual sense of the Word unless he is in genuine truths from good; and no one can be in genuine truths from good unless at heart he acknowledges the Lord alone as the God of Heaven and earth; for all good and the derivative truth are from Him.

382. The Lord appears to everyone according to his quality . . . 539<sup>4</sup>.

392<sup>4</sup>. The reason 'the Testimony'=the Lord, is that the Lord testifies concerning Himself with all who receive the testification, who are they who live a life of love to the Lord and a life of charity towards the neighbour . . . The reason is that (this) life opens the interior mind by the influx of light from Heaven . . . for the Lord loves everyone . . . and therefore where that life is received, there the Lord is present, and is conjoined with him . . .

394. 'How long O Lord'=sighs to the Lord.

—<sup>2</sup>. In the Spiritual World all those who are interiorly evil . . . cannot at all endure anyone who adores the Lord . . . I have often wondered that it is so, because in the world the same people had endured preachings about the Lord . . . and had also spoken doctrinally on the subject, and yet when they become Spirits they cannot endure it. But the reason is that this is implanted in the evil in which they are, for in their evil there is enmity, nay, hatred, against the Lord, and also against those who are led by the Lord . . . but this enmity and hatred lie concealed in their spirit, and therefore when they become Spirits, this antipathy or opposition comes forth—*prodit*. Examp.

401<sup>3</sup>. As the Lord (at His transfiguration) was seen in

His Divine, His face appeared as the sun, and His vestments as the light . . . Similarly does the Lord appear in Heaven before the Angels when He presents Himself as present with them, but He then appears outside the Sun; and therefore He was similarly seen by John when he was in the spirit (Rev. i.) . . . In like manner when the Lord was seen by John as 'an Angel' (Rev. x. i.).

—<sup>10</sup>. It is to be known that when the Last Judgment is being executed, the Lord appears in the Heavens in much greater radiance and resplendence than at other times, for the reason that the Angels are then to be more strongly protected. Sig.

405<sup>14</sup>. When the good of love is being treated of, the Lord is called in the Word 'the Lord.'

—<sup>24</sup>. The reason the Lord when in the world was in representatives and significatives, was in order that He might be in the ultimates of Heaven and the Church, and at the same time in their primes, and that He might thus rule and dispose ultimates from primes, and all the intermediates from primes through ultimates. Representatives and significatives are in ultimates.

409<sup>2</sup>. The Lord is called 'blind and deaf,' because He is as if He does not see and perceive the sins of men; for He leads men gently; for He bends and does not break; in this way withdrawing from evils and leading to good; and therefore He does not chastise and punish like one who sees and perceives.

412<sup>16</sup>. It is to be known that not any man, and not even any Angel, can see the face of the Lord, because it is Divine love, and no one can endure the Divine love such as it is in itself . . . and therefore the Lord appears to those in the interior Heavens as a Sun, and that Sun is encompassed with many radiant circles, which are coverings one after another . . . but to the Angels of the lower Heavens He only appears as light; and to the rest as a Moon. But still the Lord does appear in Heaven to the Angels, but then under an angelic form; for He infils an Angel with His sight and thus with His presence from afar, and this in various places, but everywhere in accommodation to the good of love and of faith with those where He appears. Thus was the Lord seen by Gideon, etc.

422<sup>3</sup>. For all distance from the Lord in the Spiritual World is according to the reception of good and truth from Him.

433<sup>2</sup>. Besides, no one is admitted into Heaven except by the Lord; for the universal Heaven is His, and therefore no one is there or comes thither except those who acknowledge Him and love Him.

438. The conjunction of all these with the Lord, is signified by the last three tribes . . .

448<sup>16</sup>. The Lord is described by Joseph . . .

449<sup>3</sup>. By 'Bethlehem' is signified truth conjoined with good in the natural man . . . and therefore the Lord also was born at Bethlehem, because He was born a King, and with Him from birth truth was conjoined with good . . . With the Lord alone (when born) the Natural was eager for good and longed for truth, because the reigning affection . . . is from the father . . .

464. The Lord as to Divine truth from Divine good. Sig. and Ex.

— . For Divine truth united to Divine good is the Lord in the Heavens . . .

476<sup>e</sup>. Nor is any Angel allowed to think of the Lord's passion; but of His glorification, and of the reception of the Divine from Him.

479<sup>2</sup>. That the influx of the Lord is into the good with man . . . Refs.

514<sup>22</sup>. In this (natural) state the Lord appears as if absent; and this apparent absence is signified by the Lord's 'sleeping.'

517<sup>3</sup>. There are two states of the thoughts of man—one when he is in thought about truths from the Lord, and the other when from himself . . .

529. The Lord illustrating all in the Heavens concerning the state of the Church at its end. Sig. and Ex.

581<sup>e</sup>. For everyone looks at the Lord according to the elevation of his understanding; the spiritual man to the Divine Rational; and so on.

593. The Lord as to the Word; here, as to its ultimate sense. Sig. and Ex.

601<sup>8</sup>. The Lord is called 'the Lord Jehovih' when good is treated of.

617<sup>20</sup>. For it is the proceeding Divine . . . which gives eternal life to man, and causes the Lord to abide in man and man in the Lord; because the Lord in man is in His own Divine, and not in what is proper to man . . .

628. The Lord's will and command. Sig. and Ex.

631. Therefore when a man is in a spiritual idea, he must think of the Lord alone as Father and Master; but otherwise when he is in a natural idea . . .

635<sup>3</sup>. As all acknowledgment and confession of the Lord, and principally the acknowledgment and confession of the Divine in His Human, is from the Lord Himself . . .

638<sup>4</sup>. For Angels and men cannot from themselves testify concerning the Lord; but the good and truth which are with them from the Lord; that is, the Lord Himself from His own good and truth with them.

639<sup>2</sup>. As (the Divine truth) extends itself on every side around the Lord as a Sun, it is what is properly said to 'stand before Him;' for from every quarter and from every boundary this regards the Lord as its common centre; and in its essence this is the Lord in Heaven, because it is the proceeding Divine; and that which proceeds . . . is Himself . . . Therefore all the Angels . . . turn themselves to the Lord, and thence are continually in His presence . . .

646<sup>3</sup>. It is to be known that in proportion as a man acknowledges the Lord, and lives according to His precepts, in the same proportion he is elevated above his proprium.

649<sup>3</sup>. At the end of the Church the Lord is indeed preached, and from doctrine a Divine is ascribed to Him like the Divine of the Father; but yet scarcely anyone thinks about His Divine, for the reason that they place it above or outside of His Human; and therefore when they are looking to His Divine, they do not look to the Lord, but to the Father as another; when yet the Divine which is called the Father is in the Lord . . .

Hence it is that man thinks no otherwise about the Lord than as of a common man; and from this thought flows his faith, however much he may say with the mouth that he believes in His Divine. If he can, let everyone explore the idea of his thought about the Lord as to whether it is of this character; and, being such, he cannot be conjoined with Him in faith and love . . . Hence it is that at the end of the Church there is not any acknowledgment of the Lord; that is, of the Divine in the Lord, and from the Lord . . . That such is the case may be evident from Christians in the other life, where the thoughts of the heart are manifested. When it is conceded to them to speak from doctrine . . . they ascribe the Divine to the Lord . . . but when their interior thought and faith are explored, they then have no other idea about the Lord than as of a common man . . . (from which) it is evident that there is not any acknowledgment of the Divine in the Lord and from the Lord in the Christian world at the end of the Church. In a word, there is indeed an external acknowledgment of the Divine of the Lord, but no internal acknowledgment . . . Tr.

[E.] 650<sup>2</sup>. Therefore in proportion as a man is in the love of self, in the same proportion he is against the Lord . . . Hence it is that the Hells where the love of self reigns . . . are diametrically against the Lord, and thence constantly attack the goods of love and of faith, because these are from the Lord alone, and the Lord is these with man and Angel. That these Hells are more direful than the rest may be evident from the fact that they continually breathe the murder of those who confess the Divine of the Lord . . .

654<sup>19</sup>. By these words is signified the first instruction of the Lord . . .

— The representatives were the ultimates of Heaven and the Church . . . and therefore, through them, the Lord was in ultimates . . . Hence it was that the whole life of the Lord in the world was representative . . .

659<sup>7</sup>. (In His temptations) the Lord seemed to Himself as if in Hell among the damned . . . Sig.

667<sup>o</sup>. In the Spiritual World there is a communication of affections; and spiritual affection, which is of love and faith in the Lord, which is now beginning with some, strikes such an anxiety into the evil. Sig.

678. That they acknowledged and worshipped the Lord. Sig. and Ex.

683. 'The kingdoms of the world have become the kingdoms of our Lord and of His Christ' = all things in the Heavens and on earth subject to the Lord, when the evil have been separated from the good . . . 'The Lord and His Christ' = the Lord as to the Divine good of the Divine love, and as to the Divine truth proceeding from this love. Ex.

684. The Lord does not reign in externals separated from internals . . . but in internals; and, from them, in externals . . .

—<sup>2</sup>. By 'the Lord' is here meant the same as by 'Jehovah' in the Old Testament, and by 'the Father' in the New, namely, the Lord as to the Divine Itself, and also as to the Divine good . . .

—<sup>38</sup>. 'Messiah shall be cut off' = that they will re-

cede from the Lord, which was done especially by the Babylonians by the transference of the Divine power of the Lord into the popes, and by the non-acknowledgment of the Divine in His Human. Sig.

687<sup>8</sup>. 'The Lord said to my Lord' = the Divine Itself which is called 'the Father,' to the Divine Human which is called 'the Son.'

689. 'Lord God' = the Lord as to the Divine good, and as to the Divine truth . . .

691<sup>2</sup>. That then the Lord will have the power and the kingdom, may be illustrated by . . .

693. The enmity and hatred of the evil against the Lord and against the Divine things which are from Him. Sig. and Ex.

—<sup>4</sup>. It is to be known that in all evil there is anger against the Lord . . .

696. (Heaven) for all who worship the Lord from every religion whatever. Sig. and Ex.

— For in proportion as a man knows the truths of faith and lives according to them, he worships the Lord.

—<sup>5</sup>. It is said that by 'to fear Thy name' is signified to worship the Lord, and yet by 'those who fear Him' are here meant all who are outside the Church, to whom the Lord is unknown . . . But still all from these are accepted by the Lord who have an idea of what is Human concerning God; for God under a human form is the Lord. (Continued under God.)

699. The apparition of the New Heaven and New Church, where is the worship of the Lord. Sig. and Ex.

700. Divine truth through which there is conjunction with the Lord. Sig. and Ex.

701. How the conjunction of the Lord with man, and of man with the Lord, is effected. Fully Ex. and Ill.

706<sup>12</sup>. For if it had pleased the Lord, He could have been born in a most splendid palace . . .

721<sup>9</sup>. For the Lord is called 'Lord' from good . . .

726<sup>2</sup>. That the Lord has infinite power. Ex.

—<sup>3</sup>. That the Lord has infinite power from Himself through His Divine truth. Ex.

—<sup>7</sup>. But now the Lord is in His fulness, and thus in His omnipotence . . .

746<sup>10</sup>. Therefore no man is allowed to call the Lord brother; for He is God even as to the Human; and God is not brother, but Father . . .

778<sup>1</sup>. If the Lord and His Divine is denied, as was done by the Pharisees, who said that the Lord did miracles from Beelzebub . . . because they thus denied Him and His Divine, He said that such was the sin and blasphemy against the Holy Spirit, because against the Word . . . Hence also it is that the Socinians and Arians, who although they do not deny the Lord, still deny His Divine, are outside of Heaven . . .

799<sup>2</sup>. As these Most Ancients . . . adored God under a human form, and as God under a human form is the Lord, hence they worshipped Him.

803<sup>2</sup>. In order that a man may be in illustration . . . he must learn especially . . . that the Lord is the God of Heaven and earth . . .

iv. In proportion as a man detests these things he-

cause they are contrary to the Word . . . in the same proportion communication with the Lord is given him . . . For the Lord enters, and with the Lord Heaven, as sins are removed.

805<sup>4</sup>. Add to this, that the Lord is the God of Heaven and earth, as He Himself teaches . . . and thus that He is to be approached. III. It is also to be known, that unless He is approached, the man cannot think with the Angels; because all the angelic thought concerning God is concerning God Man . . .

—<sup>10</sup>. For he who supplicates the Father to have mercy for the Son's sake, approaches the Father, and does not approach the Lord; when yet the Lord is to be approached, for He is the God of Heaven and earth; and the Word teaches that the Father cannot be approached except by the Lord and in the Lord. III.

—<sup>11</sup>. Add to this, that he who supplicates the Father to have mercy for the Son's sake, has no other idea about the Lord than as of a common man; for he looks at Him below the Father, thus as a man from the mother Mary . . . and hence separates His Divine from His Human; when yet the doctrine of the Nicene Council . . . teaches that the Divine and the Human of the Lord are not two, but one Person, and that they are like the soul and body in man.

—<sup>12</sup>. But they who look to the Father, although they acknowledge the Divine of the Lord, still do not approach it; for they place it near the Father above the Lord's Human, and thus see His Human apart from His Divine . . . Hence it is that most people at this day confess the Divine of the Lord with the mouth, but few acknowledge it at heart; and he who does not acknowledge the Divine of the Lord in His Human, and who does not look to it when he is making supplication, cannot have conjunction with Heaven given him. From these things it follows that in this faith—that the Father will have mercy for the Son's sake—there is not any faith in the Lord. . . This, moreover, is what the Lord foretold to Peter—that at the end of the Church He would be acknowledged no longer.

806<sup>3</sup>. The Lord thus acquired the power to save the men who have faith and love to Him from Him. This could not have been presented in effect unless the Lord had assumed the Human. The reason is that God performs such effects from primes through ultimates. Ex.

807<sup>2</sup>. The reason the Lord is not acknowledged when His Divine is not acknowledged in His Human, is that then the Lord is not regarded as God, but solely as a man, who cannot save. But as it is believed from the Athanasian Confession that the Lord is the Son of God born from eternity, and that His Divine is equal to the Divine of the Father, and as they nevertheless separate His Human from His Divine, they distinguish the Lord into two *quasi* persons, which they call natures, so that the Lord is one [person] as the Son of God born from eternity, and another as the Son of Mary; and as they thus distinguish the Lord, no one can approach Him, unless He wants to approach Him as one [person], as God, and as another as a man. Such an idea of the Lord has existed from the first instauration of the Church, as may be evident from the writings of the fathers . . . The reason the Lord has been thus divided

in the Church from its beginning, is that they have not understood the Word; for where 'the Father' is mentioned by the Lord, it has been believed that it was the Divine distinct from His Human; when yet it is manifestly evident in Matthew and Luke that the Lord was conceived from the Divine Itself which is called 'the Father;' and thus that that Divine Itself is in His Human as the soul is in its body; and the soul and body are one person. And, what is wonderful, the Athanasian Confession teaches this in clear words . . . and yet scarcely anyone in this Confession attends to it . . . 802<sup>5</sup>.

808<sup>2</sup>. Saving faith is to believe that the Lord is the Saviour of the world, and that He is the God of Heaven and the God of earth; and that by His Advent into the world He put Himself into the power to save all who receive truths from Him through the Word, and live according to them. Ex.

815<sup>3</sup>. The reason the Lord healed (them) according to their faith, was that the first and primary thing of the Church to be established was that they should believe the Lord to be the Omnipotent God; for without this faith not any Church could be instaurated . . .

—<sup>7</sup>. The reason the Lord called the disciples men 'of little faith' . . . was that the disciples did indeed believe the Lord to be the Messiah or Christ, and also the Son of God, and the Prophet of whom it had been written in the Word; but still had not as yet believed Him to be the Omnipotent God Himself, and that Jehovah the Father was in Him; and yet in so far as they believed Him a man, and not at the same time God, He could not present His Divine—to which belongs omnipotence—as present with his disciples through faith; for faith presents the Lord as present . . . which also is the reason why those cannot be saved who in the world at this day look to His Human, and not at the same time to His Divine, as is the case with the Socinians and Arians.

—<sup>8</sup>. It was from a like cause that the Lord could not do miracles in His own country, because they had seen Him there from His infancy like another man, and therefore they could not add to this idea the idea of Divinity; and when this is not present, the Lord is indeed present, but not with Divine omnipotence in the man; for faith presents the Lord present in a man according to the quality of the perception of Him . . . for in order that the Lord may operate anything with man through faith, the Divine of the Lord must be present in the man, and not outside of Him.

—<sup>9</sup>. For the first thing of all to be believed is that the Lord is the God of Heaven and earth, and that He is omnipotent, omnipresent, omniscient, infinite, and one with the Father. These things are to be known, and in so far as they are only known, they are historical things; and historical faith presents the Lord present; for this faith is a view of the Lord from the quality of His Divinity . . .

—<sup>13</sup>. That the Lord is to be approached, and that He and not the Father is to be worshipped according to the quality of the faith and love which is prescribed in the Word, the Lord Himself teaches, saying that no one has ever seen the Father, but that the Son sets Him forth; also that no one comes to the Father except



through Him; and also because the Father and He are one; and therefore to approach the Father, and not Him, is to make two out of one, and thus to worship that Divine outside of the Lord which is in Him; by which also there perishes in the man the idea of Divinity in relation to the Lord . . .

[E. 815]<sup>14</sup>. That to believe in the Lord is to believe in the Father, the Lord Himself also teaches, in John: 'He that believeth in Me, believeth not in Me, but in Him that sent Me; and He that seeth Me, seeth Him that sent Me' (xii.44,45). By these words is meant that he who believes in the Lord, does not believe in Him separated from the Father, but also in the Father; and therefore it is added, 'He that seeth Me, seeth Him that sent Me.'

820<sup>1</sup>. These things (concerning the keys) were said to Peter when he had acknowledged the Lord as the Messiah or Christ, and as the Son of the Living God . . .

825<sup>3</sup>. Good works are all things which a man does, writes preaches—nay, which he speaks—not from himself, but from the Lord; and he acts, writes, preaches, and speaks from the Lord, when he lives according to the laws of his own religion . . . In proportion as a man lives religion, in the same proportion he is led by the Lord; and in proportion as he is led by the Lord, his works are good; for he is then led to do goods and to speak truths, for the sake of goods and truths, and not for the sake of self and the world. Uses are delights to him, and truths are deliciousnesses to him. Moreover he is daily taught by the Lord what is to be done and spoken, and also what is to be preached, or what is to be written; for when evils have been removed, he is continually under the auspices of the Lord and in illustration; but he is led and taught, not immediately by any dictate, nor by any perceptible inspiration; but by an influx into his spiritual delight, whence he has perception according to the truths from which is his understanding; and when he acts from this it appears as if he is acting from himself; and yet he knows at heart that it is from the Lord.

826<sup>6</sup>. Those become Angels of the Third Heaven who draw the laws of life from the Word and live according to them, and who worship the Lord.

850<sup>13</sup>. That the Lord is where He is reigning by His Divine truth. Sig.

852. For the Lord turns to Himself all who acknowledge His Divine, and looks at them in the forehead; and they in their turn look at the Lord with their eyes. Sig. and Ex.

—<sup>2</sup>. The Lord alone is meant by ('God and the Lamb,' and here by 'the Lamb and the Father') in like manner as in the Word of the Old Testament, where it is said 'Jehovah,' 'Lord Jehovah,' 'Jehovah Zebaoth,' 'Lord,' 'Jehovah God,' 'God' in both the plural and the singular, 'the God of Israel,' 'the Holy One of Israel,' 'the King of Israel,' 'the Creator,' 'the Saviour,' 'the Redeemer,' 'Shaddai,' 'the Rock,' and so on; and yet by all these names a number are not meant, but One; for the Lord is thus variously named according to His Divine attributes. It is the same with the Word of the New Testament, where 'the Father,' 'the Son,' and 'the Holy Spirit' are named as three; when yet by

these three names there is meant One; for by 'the Father' is meant the Lord as to the Divine Itself—which was to Him a soul from the Father—by 'the Son' is meant the Divine Human; and by 'the Holy Spirit' is meant the proceeding Divine. (Continued at full length under FATHER.)

—<sup>3</sup>. From this it is evident that the Lord is Jehovah God from conception; and to be Jehovah God from conception, is to be so as to the life itself which is called the soul from the Father, and from which the body has life; from which it is also manifestly evident that the Human of the Lord is what is called 'the Son of God.' Ill.

857. 'They sang as it were a new song'—concerning the acknowledgment and confession of the Lord . . . Where 'a new song' is mentioned (in the Word), there is signified the confession and glorification of the Lord; for this song is called 'new' because in the Churches before the Advent of the Lord, Jehovah was celebrated by means of songs, whereas after the Lord had come into the world, and had manifested Himself, the Lord also was celebrated by means of songs, whereas in the Church . . . which is meant by 'the New Jerusalem,' the Lord alone will be celebrated; and as it was the same Lord in the Ancient Churches—but celebrated under the name of Jehovah—who is called the Lord now; and as, regarded in itself, the song about Him is not in itself new, it is therefore said 'as it were a new song' . . . 936.

859. 'And no one could learn the song except those 144,000'—that the acknowledgment and confession of the Lord alone has been possible (and is possible) solely with those who are in faith from charity, or who are in truths from good. Ex. —<sup>2</sup>.

—<sup>2</sup>. For the Lord inflows with everyone into his life; and the life of Heaven is from love, or charity; thus from good; and love or charity is such as it is formed through truths . . . Hence it is evident . . . why these alone could learn this song; that is, at heart acknowledge and confess the Lord; to wit, Him as the Only God, and the Trinity in Him.

860. It is to be known that no others can acknowledge and confess the Lord in the other life than those who have acknowledged and confessed Him in the world. Ex.

863. By 'the one precious pearl' is signified the acknowledgment of the Lord.

864. Those who are adjointed to the Lord by the acknowledgment of His Divine Human, and by a life according to His precepts. Sig. and Ex.

— For no one can follow the Lord of himself, but from the Lord Himself; for the Lord draws the man after Him who wills from freedom to follow; but He cannot draw anyone who does not want to follow Him; for the Lord operates this with him,—as if man were following Him of himself . . . for unless it appeared to man that he was following the Lord as of himself . . . there would be no appropriation and conjunction. Ex. . . . The reason it is so, is also because man does not perceive the operation of the Lord into his will and derivative thought . . .

—<sup>2</sup>. That to acknowledge the Divine Human of the

Lord, and to do His precepts, is 'to follow Him,' is because no others can be conjoined with the Lord. That everyone is conjoined with the Lord according to the acknowledgment and confession of Him from the heart, and according to the life, may be evident from the fact that all the Angels of Heaven acknowledge no other Divine than the Divine of the Lord, and that all the Angels of the Heavens live according to the laws of order, which are His precepts; that is, they live in the Divine which proceeds from the Lord, which is called the Divine truth . . . III.

—<sup>6</sup>. From these things it may be evident that 'to follow the Lord' is to be led by Him, and not by self. Ex.

865. Those who receive instruction from the Word, especially concerning the Lord, and live according to it. Sig. and Ex.

— . Therefore, unless the affections and the derivative thoughts are spiritual—and these are formed solely from the acknowledgment of the Lord, and from a life according to His precepts—they cannot be admitted into any Society of Heaven; for they are repugnant. Hence it is that they who do not acknowledge the Divine Human of the Lord, and do not live according to His precepts in the Word, cannot be consociated with the Angels of Heaven. That such is the case, has been evident to me from much experience. There were some who had thought of the Lord no otherwise than as of another man, and who had lived the modern faith . . . These were admitted into a certain Society, but (were stupefied and tortured).

—<sup>3</sup>. The spiritual mind is not opened with any man except through the acknowledgment of the Divine of the Lord, and through a life according to His precepts; and before this mind has been opened, there is not produced any good and derivative truth . . .

—<sup>5</sup>. With these and no others is the spiritual mind opened; and therefore no others are led by the Lord, or 'follow Him whithersoever He goeth.'

866. That there are no such things with those who are led by the Lord . . . is signified by, 'in their mouth was found no deceit;' for the Lord is Divine truth united to Divine good; and in (these two) are all who are being led by the Lord; who are they who acknowledge His Divine Human, and do His precepts . . .

893<sup>4</sup>. The good which is good in itself . . . is solely from the Lord; and therefore unless the Lord is acknowledged, and that all good is from Him, the man cannot be saved. But before anyone can act from the Lord, he must undergo temptations. Ex.

897. Consolation by the Lord after temptations. Sig. and Ex.

— . Hence it is evident that the universal angelic Heaven, as to intelligence and wisdom, and as to the affections of good and truth, is the Lord.

899. 'The dead in the Lord'—those who rise again into eternal life.

—<sup>14</sup>. As men rise again after death, the Lord willed to undergo death, and to rise again on the third day; but for the reason that He might put off all the human which He had from the mother, and put on the Divine Human . . .

906<sup>2</sup>. In these passages there is meant the manifestation of the Lord in the Word . . .

907<sup>3</sup>. The reason the Lord Himself does not judge, is that He is Divine love, and is Divine good united to Divine truth, and the latter cannot be separated from the former . . . and the Divine good does not judge anyone, but saves them . . .

918<sup>11</sup>. The Lord's first state was . . . a sensuous one. Rep.

— . Such power had the Lord when He was a boy, with which He subjugated the most direful Hells, where all are sensuous.

— . From the Sensuous and Natural the Lord then entered into the Divine Spiritual and Celestial. (See NAZARITE, here.)

—<sup>9</sup>. It is to be known that the Lord, when He was in the world, from His infancy to His last day there, successively progressed to union with the Divine Itself, which was in Him from conception.

926<sup>4</sup>. For Heaven is the Lord. There are indeed Angels, from whom is Heaven; but still the Angels are not Heaven, but the Lord is; for it is the Divine which proceeds from the Lord . . . from which the Angels have all their love and all their wisdom; and the Angels are Angels from love and from wisdom . . . and as the love and wisdom in them are from the Lord, they are the Lord; and consequently they are the Lord with them. III.

933<sup>9</sup>. The works which are done by the Lord with a man, in the external form appear like those which are done by the man himself . . . For the works which are done by the Lord with a man are done by the man also as by himself; and unless they are done as it were by him, they do not conjoin him with the Lord . . .

934<sup>2</sup>. In order that works may be done by the Lord, and not by man, two things are necessary. *First*, that the Divine of the Lord be acknowledged; and also that He is the God of Heaven and earth, even as to the Human; and that from Him is all the good which is good. *Secondly*, that the man live according to the precepts of the decalogue . . .

935. A Glorification of the Lord from spiritual affection. Sig. and Ex.

936<sup>6</sup>. From these things it is evident that whoever believes in the Lord, shuns evils as sins; and, contrariwise, that whoever shuns evils as sins, believes . . .

939. 'Lord God Almighty'—because Divine good is Himself . . . for 'Lord' is said from Divine good . . . 979. 1073. 1217<sup>2</sup>.

956<sup>2</sup>. But they who have not been purified from evils, and are therefore not in the light of Heaven, in their spirit do not see the Lord as the God of Heaven and earth, but another in His place; some a certain one whom they believe to be God the Father; some a certain one whom they call God because he prevails in power; some a certain devil whom they fear because he is able to do them harm; some nature, as in the world; and some no God. It is said in their spirit, because they are such after death when they become Spirits . . . But all in Heaven, without exception, acknowledge the Lord alone; for the universal Heaven is from the Divine

which proceeds from Him, and relates to Him as a Man; and therefore no one can enter Heaven unless he is in the Lord; for he enters into Him when he enters into Heaven. If others enter, they become impotent in mind, and fall backwards.

[E.] 957<sup>4</sup>. All in the Heavens are allotted places according to the fulness and clearness of idea concerning the Lord. They are also in corresponding wisdom, and in corresponding happiness. All who have not the idea of what is Divine concerning the Lord . . . are beneath the Heavens, and are unhappy. (Continued under God.)

959<sup>4</sup>. Hence it is, that in Hell, as no Divine quality of the Lord is acknowledged there, it is not possible to name the Lord; and that His names cannot be uttered by anyone in the Spiritual World otherwise than accordingly as His Divine is acknowledged. For all there speak from the heart . . .

960<sup>15</sup>. There are two things through which Heaven is closed to the men of the Church; one is the denial of the Divine of the Lord . . . The reason is, that the Divine of the Lord is everything of Heaven . . .

973<sup>2</sup>. For to love the Lord is not to love a Person, but to love the things which proceed from the Lord; for these things are the Lord with man . . . And as these things are the Lord, therefore in proportion as a man loves them, and thence acts from them, in the same proportion he acts from the Lord . . .

979<sup>6</sup>. Desist from asking yourself, What are the good works I must do . . . Only abstain from evils as sins, and look to the Lord; and the Lord will teach and lead.

995<sup>2</sup>. Hence it is that no one can be in love truly conjugal . . . except him who acknowledges the Lord alone: that is, the Trine in Him . . .

1013<sup>4</sup>. It has been found out that this delight . . . is from hatred against the Lord Himself . . .

1025<sup>3</sup>. The (first) commandment, in the Divine celestial sense, involves that the Lord alone is to be acknowledged and worshipped, and the Trine in Him . . .

1029<sup>2</sup>. As (the Babylonians) knew that the Lord alone had all Power, they put on a seeming zeal for Him . . . Thus that the Lord should serve them . . . It has even been apperceived that they would have . . . rejected the Lord, if He had not given them the Power to do all things at their pleasure . . . (Continued under DOMINION.)

1032<sup>2</sup>. Man is elevated from his proprium, and thinks in elevation, when he is elevated by the Lord; and this is effected when he acknowledges the Lord, and His Divine Power over Heaven and earth. By this confession and faith of the heart there is effected for him conjunction with the Lord, and (then) the interiors of his mind . . . are kept by the Lord in the view of Him . . . (and then) he thinks truth from the Lord, and does good from Him.

1051<sup>2</sup>. This kind of profanation exists especially with those who acknowledge the Lord and His Divine . . . Ex.

1069. By 'the ten horns of the beast' (are signified) the Divine truths which the Babylonish nation has profaned; the chief of which are, that the Lord has Power over Heaven and earth; and that the Word is the only Divine Holy; for these two things make the Church itself of the Lord on earth . . .

—<sup>2</sup>. The reason the Lord is the Word, because He is the Divine truth, and that this latter proceeds from His Divine Esse, which is the Divine love, is that when He was in the world, the Divine love was in Him as the soul is in the body; and as from the Divine love there proceeds the Divine truth, as light does from the sun . . . therefore the Human of the Lord in the world was the Divine truth proceeding from the Divine love which was in Him. That the Divine Itself . . . which is the Divine love, was in the Lord from conception. III.

1073<sup>2</sup>. As the Divine truth is the Lord in the Heavens, therefore the Lord Himself is present in each and all things of His Word as in His Heavens . . .

1097<sup>3</sup>. Therefore the mere thought about the Lord, that He is the God of the universe, opens Heaven; for the Lord says, 'the Father hath given all things into the hand of the Son' (John iii. 35); 'the Father hath given to the Son the Power of all flesh' (xvii. 2); 'all things are delivered to Me of the Father' (Matt. xi. 27); 'all Power has been given to Me in Heaven and on earth' (Matt. xxviii. 16).

—<sup>4</sup>. From these things it is evident that a man who is without the idea of God such as there is in Heaven cannot be saved. The idea of God in Heaven is the Lord; for the Angels of Heaven are in the Lord, and the Lord in them; and therefore to think about any other God than the Lord is to them impossible. See John xiv. 20, 21.

1104<sup>3</sup>. As a clear idea prevails over an obscure one, therefore most of both the simple and the learned think of the Lord as of a common man like themselves . . .

— In a word, they who separate the Divine from His Human, and do not think that the Divine is in His Human as the soul is in the body, and that they are one Person, are liable to fall into enormous ideas about the Lord, even into the idea as of a man separated from a soul. Therefore beware lest you think about the Lord as of a man like yourself; but think about the Lord as of a Man who is God. Hear, my reader! (Continued under DIVINE HUMAN.)

1106<sup>4</sup>. The unity in which is the Trinity, or the One God in whom is the Trine, is not possible in the Divine which is called 'the Father,' nor in the Divine which is called 'the Holy Spirit;' but in the Lord alone. In the Lord is the Trine; namely, the Divine which is called 'the Father,' the Divine Human which is called 'the Son,' and the proceeding Divine which is called 'the Holy Spirit;' and this Trine is One, because it belongs to One Person, and may be called the Trine.

1108. That (the Babylonians) had extended their dominion over the Lord Himself. Ex.

1111<sup>2</sup>. Continuation concerning the Athanasian Faith, and concerning the Lord. Gen. art. 1112<sup>2</sup>. 1114<sup>2</sup>. 1115<sup>4</sup>. 1116<sup>2</sup>. 1118<sup>2</sup>. 1119<sup>2</sup>. 1120<sup>2</sup>. 1121<sup>2</sup>. 1122<sup>2</sup>. 1124<sup>2</sup>. 1125<sup>2</sup>. 1126<sup>2</sup>. 1127<sup>2</sup>. 1129<sup>2</sup>. 1130<sup>2</sup>. 1131<sup>2</sup>. 1133<sup>2</sup>. 1134<sup>2</sup>. 1135<sup>2</sup>. 1136<sup>2</sup>. 1138<sup>2</sup>. 1139<sup>2</sup>. 1141<sup>2</sup>.

1115<sup>5</sup>. The Angels of all the Heavens acknowledge the Lord alone. They acknowledge His Divine which is called 'the Father'; they see His Divine Human; and they are in His proceeding Divine; for the universal angelic Heaven is the proceeding Divine of the Lord... Add to this, that the universal angelic Heaven is... a Grand Man; and therefore the Angels in Heaven are in a Man which is the proceeding Divine of the Lord... and as their thoughts go according to the form of Heaven, therefore, when thinking about God, they cannot do otherwise than think about the Lord.

1119<sup>2</sup>. In the Heavens, all things which proceed from the Lord, in the greatest and in the least, either are in the human form, or have relation to the human form... From these things it may be evident that the Lord is the only Man; and that everyone is a man according to the reception of the Divine good and Divine truth from Him. 1120<sup>3</sup>, Ex.

1138<sup>6</sup>. Thus when a man, by acknowledgment and by faith from love, as of himself ascribes to the Lord all things of his life, the Lord on the other hand ascribes to man the good of his life, which is [attended with] all happiness and bliss... The perception is then reciprocal, being grateful to the Lord, in that He is in the man, and the man in Him; and happy for the man, in that he is in the Lord, and the Lord in him. Such is the union of the Lord with man, and of man with the Lord, through love.

1139<sup>6</sup>. But the light of life and the heat of life affect and infl the recipients exactly according to the quality of the acknowledgment that they are not theirs, but the Lord's; and the quality of the acknowledgment is exactly according to the quality of the love in doing the precepts, which are uses.

1155<sup>4</sup>. Therefore it is a holy law of the Divine Providence that internal freedom should not be in the least violated; for through it the Lord enters to man even in Hell, where he is; and through it leads him there...

1165. For it is the Lord who resists the evils with man, and who causes man to feel and perceive as if he does this from himself. Those therefore who in the world have acknowledged the Lord, and that all good and truth are from Him, and nothing from man; and thus that they prevail against evils from the Lord, and not from themselves—these resist evils as of themselves: whereas those who have not acknowledged these things in the world, cannot resist evils as of themselves. Ex... From these things it is evident that to resist evils is not from man, but from the Lord with those who acknowledge Him; and that the Lord grants that it appears as if it were done by them. 1166<sup>6</sup>, Ex.

1166<sup>3</sup>. The Lord operates these things with man immediately from Himself; and also mediately through Heaven; but still so that no Angel knows anything about it; for Heaven in the whole complex is the Lord, because it is His proceeding Divine; and therefore when Heaven operates, it is also from Himself; but it is said mediately, because the Divine operation flows through the Heavens, but still takes nothing from the proprium of any Angel there, but from what is His own with them...

1173<sup>2</sup>. That the Lord does not teach man truths immediately... Gen.art. 1177, Gen.art.

—<sup>3</sup>. Besides, the Lord inflows into the interiors of the mind of man, and through these into his exteriors... 1174<sup>3</sup>, Ex.

1183<sup>2</sup>. It has been given me to see (the light of Heaven), and from it to perceive distinctly what comes from the Lord, and what from the Angels. That which [came] from the Lord has been written; and that which [came] from the Angels has not been written.

1193<sup>4</sup>. The reason 'all things will then be added,' is that when use is in the first place, the Lord, from whom is all good, is in the first place, and dominates, and gives whatever conduces to eternal life and happiness...

1198. 'Salvation, and glory, and honour, and power to the Lord our God' = because from the Lord is eternal life through Divine truth and Divine good from His Divine omnipotence. Ex.

1217. 'Alleluia, because the Lord God Omnipotent reigneth' = joy and gladness, because the Lord now has the Kingdom on earth as in the Heavens.

1223<sup>2</sup>. That so is the Lord in each and the most singular things of the Angels of Heaven and of the men of the Church. Gen.art.

1224<sup>2</sup>. That the Lord is also present with those who are outside of Heaven and the Church, who are in Hell, or who will come into Hell; and that He knows all their state from the intellectual faculty possessed by every man; and from the oppositeness. Gen.art.

1225<sup>2</sup>. That from the omnipresence and omniscience of the Lord then perceived, it falls into the understanding, how the Lord is the all and in all things of Heaven and the Church; and that we are in the Lord, and the Lord in us. Gen.art.

—<sup>3</sup>. All the Angels of Heaven and all the men of the Church are in the Lord, and the Lord in them, when they are in that Heavenly Man...

1226<sup>6</sup>. The life of the love of use is the life of public love, and also of the love of the neighbour; and is also the life of the love of the Lord, for the Lord performs uses to man through man. Hence the life of the love of use is Divine spiritual life; and therefore everyone who loves good use, and from his love does it, is loved by the Lord...

Ath. 6. If we think about the Divine of the Lord in His Human, and not about another Divine which they call the Father, the idea of the thought... does not fall to the left of the Lord, and thus outside the Lord, but into the Lord; and, with the idea, the perception, that no one cometh to the Father except by Him; thus by His Divine Human...

47. Thus do they make three parts in the Lord, when yet there are two. Ex.

67. The quality of the idea of the Lord with those who are in the doctrine of a trinity of persons. Ex.

83. Almost all who come from the world into the other life regard the Lord as a mere man; and very few have an idea of His Divine. Sig.

98. The reason the Lord lived so humbly... was that the Jews might not acknowledge Him as the Messiah from externals, but from internals...

[Ath.] 99. The reason He was a carpenter's son, was that a worker in wood—the good of life from the doctrine of truth.

104. Therefore the first thing is to acknowledge the Lord. Ex.

162. In the sepulchre the Lord rejected all the human from the mother, and dissipated it . . . and thus assumed a Human from the Father; and thus the Lord rose again with the Human thoroughly and clearly glorified.

173. The Advent of the Lord is revealed at the end of the Church. At the end of the Jewish Church He came in the flesh, and then revealed Himself as being God or Jehovah who was to come . . . Hitherto He has been almost neglected, because in thought and in idea He has been as a common man . . . Hence His new Advent.

178. For that which proceeds from the Lord proceeds from each thing of His body, whether interior or exterior. Hence it is that the proceeding Divine is the Lord in the Heavens, and is called 'the Son of Man,' and also 'the Comforter,' and 'the Holy Spirit.' Hence it is evident what is His omnipresence.

192. The Lord . . . made His Body correspondent with the Divine itself in Him; and thus above Heaven. But the evil with man cannot be expelled, but is removed . . . But the Lord, from the Divine in Himself, expelled the evil from the mother, and therefore rose again with the whole Body. He retained the Infirmary while He was in the world, because otherwise He could not have been tempted, still less on the cross; there all the Maternal was expelled. (See HUMAN, here.)

201. That the Lord is God who alone is to be worshipped, is manifestly evident from the fact that the Hells are in the most bitter hatred against the Lord. Not so against the Father . . . But all the Hells are against the Lord. They are neither willing nor able to name Him; and . . . their delight is extreme in torturing those who adore the Lord. . . A sphere against the Lord exhales from all the Hells, and a sphere in favour of the Lord from all the Heavens: hence an equilibrium.

213. When the Church was being instaurated by the Lord, the primary thing was to acknowledge and receive Him . . .

De Dom. 14. The Lord appeared [to men after His resurrection] as to the body which He had in the world.

24. Such as is a man's idea of faith about the Lord, such is the conjunction he has in Heaven.

26. Most Christians acknowledge three Gods . . . Only those who are in the affection of spiritual truth acknowledge the Lord as the only God.

J. (Post.) 268. In the eastern quarter (of the London there) all worship the Lord.

De Verbo 8<sup>3</sup>. The reason the celestial Angels can apply all things to the Lord which the spiritual Angels apply to the Church, is that the Lord is everything of the Church.

13<sup>2</sup>. In this Earth . . . the Lord Himself teaches everyone by the Word . . .

14<sup>3</sup>. In (the Word in the Celestial Kingdom) instead of 'Jehovah' there is read 'the Lord;' and instead of

'Abraham, Isaac, and Jacob,' and instead of 'David,' 'Moses,' 'Elijah' and the rest of the prophets, 'the Lord' is named; and His Divine as meant by those men is distinguished by peculiar signatures. By the names of the tribes of Israel . . . and also by the names of the apostles, something of the Lord as to the Church is read; and so in all other things. From this it is evident to me that in its inmost sense the universal Sacred Scripture treats of the Lord alone.

D. Love ii. That the Lord alone is Love itself, because Life itself . . . Gen.art.

iii. The Lord is indeed in the Sun . . . but still love together with wisdom are also Himself outside of the Sun . . .

— . This is the reason of the appearance of distance between the Lord as a Sun, and Heaven. But still the Lord Himself is present in Heaven . . . The presence of the Lord is not like the presence of a man, who infills space; but it is presence apart from space; which is, that He is in the greatest and the least things . . .

iv. That the Lord is actually He who is with Angels in the Heavens, and with men on earth, and in them . . . although He is infinite and uncreate . . . cannot be comprehended by the natural man . . .

vi. In the view of the Lord, the universal human race is as one man; and all of one kingdom are also as one man; in like manner all of one province; and also all of one city; and of one house. It is not the men themselves who appear thus together, but it is the uses with them. Those appear together as a perfect and beautiful man who are good uses; that is, those who do them from the Lord . . . But they who do uses solely for the sake of self or the world also appear before the Lord . . . but as an imperfect and ugly man. From these things it may be evident that the Lord looks at the men of the world, one by one from use, and compositely—*concretim*—from uses conjoined into the form of a man.

xiii. By to be in the Lord is meant to be of use; and by to be man is meant to do uses to the neighbour from the Lord for the sake of the Lord.

—<sup>3</sup>. That in proportion as a man is in the love of use, in the same proportion he is in the Lord. Ex.

xiv. Whereas with those who love uses from the love of them, the Lord is the head . . .

D. Wis. iii. 1. That the Lord conjoins Himself with man in the womb of the mother from the first conception, and forms him. Gen.art.

— . By the Lord is here meant, as elsewhere, the Divine which proceeds from Him as the Sun of Heaven from which and through which all things in the universal world have been created . . .

4. That the receptacles have been distinguished with man into three degrees . . . and that the two higher ones are habitations of the Lord, but not the lowest one. Gen.art.

vii. 2<sup>3</sup>. Those have the most easy and gentle respiration who have the idea of God as a man; and, from the Christian world, who have the idea of the Lord that He is the God of Heaven. But those have a difficult and rough respiration who deny His Divinity, as do the Socinians and Arians.

viii<sup>5</sup>. As the first of man is spiritual . . . being receptive of the Divine love and Divine wisdom when it is separated from the body . . . it cannot but return to the Lord, from whom it has life.

xi. 1<sup>2</sup>. It is from the law of causes that the end is everything in the cause, and thence everything in the effect . . . So in like manner is the Lord—because He is the end—everything in the love of uses, or in the charity, with man; and thence everything in the uses from him, that is, in the uses through him . . .

2. That the Lord is *a quo*; and that the neighbour is *ad quem*. Ex.

3. Hence it is evident that love to the Lord comes forth in charity, because in use; and also that . . . the conjunction of the Lord with man is in use . . . for the Lord is in use as in the good which is from Him, and the man who is in the love of use is in use as of himself, but still acknowledges that it is not from him but from the Lord . . .

3a. That on the one side the truths of faith regard the Lord, and on the other the neighbour. Ex.

4a. That truths teach how the Lord is to be approached, and afterwards how the Lord effects uses through man. Ex.

7a. The Lord conjoins Himself with man in charity, and from this in faith . . .

xii<sup>3</sup>. That from this Sun there is the presence of the Lord everywhere. Gen.art.

4. The Life itself which is the life of all things is the Divine love and the Divine wisdom . . . and the latter united to the other reciprocally is the Lord . . .

**Ang. Idea.** From this Continuous (of the Lord in creation) as one, the Angels have the idea about the Lord, that He is the all in all things; that He is omnipotent, omnipresent, and omniscient, and that He is infinite and eternal . . .

**C. 170<sup>o</sup>.** I advise seafarers henceforth to pray to the Lord, because He and no other is the God of Heaven and earth and sea.

**5 M. 16.** The essence of this Sun is pure love, and the Lord Jesus Christ, who is the God of Heaven and earth, and one with God the Father, is in the midst of it . . .

18. Suddenly a bright cloud appeared under the Sun . . . and above the cloud appeared the Lord speaking to the Angels out of the Sun . . .

**Letter.** I have been called to a holy office by the Lord Himself, who most mercifully appeared before me . . . in the year 1743 . . .

**Can. God viii. 12.** The Lord acts from primes through ultimates with men; not through anything of man; but through what is His own in him. With the Jews, He acted through the Word with them.

**Holy Spirit 5.** That the Holy [Spirit] is continually given, but recedes if the Lord is not approached. iv. 2.

**Coro. 59<sup>3</sup>.** That man alone conquers who looks to the Lord . . .

**Inv. 11.** That the presence of the Lord's love is with those who are in faith in Him. Ex.

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13<sup>o</sup>. Hence it is that the Lord is God as to the flesh also. 15.

22. That man cannot find out one single Divine truth unless he approaches the Lord immediately, is because the Lord alone is the Word, and is the Light and the Truth itself; and man does not become spiritual except from the Lord alone; but remains natural, and the natural man sees everything in spiritual things invertedly . . .

23. The Holy Spirit is (nothing but) the Divine which proceeds from the Lord; and the Lord is perpetually present with every man, both evil and good. Without His presence no one can live; and the Lord is continually acting, urging, and endeavouring that He may be received; and therefore the presence of the Holy Spirit is perpetual . . . This has been testified in the case of a certain devil . . . in that the presence of the Lord was taken away from him; and the devil lay dead . . . Thousands of Spirits and of the clergy saw this, and were made astonished. It is from the perpetual presence of the Lord that man has the faculty of thinking, of understanding, and of willing . . . Melancthon and Luther were present, and could not open their mouths against it. 50. 57.

24. The Word having been buried by the Roman Catholics . . . the Lord could not be known, but the pope was worshipped as God in the Lord's place. But when the Word had been drawn forth from its sepulchre, the Lord could be made known.

28. For the Lord inspires men; and, when He is present, He is present by means of the Heavens, as the soul is by means of its body.

38. The reason that after the time of the apostles the Church fell into so many heresies, and that at this day there are nothing but falsities, is that they did not approach the Lord; when yet the Lord is the Word, and is the Light itself which illuminates the whole world . . . 40.

—<sup>o</sup>. The Lord cannot illustrate anyone with His lumen, unless He is immediately approached, and is acknowledged as the God of Heaven.

41<sup>2</sup>. From these things it is now evident that no one has the Lord present with him unless he knows His quality. This is made known by the Truths of the Word; for so many as are the Truths of the Word, so many are the mirrors, and so many are the ideas concerning the Lord; for He is the Word, and He is the Truth, as He teaches. The qualities are of two kinds,—one kind is that of the Knowledge about Him, that He is the God of Heaven and earth, the Son of God the Father, one with the Father, that all things of the Father are in Him—in a word, that He is the Human of God the Father; and the other kind is that of the Knowledges which proceed from Him—and the things which proceed from Him are Himself—as what He teaches about charity, free will, repentance, regeneration, the sacraments, and very many other things. These things also make the idea of the Lord, because they are from Him.

42. It is an arcanum from the Spiritual World that he who does not approach directly and immediately with the idea of the Lord, is not presented present . . .

[Inv.] 43. The manifestation of the Lord in Person . . . surpasses all miracles . . .

44. The Lord Himself is in (the spiritual sense of the Word) with His Divine; and in the natural sense with His Human.

56. The Lord made the natural man in Himself Divine, to the end that He might be the First and the Last, and could thus enter with men even into their natural man, and teach it from the Word, and lead it. For He rose again with the whole natural or external man, and did not leave anything of it in the sepulchre . . .

Docu. 245. X. Swedenborgianism, which is the worship of the Lord our Saviour.

302. D. As man makes himself spiritual from the Lord, so the Lord made Himself Divine from the Father.

App. to Drommar. Page 73. As to asking the Lord Christ concerning it, it is too small a matter.

**Lord.** *Dominus.* (As applied to others.)

A. 2329. See *Lot-Loth*, here.

2357<sup>2</sup>. Because so long as they are in evil they cannot be in good. No one can serve two lords at the same time.

4242. 'Thus shall ye say to my lord Esau' (Gen. xxxii.4)=the first acknowledgment of good, that it was in a higher place. Ex. 4245.

4267<sup>e</sup>. Good is called 'lord,' and truth 'servant,' before they have been conjoined.

4726. 'Behold that lord of dreams cometh' (Gen. xxxvii.19)=that they were vain things. Ex.

4973. 'He was in the house of his lord the Egyptian' (Gen. xxxix.2)=that it might be initiated in natural good; (for) 'lord'=good. —<sup>2</sup>, Ex. and Ill.

—<sup>7</sup>. Good is called 'lord' relatively to a servant, and 'father' relatively to a son. Ill.

4974. 'His lord saw that Jehovah was with him' (ver.3)=that it was perceived in natural good that the Divine was in it. . . (For) 'lord'=good; here, natural good, because it is an Egyptian who is here 'the lord.'

4992. 'Behold my lord knoweth not what is with me in the house' (ver.8)=that natural good did not even wish for appropriation; (for) 'his lord'=natural good.

5023. 'Until his lord should come to his house' (ver. 16)=in order that it might communicate with natural good; (for) 'lord'=natural good not spiritual. . . He is called 'his lord,' because the Natural which is not spiritual considers the Spiritual as a servant.

5079. 'To their lord the king of Egypt' (Gen.xl.1)=that they were against the new state of the natural man. Ex.

5510. 'The man the lord of the land spake' (Gen. xlii.30)=the Celestial of the Spiritual reigning in the Natural. . . 'Man-vir' is predicated of the Spiritual, and 'lord' of the Celestial; for, in the internal sense, 'man'=truth; and 'lord,' good.

5732<sup>3</sup>. In Heaven . . . no one wants to be lord, and thus to regard another as a servant; but everyone wants to minister to and serve another. Ill.

5903. '(God hath set me) for a lord to everything of (Pharaoh's) house' (Gen.xlv.8)=that from it is everything in the Natural . . . 'A lord,' in the Word, is predicated of good.

8979. 'If the lord of the woman' (Ex.xxi.3)=truth conjoined with good. 'The lord'=truth . . . because it here means a servant.

8981. 'If his lord has given him a woman' (ver.4)=good adjoined to truth by the Spiritual when in combat: 'lord,' here, = the Spiritual; for by 'lord' here is meant one of the Sons of Israel . . . 8983.

8986. 'I love my lord . . .' (ver.5). . . 'Lord'=spiritual good *a quo*. 8990<sup>4</sup>.

8995. 'If she is evil in the eyes of her lord' (ver.8)=if the affection of truth from natural delight does not agree with spiritual truth. . . (for) 'lord'=spiritual truth.

9046. 'The lord,' namely, of the woman, or 'a man,' =truth . . . for 'a lord' or 'man' of a woman, in the Word=truth; and 'the woman,' good; because by the marriage of a man with a woman is represented the marriage of truth and good.

9069. 'The lord of the ox is guiltless' (ver.28)=no evil from the internal man, because from the Voluntary and not from the Intellectual. . . 'The lord of the ox' =the internal or spiritual man; for by 'the ox' is signified the affection of evil in the natural or external man . . . and the internal man is lord of the external. 9075. 9082.

9087. 'The lord of the pit shall repay' (ver.34)=that he with whom is falsity shall make amends.

9093<sup>2</sup>. This division (of truth from good) is meant by the Lord's words in Luke: 'No one can serve two lords: either he will hate the one and love the other; or he will prefer the one and despise the other: ye cannot serve God and mammon' (xvi.13); that is, by faith to serve the Lord, and by love the world; thus to acknowledge truth, and do evil. He who does this has a divided mind. Hence his destruction.

9154. 'The lord of the house shall be brought to God' (Ex.xxii.8)=inquisition from good. . . 'The lord of the house'=the good *ex quo* . . . because it is treating of truths and scientifics taken away out of the memory . . . and as these are of good, and in good, therefore 'the lord of the house'=the good whose they are, and with whom they are. Good is called 'a lord,' because truths and scientifics belong to good as to their lord.

9167. 'The lord thereof shall take' (ver.11)=conjunction under good. . . 'The lord'=good . . . because with the spiritual man good is in the first place . . . and that which is in the first place is here 'the lord.' According to the quality of good also are all truths disposed with man, as a house by its lord. Hence it is that by 'the Lord,' in the Word, is meant the Lord as to Divine good.

—<sup>e</sup>. 'No one can serve two lords' . . . 'Two lords' =good and evil.

9170. 'He shall repay to the lord thereof' (ver.12)=restitution (to the good of truth) for that (which has been taken away). . . 'The lord'=good.

9176. 'The lord thereof not with it' (ver. 14)=if the good of that truth is not together with it in the General. 'The lord'=good.

9178. 'If the lord is with it, he shall not repay' (ver. 15)=if the good of truth is together with it, there shall be no restitution.

10471. 'Let not anger wax hot, my lord' (Ex.xxxii. 22)=that the Internal should not avert itself. . . Moses is here called by Aaron 'my lord,' because the Internal is lord, and the External is relatively a servant. Ex.

10702<sup>e</sup>. Then the things of the internal man are closed, lest the man should serve two lords.

D. 3339. A dog Knows his master among a thousand . . .

E. 275<sup>2</sup>. 'A hard lord' (Is.xix.4)=the evil of the love of self. (=the evil of falsity. 654<sup>49</sup>.)

335<sup>24</sup>. 'Lords,' and 'dominators'=goods.

409<sup>f</sup>. From which it may be evident that it is impossible to serve two lords.

—<sup>8</sup>. Then the internal man is master and lord . . .

473. 'I said to him, Lord, thou knowest' (Rev.vii.14) =that the Lord alone has known this.

1073. 'Because He is Lord of lords and King of kings' (Rev.xvii.14)=because the Lord is good itself and truth itself.

— . Therefore the Third Heaven is called the Lord's 'dominion' . . . and hence the Angels (there) are called sons of the Lord, thus also 'lords;' and the Angels in the Second Heaven are called . . . 'kings.' The former and latter Angels are meant by 'lords' and 'kings,' when the Lord is called 'Lord of lords and King of kings.'

**Lord Jesus Christ.** *Dominus Jesus Christus.*

See under JESUS at R.961<sup>3</sup>. —<sup>5</sup>. —<sup>6</sup>. —<sup>7</sup>. B.43. 116<sup>2</sup>; and under LORD at R.839<sup>8</sup>. M.82. and T.150, etc.

**Lord, Doctrine of the.** See DOCTRINE OF THE LORD.

**Lord's.** *Dominicus.*

See LORD'S PRAYER.

R. 36. 'I became in the spirit on the Lord's day' (Rev.i.10)=a spiritual state then from Divine influx. . . 'On the Lord's day=influx then from the Lord; for on that day there is the presence of the Lord, because the day is holy. E.54.

E. 54. 'On the Lord's day'=when the Lord instructs man, thus when He inflows. The Lord's day is the day of the Sabbath; and in the Ancient Churches . . . the Sabbath was the most holy thing of worship . . . But after the Lord had united His Divine to His Human . . . that day was made a day of instruction. Hence it is that the Revelation was made to John on the Lord's day; for the Revelation there is instruction concerning the state of the Church.

**Lord's Prayer.** *Oratio Domini, Oratio Dominica.\**

A. 1875. It was given to apperceive the angelic ideas

in the Lord's Prayer about these words: 'Lead us not into temptation, but deliver us from evil.' Ex. 3425<sup>6</sup>. 3605<sup>2</sup>.

2009<sup>2</sup>. The Lord's Prayer mentioned.

2290<sup>2</sup>. Infants were sent to me in choirs, and it was granted to read the Lord's Prayer before them; and at the same time it was given to perceive how the Angels in whose company they were insinuated into their tender and novitiate ideas the meaning of the things which are in the Lord's Prayer \* . . .

2291. When I was praying the Lord's Prayer, and the infants inflowed from their own Intellectual into the ideas of my thought, it was so tender that they had scarcely anything except the sense of the words; but still their ideas . . . were openable even to the Lord . . . H. 336.

2493. The 'daily bread' in the Lord's Prayer. Ex.

2535<sup>e</sup>. That the Lord's Prayer was speech with the Divine.

4047<sup>2</sup>. That they were such was shown me by the influx of their perception into the Lord's Prayer when I was reading it; for the quality of all Spirits and Angels whatever could be known from the Lord's Prayer; and this by the influx of their ideas of thought and of their affections into the contents of the Prayer. D.1731.

5922<sup>17</sup>. What is meant by 'glory' in the Lord's Prayer—"Thine is the Kingdom, the power, and the glory, for ever" (Matt.vi.13). Ex.

6476. Whenever I have read the Lord's Prayer, I have manifestly perceived an elevation towards the Lord, which was like an attraction; and then the ideas were open, and a consequent communication was effected with some Societies in Heaven; and I apperceived that there was an influx from the Lord into each thing of the Prayer; thus into each of the ideas of my thought which were from the sense of the things in the Prayer. The influx took place with unspeakable variety, so that at one time it was not the same as at another. From this it was also evident what infinite things there are in each thing of it; and that the Lord is present in each thing.

6619. That there are innumerable things in the ideas of thought; and that the things which are in them are in them in order from the interiors, has been evident to me when I have read the Lord's Prayer morning and evening. Whenever I did this, the ideas of my thought were opened towards Heaven, and innumerable things inflowed, so that I clearly noticed that the ideas of thought which were taken from the contents of the Prayer were infilled from Heaven: and such things were also infused as cannot be uttered, and as could not be comprehended by me. I only felt the general affection thence resulting. And, wonderful to say, the things which inflowed were varied every day. Hence it has been given to know that there are more things in the contents of that Prayer than the universal Heaven is capable of comprehending; and that with man there are more things in it in proportion as his thought is more open towards Heaven; and, on the other hand, that there are fewer in proportion as his thought is more



closed ; for with those with whom the thought is closed, nothing more appears therein than the sense of the letter, or the proximate sense of the words.

[A.] 8864\*. That the things which precede must reign in the things which follow, and thus [be] in a series . . . is evident from each of the things which the Lord has spoken ; especially from His Prayer, which is called the Lord's Prayer. In this Prayer all things follow in such a series that they constitute as it were a column increasing from its top to its bottom, in the interiors of which are the things which precede in the series. Ex.

R. 839<sup>5</sup>. (How the opening words of the Lord's Prayer \* are to be understood.) T. 113.

—6. We in Heaven read this Prayer daily, like men on earth . . .

—7. At this day a New Church is being instaurated by the Lord's Prayer . . . in which there will be the worship of the Lord alone, as there is in Heaven ; and thus will everything be fulfilled which is contained in the Lord's Prayer from beginning to end.

Ad. 3/3537, *et seq.* On the Lord's Prayer.

3/4297. (The whole of order is in His Prayer.)

D. 20. Index. (When I was praying the Lord's Prayer.) 81. 210<sup>2</sup>. 1639.

258. Whenever I was praying our Lord's Prayer, morning and evening, I have almost always been taken up into a more interior sphere, with variety ; and in fact with so perceptible a change that nothing could be more perceptible ; and this for more than two years. Explications of the Prayer were then insinuated with very great variety of the more interior things. But when the Prayer was finished, I was let back into the ordinary sphere.

732. What I have very greatly marvelled at, is that when I was reading the Lord's Prayer,\* such a robber was present with me, and read with me, which happened very frequently . . .

1790. On the Lord's Prayer.\*—When the Lord's Prayer, which comprehends in it all celestial and spiritual things, is being read, there can be infused into each thing of it so many things, that Heaven is not capable of comprehending them ; and this, too, according to the capacity and use of each one. Ex. . . Hence it was given to know from the Lord's Prayer what kind of souls they had been in the life of the body, as to the doctrine of their faith . . .

1826. It is wonderful that the ideas are much more infilled by the Lord when the man does not attend so much . . . Thus the ideas of infants, when they are praying the Lord's Prayer, are much more infilled than those of adults ; for an adult is disturbed in his ideas . . . by [the interference of] what is his Own.

1878. These things have been given to me in the Lord's Prayer, while I prayed it to-day.

1896. While the Lord's Prayer \* is being prayed, then in each of the ideas which are understood by man simply, and sometimes according to the words and thus according to the human idea, the Angels understand these things more interiorly, still more interiorly, and inmosty.

1987a. How (those who at this day are as if of the Ancient Church) pray in the life of the body, has been shown me, as usual, in the Lord's Prayer, in which their understanding was communicated to me, which was simple, scarcely going beyond the sense of the words ; but still such as not to be closed, as with others ; but still soft, openable, and thus intelligible to the Angels ; and as if each idea, although a sensuous one of the words, could serve as a vessel.

2039. From the Lord's Prayer, \* which he prayed with me, I perceived that he had had no more than the literal sense ; so had he prayed in simplicity and in faith ; and that still his interiors could be at once opened in the other life.

2207. On the angelic idea in the Lord's Prayer.—It has been observed that when the Lord's Prayer is being prayed ; and it is prayed 'Lead us not into temptation, and deliver us from evil,' then by a certain idea temptation and evil are rejected . . . and what remains is angelic, namely, the good of the Lord ; concerning which there are formed innumerable ideas,—how good comes to man through affliction, which however comes from man, his evil, in which there is the penalty, and yet the good is the Lord's . . .

2435. Sometimes when I was attending less to the things which are in the Lord's Prayer, then the Angels . . . perceived more fully ; as also when I was reading in the Word of the Lord ; because the way is open. This has seemed wonderful to me, yet still it has been given to learn by experience that it is true.

2679<sup>9</sup>. When at another time I supplicated the Lord's Prayer, it was given to perceive that these (who live securely) have been more ardent than others.

3000. When I supplicated the Lord's Prayer, some attracted all the sense from me to themselves, so that I could not be in the sense, and thus not in the perception of the things which belong to the Prayer, as at other times ; and therefore I had to desist at the beginning or in the middle of the Prayer . . . (Whereas) whenever good Spirits prayed in society with me, I perceived an attraction to the Lord, as from the Lord.

3531<sup>9</sup>. I heard those (of the common people) who were at the side ; for they were reading the Lord's Prayer so simply that there was scarcely the sense of the letter ; but still it was such that the interiors could be opened.

3543. Two, three, or four times (the infants) have prayed the Lord's Prayer ; but so tenderly that they had scarcely any literal sense ; but as they grow up they are endowed by the Lord with more. Thus are they initiated into ideas . . .

5668. On the education of infants.—They read the Lord's Prayer, and learn prayers from their nurses by influx from Heaven.

D. Min. 4737<sup>9</sup>. When 'bread' is said in the Lord's Prayer, the Angels perceive the good of love, when a man is reading it holily.

E. 48<sup>2</sup>. From these things it is evident what is meant by 'the Kingdom' in the Lord's Prayer \* :—Thy Kingdom come, and Thy will be done, as in Heaven, also on earth. Thine is the Kingdom, the power, and

the glory.' 'Thy Kingdom come'=that truth is being received. 'Thy will be done'=that it is received by those who do the will of God. 'Thine is the Kingdom, the power, and the glory'=Divine truth from the Lord alone . . .

102<sup>5</sup>. Hence it is evident what is meant in the **Lord's Prayer**\* by 'Hallowed be Thy name;' namely, that the Divine Human of the Lord is to be held holily, and is to be worshipped.

683<sup>4</sup>. That this is the Kingdom of the Lord which proceeds from Him and is received, may be evident from the passages in the Word where 'the Kingdom of God' is mentioned; as in the **Lord's Prayer**:—'Thy Kingdom come; Thy will be done, as in Heaven so also on earth.' That here by 'Kingdom' is meant the reception of the Divine good and the Divine truth which proceed from the Lord, and in which is the Lord with the Angels of Heaven and the men of the Church, is evident; for it follows—'Thy will be done, as in Heaven so also on earth.' The will of God is done when these things are received in heart and soul; that is, in love and faith.

Inv. 37. The whole of the **Lord's Prayer**,\* from beginning to end, regards this time, to wit, that God the Father be worshipped in a Human Form. This appears if that **Prayer** is justly explicated.

## Lords. (Of England.)

R. 716. (The Works sent to many of the lords, enum.) 6098<sup>2</sup>. The result. 6101<sup>2</sup>.

6101<sup>2</sup>. That bishop told how the five Works . . . given to all the Reformed lords in Parliament had been reviled by him . . .

6103<sup>2</sup>. (The adultery of the lords with the wives of others. (See ENGLAND, here.)

## Loretto. Loretto.

R. 752<sup>2</sup>. The treasure at Loretto, mentioned.

## Losche. Losche. D.4574.

## Lose. Amittere.

See under DESTROY-perdere.

A. 1742<sup>2</sup>. They (suppose) that when they lose this . . . 1853<sup>0</sup>. He loses nothing . . . except the body . . . 5079<sup>2</sup>.

2475. After death, man loses not a whit of what is in his memories . . . 2479.

6325. Spirits suppose . . . that this would be to lose their own Voluntary . . .

## Loss. Jactura.

See under BIND-vincire.

A. 2261<sup>0</sup>. (Delight perceived in the neighbour's loss of wealth, etc.)

4293<sup>2</sup>. That nation . . . fear the loss of this honour, and also the loss of gain, above all others.

5002<sup>2</sup>. Unless there were fears of the loss of gain, etc. . .

7021<sup>0</sup>. 'To effect the loss of the soul' (Matt.xvi.26)=to die spiritually, or be damned. .

7437<sup>2</sup>. The fear of the loss of reputation . . . —3.

8113<sup>0</sup>. They do not fear death except on account of the loss of consort and children.

8164<sup>2</sup>. The anxieties (in spiritual temptations) are not on account of any loss of natural life; but on account of the loss of faith and charity, and consequently of salvation.

8478<sup>2</sup>. These are in anguish when they suffer the loss of what they desire.

—<sup>3</sup>. These do not grieve at the loss of what they desire.

9039<sup>2</sup>. (This) causes the loss of his spiritual life.

9150. The loss (of truths from good and scientifics in the memory). Sig. and Ex.

9152. It treats in this and the following verses . . . of the loss of the truth of faith with man, thus of the loss of spiritual life; and of its restitution. 9156. 9157. 9163. 9169.

10791<sup>0</sup>. Unless . . . by punishments contrary to these loves, which are losses of honours, etc.

P. 140<sup>0</sup>. By states of misfortune are meant states of despair from . . . the imminent or unexpected loss of wealth, etc.

## Lot. Loth.

A. 1359. 'These are the nativities of Terah; Terah begat . . . Haran; and Haran begat Lot' (Gen.xi.27)=the origins and derivations of the idolatries from which was the representative Church. . . From Lot also there were two nations which were idolaters. 1363. 1364.

1428. 'And Lot went with him' (Gen.xii.4)=the Sensuous. By 'Lot' is represented the Lord as to His sensuous and corporeal man; as may be evident from the representation of Lot in what follows . . . in that he was separated from Abram, and in that he was saved by means of Angels. But afterwards, when Lot had been separated, he put on another representation. . . The Lord's Sensuous and Corporeal itself is represented by Lot—or, what is the same, His sensuous and corporeal man—as it was in His state of childhood, and not as it was made when united to the Divine. . .

1434. 'And Lot his brother's son' (ver.5)=sensuous truth, thus the first which was insinuated into the Lord when a child. 'Lot'=the Sensuous; and 'son'=truth.

1535. In (Gen.xiii.) it treats of the external man with the Lord which was being conjoined with His internal. The external man is the Human essence . . . This is here represented by Lot.

1547. 'And Lot with him' (ver.1)=the Sensuous. . . As it here treats in special of Lot, it is to be known what he represents with the Lord . . . Lot represents the sensuous things, by which is meant the external man and his pleasures which are of sensuous things, thus which are most external, and which are wont to captivate a man in his childhood, and draw him away from goods. . . It is these pleasures, and not those (which agree with celestial things), which are treated of in this chapter, by 'Lot,' in that he separated himself from Abram; and here, that such were present, which is signified by 'Lot with him.' In general, however, by 'Lot' is signified the external man, as will be evident from what follows. 1542<sup>0</sup>.

[A.] 1563. 'And Lot also in going with Abram, had flock and herd, and tents' (ver.5)=the external man in the Lord, and the things with which the external man abounds. 'Lot'=the sensuous man; or, what is the same, the external man.

—<sup>2</sup>. It must needs be that scientifics and Knowledge then insinuate themselves with the external man, which cannot agree with spiritual truths; and that pleasures and delights insinuate themselves which cannot agree with celestial goods . . . and therefore unless such things are first dispelled, the internal man cannot agree with the external . . . That with the Lord these things were removed or separated, is represented . . . by the separation of Lot from Abram.

1564. For by Lot is represented the Lord's external man. 1566.

1568. Lot represents (the Lord's external) man; here, the things which were to be separated from His external man.

1571. 'There was a dispute between the shepherds of Abram's cattle, and the shepherds of Lot's cattle' (ver. 7)=that the internal and external man were not in agreement. Ex.

1572. 'The shepherds of Lot's cattle'=the sensuous things which are in worship, and which are of the external man.

1576. 'Abram said to Lot' (ver.8)=that thus said the internal man to the external. . . 'Lot'=the external man which was to be separated. . . In the external man there are things which are in agreement, and things which are in disagreement. The latter, here, are 'Lot.'

1584. 'Lot lifted up his eyes' (ver.10)=that the external man was illuminated by the internal. . . When the external man perceives what is the quality of the external man when conjoined with the internal . . . then it is illuminated by the internal, and is then in Divine vision . . . Nor can it be doubted that when the Lord was a child, He was many times as to the external man in such Divine sight; because He alone was conjoining the external man with the internal. 1590.

1592. 'Lot chose for himself all the plain of Jordan' (ver.11)=the external man that it was such.

1593. 'And Lot journeyed from the east' (id.)=those things with the external man which recede from celestial love.

1597. 'And Lot dwelt in the cities of the plain' (ver. 12)=that the external man was in scientifics.

1603. 'After Lot had been separated from him' (ver. 14)=when the cupidities of the external man had been removed, so that they were not a hindrance. Ex.

1698. 'They took Lot and his acquisition, the son of Abram's brother, and went away' (Gen.xiv.12)=that apparent goods and truths, which in themselves are not goods and truths, took possession of the external man, and of all things which were there. 'Lot'=the sensuous or external man with the Lord . . . and in fact here the external man as to apparent goods and truths, which are 'the acquisition of Lot.' Ex.

1707. 'And Abram heard that his brother had been made captive'=that the interior man perceived in what

state was the external man. . . 'Lot'=the external man; and his being 'made captive'= . . . that apparent goods and truths had taken possession of it. Ex.

1718. 'He brought back Lot his brother and his acquisition' (ver.16)=(that He reduced into a suitable state) the external man, and all things which belong to it.

2312. In (Gen.xix.) by 'Lot' is described the state of the Spiritual Church, which is in the good of charity, but in external worship—how in process of time it decreases.

2313. The first state of that Church is that they are in the good of charity, and acknowledge the Lord; and that they are confirmed in good by Him (ver.1-3); and are saved (ver.12). The second state, that with them evils begin to act against goods; but that they are powerfully withheld from evils, and are kept in goods, by the Lord (ver.14-16). Their weakness is described (ver.17). That they are saved (ver.19). The third state, that they no longer think and act from the affection of good, but from the affection of truth (ver.18-20). And that they are saved (ver.23). The fourth state, that the affection of truth perishes, which is Lot's wife made a statue of salt (ver.26). The fifth state, that impure good, or the good of falsity, succeeds, which is Lot in the cave of the mountain (ver.30). The sixth state, that even this good is still more adulterated and falsified (ver.31-33). In like manner the truth (ver.34,35). That thence is conceived and born a certain resemblance of a Church, whose good so called is 'Moah,' and whose truth so called is 'the son of Ammon' (ver.36-38).

2318<sup>a</sup>. There now follows the Salvation of those who are in some good and truth, (who) in this chapter are represented by Lot.

2323<sup>2</sup>. In this chapter it treats of both states of the Church; namely, of the rise of a new Church, which is represented by Lot; and of the destruction of an old one, which is signified by Sodom and Gomorrah.

2324. 'Lot sitting in the gate of Sodom' (ver.1.)=those who are in the good of charity, but in external worship; who, here, are 'Lot,' who was among the evil, but separated from them, which is 'to sit in the gate of Sodom.'

— When Lot was with Abraham, he represented the Lord's Sensuous, thus His External . . . but now, when separated from Abraham, he no longer retains the representation of the Lord; but the representation of those who are with the Lord, namely, the external man of the Church, who are those who are in the good of charity, but in external worship. Nay, in this chapter, Lot not only represents the external man of the Church—or, what is the same, the External Church—such as it is in the beginning, but also such as it is in its progress, and also at its end. 418<sup>g</sup>.

2325. 'And Lot saw' (id.)=the conscience, namely, of those who are in the good of charity, but in external worship.

2326. 'And he rose up to meet them' (id.)=acknowledgment, and also the affection—*affectum*—of charity; as may be evident from the fact that when they came Lot at once acknowledged that they were Angels . . . That

the same words involve the affection of charity, may be evident from the fact that Lot—by whom are represented those who are in the good of charity; nay, by whom is signified the good of charity itself—invited them into his house.

2329. 'And he said, Behold, I pray, my lords' (ver. 2)=the interior acknowledgment and confession of the Divine Human and proceeding Holy of the Lord. Ex.

2334<sup>2</sup>. As here by 'Lot' it treats of the first state of the Church which is in the good of charity, but in external worship; and as before man comes into this state he must be reformed, which is effected by a certain species of temptation; but as those who are in external worship undergo only a light temptation—therefore these things are said which involve somewhat of temptation; namely, that the Angels first said that they would pass the night in the street; and that Lot urged them, and that so they turned aside to him, and came into his house.

2343<sup>3</sup>. In these words is presented to view the entire process of the reformation and regeneration of those who are becoming men of the Church, [and] are here represented by Lot; namely, that at first they perceive something of temptation; but when they persist and overcome, the Lord has His abode with them, and confirms them in good, and introduces them to Himself in His Kingdom, and dwells with them, and purifies and perfects them there, and at the same time appropriates to them good and happy things, and this through His Divine Human and proceeding Holy.

2351. 'They cried to Lot' (ver. 5)=falsity from evil being angry against good. . . It has been shown that Lot represents the men of the Church who are in good; thus good itself.

2356. 'Lot went out to them at the door' (ver. 6)=that it applied itself prudently. Ex.

2367. With him who is in external worship, who is here represented by Lot.

2370. 'Lot'=the good of charity. 2375.

2373. Lot represents those who are in the good of charity.

2379. 'They introduced Lot to themselves into the house' (ver. 10)=that the Lord protects those who are in the good of charity.

2399. 'Lot went out' (ver. 14)=those who are in the good of charity; and also the good of charity itself.

2400<sup>2</sup>. For there are three kinds of men within the Church:—*First*, those who are in the good of charity. These are represented by Lot. . .

2410. 'And he delayed' (ver. 16)=repugnance from the nature of evil. For the evil which is in man continually reacts against the good which is from the Lord. . . and this more in this state in which is the man of the Church whom Lot now represents, than in the former state. This state is that he begins to think and act not so much from good as from truth; thus at a certain distance from good.

2411. 'The men took hold of his hand, and of the hand of his wife, and of the hand of his two daughters' (id.)=that the Lord powerfully withheld from evils,

and thus strengthened, the goods and truths signified by Lot, his wife, and his daughters. . . 'Lot'=the good of charity.

2422. 'Lot said to them, I pray not, my lords' (ver. 18)=weakness in that it is not able. It now treats of the third state of the Church which is represented in this chapter by Lot; which is that they no longer think and act from the affection of good, but from the affection of truth; which state succeeds when the affection of good begins to be diminished, and as it were to recede. Good is indeed present, but it has withdrawn itself more towards the interiors. It is consequently in obscurity, but manifests itself in a certain affection which is called the affection of truth.

2425. 'I shall not be able to escape into the mountain' (ver. 19)=doubt that he could have the good of charity; that is, think and act from that good. Ex.

2438. That first those are to be saved who are in the affection of truth, who are here represented by Lot; which also is meant by Lot's coming to Zoar. Ex.

2442. 'And Lot came to Zoar' (ver. 23)=that those in the affection of truth were saved. . . From this it may be evident that those also are saved who are in faith, provided that in their faith there is good; that is, that they are affected with the truths of faith for the sake of good, which is to be affected from good.

2454. 'And his wife looked behind him' (ver. 26)=that truth averted itself from good, and looked to doctrinal things. Ex.

2455<sup>o</sup>. This, then, is the fourth state of the Church represented by Lot; which is, that all truth has been vastated as to good. Sig. and Ex.

2456<sup>o</sup>. 'He sent Lot out of the midst of the overthrow' (ver. 29)=the Salvation of those who are in good, and of those who are in truth in which is good; all of whom, here, are 'Lot.'

2457. (If it had not been for) the union of the Lord's Divine essence with His human essence. . . all those who are here represented by Lot would have perished together with (those who were in falsities from evils). Sig. and Ex.

2459. 'Lot went up out of Zoar' (ver. 30)=when they were no longer in the affection of truth. Here now is described the fifth state of the Church which is represented by Lot; which is, that after there is no longer the affection of truth, a certain impure good, or good of falsity, infuses itself.

2460. 'And he dwelt in the mountain' (id.)=that they then betook themselves to a certain good. Ex.

2466<sup>12</sup>. As 'wine' and 'drunkenness'=these things, it is said of the daughters of Lot that 'they made their father drink wine.' Ex. E. 376<sup>96</sup>.

E. 410<sup>11</sup>. Hence it is that Lot is then said to have then stayed in a cave; for such wickedness is there signified by the cave of the mountain.

**Lot. Sors.**

**Allot, To. Sortire.**

A. 1381. A constant situation not yet allotted.

1675<sup>e</sup>. That they are not content with their lot.

[A.] 1878. The lot of these in the other life is miserable . . .

2219<sup>4</sup>. With those who are of the lowest sort.

2589. On the lot of the gentiles there. Gen.art.

2605<sup>e</sup>. What a lot awaits them there.

3239. The general lots of the Kingdom which is from the Lord's Divine Spiritual. Sig.

—<sup>2</sup>. It is said the general lots, because the Lord's Kingdom is represented by the Land which is distributed by lots among those to whom it is given as an inheritance to be possessed; as was the Land of Canaan to the sons of Israel. The lots in general are twelve; for by 'twelve' are signified all things of charity and the derivative faith . . .

3240. The derivations from the first lot. Sig. and Ex.

3241. The derivations from the second lot. Sig. and Ex.

—<sup>e</sup>. For everyone is gifted by the Lord with a lot in the other life according to the good of life.

3242. The derivations from the third lot. Sig. and Ex.

3246. That these (also) have lots in the Spiritual Kingdom. Sig. and Ex.

3812<sup>7</sup>. 'To cast a lot upon the vesture.' Ex. 9942<sup>13</sup>.

4054<sup>e</sup>. A sad lot awaits (the self-indulgent).

4952. For a lot awaits everyone according to his life. 5006<sup>e</sup>.

6348<sup>3</sup>. The man with whom profanation takes place has the worst lot of all there. P.133<sup>2</sup>.

6959<sup>3</sup>. A harder lot is that of those who profane good . . .

7236. All there have a place allotted them according to the quality of their good . . .

7398<sup>2</sup>. After falsities are removed, their places are allotted elsewhere in the Natural.

7681<sup>2</sup>. Then the Hells . . . are allotted places according to the quality of their evil.

10287<sup>14</sup>. 'To cast a lot upon Jerusalem' (Obad.11)= to destroy the Church, and to dissipate its truths. E.811<sup>16</sup>.

10818. These can have no lot with the Angels.

H. 360. They are indignant because happinesses above others are not allotted them.

361. The lot of the rich in Heaven . . . 362.

364. Among the poor are very many who are not content with their lot . . . It is very different with the poor who are content with their lot . . .

386<sup>e</sup>. Such a lot awaits adulterers . . .

393<sup>e</sup>. Such have no lot in Heaven.

Life 63<sup>3</sup>. A different lot have they who . . .

W. 13. Each nation there is allotted a place according to the idea of God as a Man . . .

200<sup>2</sup>. Such forces get activities from the sun . . .

P. 179. Trust is given them that the Lord disposes their lot.

—<sup>2</sup>. Most after death want to know their lot; but

they are answered that if they have lived well their lot is in Heaven; if evilly, in Hell.

185. As they then manifestly see . . . their lot, which is that they will come into Hell . . .

203. Every man . . . is allotted a place in Heaven or Hell according to his life.

305. I heard many complaining that they had not known that the lot of their life would be according to the affections of their love . . .

R. 153. A relation concerning the lot of those . . . who have confirmed themselves in faith alone . . . T.281.

611<sup>3</sup>. Hence it may be seen what is the lot of those who account truths as nothing. T.622<sup>3</sup>.

M. 505. On the lot of (deflowerers).

510. On the lot of (those in the lust of varieties).

512. On the lot of (those in the lust of violation).

514. On the lot of (the seducers of innocences).

I. 19<sup>5</sup>. (A drawing of lots decided by Providence.) T.696<sup>5</sup>.

T. 276<sup>e</sup>. What kind of a lot awaits these after death. Ex.

536<sup>3</sup>. Such a lot have they who do not the works of charity from religion . . .

568. What pious and wise man does not want to know the lot of his life after death? Ex.

D. 2513. See CONTENT, here. 5790a.

3206<sup>2</sup>. Few (Sirens) are of the lower sort.

E. 376<sup>24</sup>. 'To cast a lot' (Joel iii.3)=to dissipate.

652<sup>26</sup>. 'To cast a lot upon them' (Nahum iii.10)=to be dissipated.

727<sup>15</sup>. 'Upon the lot of the just' (Ps.cxxv.3)=upon the truths from good which are with . . . those who are in love to the Lord.

863<sup>10</sup>. 'To cast a lot upon the people' (Joel iii.3)=to disperse the truths of the Church by means of falsities.

Can. Trinity v. 7a. Everyone is allotted a place in the Societies of Heaven according to his idea of God.

## Lottery. Lotterium.

D. 4008. It is evident that the Providence of the Lord is in . . . lotteries.

## Louis XIV. Ludovicus XIV.

C. J. 60. It has been granted to speak with Louis XIV., grandfather of the now reigning king of the French; and who, when he was in the world, worshipped the Lord, read the Word, and acknowledged the pope only as the highest of the Church; and therefore he is in much dignity in the Spiritual World, and rules the best Society of the French nation. I once saw him as it were descending by stairs; and after he had descended, I heard him saying that he seemed to himself as if he were at Versailles; and then there was silence for about two hours, after which he said that he had spoken to his grandson the king of France about the Bull Unigenitus, telling him to desist from his former purpose, and not to accept it, because it is injurious to

the French nation. He said that he had insinuated this deeply into his thought. This took place in the year 1759, on the 13th day of December, at about eight o'clock in the evening. (Further particulars given. D.5980. J.(Post.) 104.).

### Louis XV. *Lud. XV.*

D. 6027. Afterwards king Louis XV. was in a state of innocence, and he seemed to others as a child of from five to six years of age; and he went into a fox, which fled away; and into a lion, and sat down there . . .

### Louse. *Pediculus.*

A. 1514<sup>o</sup>. There is a stench of house lice from those who persecute the innocent. 4628<sup>o</sup>.

7378<sup>o</sup>. The fourth degree of vastation is that they were in evils which were destroying all good with them . . . These are signified by 'lice from the dust of the earth.'

7392<sup>o</sup>. By the evil of the lice are signified evils which are delightful to them because they are evils.

7419. 'And it shall be for lice' (Ex.viii.16)=that thence evils will rise up. 'Lice'=evils; but what evils, and from what origin, may be evident from the correspondence of evils with such things, in that they are especially the evils which are in the Sensuous, or in the completely external man. The correspondence is from this—that the lice are in the outermost skin, and are inside of the dirt there and under a scab. The Sensuous of those who have been in the knowledge of faith, but in a life of evil, is also such . . . The infestations by the evils are signified by their biting. That 'lice'=these things cannot be confirmed from other places in the Word; for they are only mentioned in Ps.cv.31.

7424. 'And there was louse in man and in beast' (ver.17)=the derivative interior and exterior evils of cupidities. Ex.

W. 342. Upon herbs and in them are lice and caterpillars which are in agreement with them.

D. 377<sup>o</sup>. From avarice breaks forth . . . the stench of lice; for they are formed according to the quality of the avarice . . .

654. The penalty of those who want to counterfeit holy things . . . is lice, etc., according to the profanation.

1150. The persecution of the innocent produces a stench of wall lice. Ex.

1915. An insect with many feet represented, not unlike a louse in figure . . . which struck horror . . .

3424. On lice.—Lice, especially house lice, which have an evil odour, are those who clandestinely attack the things which are of faith, and also clandestinely pervert those who are not able to know better things.

3719. They are the things called *cavernulae* in the outermost skin of the head, where is the abode of lice, and where they are born and grow . . .

3720. Such possess the excrementitious *lacunae* of the sweat . . . which also are the lurking-places of lice . . .

4035. When these mucuses inflowed . . . there was perceived at the hinder part of the neck a biting as of lice.

4570. On house lice.—They are those who have been theologians, and have believed that religion is nothing, except as a matter of policy in the world . . .

4759. Certain of such in the other life stink like house lice.

Loveable. *Amabilis.* W.411<sup>o</sup>. P.277<sup>o</sup>. M.213. 290<sup>o</sup>.

Amiability. *Amabilitas.* M.211<sup>o</sup>.

Love, To. *Adamare.* A.2466<sup>o</sup>. T.660<sup>o</sup>.

Love. *Amor.*

Love, To. *Amare.*

See CELESTIAL LOVE, GOOD OF LOVE, LOVE OF DOMINION, LOVE OF SELF, LOVE OF THE SEX, LOVE OF THE WORLD, LOVE TO THE LORD, LOVE TOWARDS THE NEIGHBOUR, MARRIAGE OR CONJUGIAL LOVE, MUTUAL LOVE, RULING LOVE, AND SPIRITUAL LOVE.

See also under AFFECTION, CELESTIAL, CELESTIAL ANGEL, CHARITY, CONSCIENCE, CONJOIN, CUPIDITY, END, FIRE, GOOD, HEART, HEAT, LIFE, MOST ANCIENT CHURCH, MOUNTAIN, SUN, AND WILL.

A. 10. The fourth state (of regeneration) is when he is affected with love . . .

12. The sixth state is when from faith and the derivative love he speaks truths and does goods. 48.

—e. From which there is combat, until love reigns, and the man becomes celestial.

30<sup>o</sup>. Therefore love and the derivative faith are now for the first time treated of. These are called 'luminaries.' Love is 'the great luminary' which 'dominates by day' . . .

—3. Love and faith in the internal man are circumstanced as are heat and light in the corporeal external . . .

—e. It is the mercy of the Lord alone which affects the will with love, and the understanding with Truth or faith.

31. That 'the great luminaries'=love and faith. Ill. 32, Ex.

—3. As 'luminaries'=love and faith in the Lord . . .

32. Now is the consummation of the age, and love is almost null, and so consequently is faith. Sig. By 'the sun,' here, is meant love, which is 'darkened' . . .

—2. The Most Ancient Church acknowledged no other faith than love itself: and so the celestial Angels do not know what faith is, except that which is of love. The universal Heaven is of love, for in the Heavens there is no other life than the life of love. Hence is all the happiness . . . They who are in love, love the Lord from the heart; but know, say, and perceive that all love, thus all life . . . and thus all happiness, come solely from the Lord . . . That the Lord is the source of all love, was represented by the great luminary, or 'sun,' when He was transfigured. Ex.

33. It may be very well known to everyone that there is never any life without some love; and that there is never any joy except that which flows forth from love. But such as is the love, such is the life, and such the joy. If you were to remove loves—or, what is the same, cupidities, because these are of love—thought would at once cease, and you would be like a dead man, which has been shown me to the life. The loves of self and of the world present something like

life, and something like joy ; but as they are completely contrary to true love—which is to love the Lord above all things, and the neighbour as one's self—it may be evident that they are not loves, but hatreds ; for in proportion as anyone loves himself and the world, in the same proportion he hates the neighbour, and thus the Lord. Therefore true love is love to the Lord ; and true life is the life of love from Him ; and true joy is the joy of this life. There can only be one true love . . .

[A.] 34. Love and faith can never be separated, because they constitute one and the same thing . . . I may relate marvellous things about this. The celestial Angels, being from the Lord in such love, are, from love, in all the Knowledges of faith, and from love are in such light and life of intelligence that scarcely anything can be described. Spirits, on the other hand, who are in the knowledge of the doctrinal things of faith, without love, are in so frigid a life and obscure a faith that they cannot approach even the first threshold of the court of the Heavens . . . Sig.

—<sup>2</sup>. From this it is evident that they who are in love are also in faith, and thus in heavenly life ; but not they who say that they are in faith, and are not in the life of love. The life of faith without love is circumstanced as is the light of the sun without heat, as in winter . . . But faith from love is circumstanced as is the light of the sun in the time of spring, when all things grow and blossom . . .

—<sup>e</sup>. 'Winter' = the life of no love.

36. They who have separated faith from love do not even know what faith is . . . The primary thing which faith teaches those who obey it is the love of the Lord and the love of the neighbour . . . Sig.

39<sup>e</sup>. Now, when he has been vivified by love and faith . . .

43. 'To fructify,' in the Word, is predicated of the things which are of love . . .

52. But when the man becomes celestial, and does what is good from love, the dominion proceeds from the internal man to the external . . . Sig. and Ex.

53. Faith, which is of the understanding, is called 'His image ;' but love, which is of the will, 'the image of God ;' which in the spiritual man follows, but in the celestial man precedes.

60. Here it is said 'very good' . . . because now the things which are of faith make one with those which are of love. Thus is effected a marriage between spiritual and celestial things. 63.

63. Nor does the Lord rest until love acts as principal. Then combat ceases . . .

77. Love (is treated of) by 'the tree of lives ;' faith, by 'the tree of knowledge.'

95<sup>e</sup>. The life of faith prepares the external man ; the life of love causes him to be man.

98. By 'Eden' is signified love. 100, III.

111<sup>e</sup>. The universal Heaven is most distinctly ordained by the Lord according to the differences of love and faith, which are innumerable.

310<sup>2</sup>. (Whereas) with the Postdiluvians, and with

those who live at this day, there is no love, thus no will of good ; but still faith is possible . . . and from faith they may be brought to a certain charity . . .

352. All love is of the Lord, and not a whit of love is of man . . .

398<sup>2</sup>. With the men of the Most Ancient Church . . . no distinction was made between love, which is of the will, and faith, which is of the understanding ; because love was everything, and faith was of love. But after faith was separated from love, as with those who were called 'Cain,' the will did not reign any longer . . . Sig.

430. By 'sucklings, infants, and little children' are signified the three degrees of love ; which are, tender love, like that of a suckling towards its mother or nurse ; love like that of an infant towards its parents ; and charity like that of little children towards their instructor. 523<sup>62</sup>.

620<sup>e</sup>. As love is the containant of faith.

636. 'Land,' in a wide sense, = love ; thus the celestial things of the Church ; here, as no love . . . remained, it = the love of self.

668. Faith is only the form of love . . .

709. Jehovah is in love and charity ; but not in faith, unless it is the faith of love or charity.

714<sup>2</sup>. For example : love towards companions, if it loves them solely for the sake of self, has in it nothing either heavenly or Divine . . .

724. A man may know many truths from the Word, and thus speak them from the memory ; but unless it is love or charity which produces them, what is holy can never be predicated of them. But if there are love and charity, he then acknowledges and believes, thus from the heart . . . It is love and charity which sanctify faith. The Lord is in love and charity . . .

1013<sup>2</sup>. The essence of love and charity is that from two, it as it were makes one. When one loves the other as himself, and more than himself, then the one sees the other in himself, and himself in the other ; as may be known to everyone, provided he pays attention to love, or to those who mutually love each other, in that the will of the one is that of the other : they are as it were interiorly conjoined . . . love to the Lord makes a man one with the Lord ; that is, a 'likeness :' charity also does so, or love towards the neighbour, but an 'image.'

1025<sup>5</sup>. Circumcision was a representative of regeneration through love. Sig.

1055. No other covenant is eternal except love to the Lord, and love towards the neighbour . . . The universal Heaven is founded on love ; nay, universal nature ; for there is not anything in nature—where there are any union and conjunction—which does not derive its origin from love, whether animate or inanimate ; for all the Natural comes forth from the Spiritual, and the Spiritual from the Celestial . . . hence love has been implanted in each and all things, or a resemblance of love. With men alone there is not love, but the contrary ; because man has destroyed in himself the order of nature. But when he can be regenerated . . . and receive mutual love, then there is 'a covenant' or conjunction through charity ; which is the subject here treated of.

1119. The Most Ancients said that this breathing with them was varied according to their state of love and faith in the Lord. . . When anything contrary to love and faith in the Lord occurs, the Angels have a straitened breathing; but when they are in the happiness of love and faith, they have a free and ample breathing. There is something like it with every man; but according to his corporeal and worldly loves . . . 1120.

1120°. At last, when there was no love and faith . . . internal breathing ceased.

1153. Adoration is circumstanced according to the love to the Lord, and the love towards the neighbour; for the Lord is present in love, thus in worship . . .

1317<sup>2</sup>. The end is nothing else than the love; for a man can have nothing else for an end than that which he loves. He who thinks differently from what he does, still has for an end that which he loves. In the simulation or deceit itself is the end, which is the love of self, or the love of the world, and the derivative delight of his life. From these things everyone may conclude that the life of a man is such as is his love.

1419<sup>2</sup>. The Celestial of love is such as not to want to be its own, but of all; so that it wants to give all things which are its own to others. The essence of celestial love consists in this. The Lord, being love itself, or the essence and life of the love of all in the Heavens, wills to give all things which are His to the human race. Sig.

1437°. For the celestial things of love are what are solely in the Lord's Kingdom; and are what constitute it.

1448. The first worship of His Father from the Celestial of love. Sig.

1450. The order was that first of all the Lord was imbued from His infancy with the celestial things of love. The celestial things of love are love towards Jehovah, and love towards the neighbour . . .

1577<sup>4</sup>. It is only love and charity which unite the internal man to the external; and there is never any love and charity—that is, any good—except from the Lord.

1679<sup>2</sup>. It is the very life of man which desires, that is, which loves . . .

1690<sup>3</sup>. All temptation is effected against the love in which the man is. In such a degree as is the love, in such is effected the temptation. If it is not against the love, there is no temptation. To destroy the love of anyone is to destroy his life itself; for the love is the life. The life of the Lord was love towards the universal human race . . . being nothing but pure love. Continual temptations were admitted against this His life . . . The love which was the Lord's veriest life, is signified by that 'He hungered . . .'

1728. 'He was a priest' = the Holy of love. Ex.

1735. 'The Highest,' or Inmost = the Celestial of love, or love itself. Jehovah, or the Internal of the Lord, was the Celestial itself of love; that is, love itself, to which no attributes are applicable except those which are of pure love . . .

—<sup>2</sup>. This love itself is Jehovah. Of no other thing can be predicated *I am* or *Is* than of love. From this love, because in love, or of love itself, is the *Esse* of all life; that is, life itself . . .

1738. For without a state of love and charity . . . man is not man; but is worse than any wild beast.

1789. The Lord fought from love towards the universal human race. He who fights from this love asks for no reward for himself; because this love is such that it wills to give and transfer to others all things which are its own, and to have nothing for itself.

1798. That there is no internal of the Church . . . that is, love and faith. Sig. and Ex.

1802<sup>2</sup>. The Internal is love to the Lord and charity towards the neighbour. In proportion, therefore, as they have of love and charity, in the same proportion they are sons or heirs; for in the same proportion they have of the Lord's life.

1803<sup>3</sup>. 'Viscera,' in the Word, = love, or mercy. Ex.

1809. The fructification of love, and the multiplication of faith. Sig.

1812. What anyone's faith is, is known from the love from which he fights. He who fights from any other love than love towards the neighbour, and towards the Lord's Kingdom, does not fight from faith; that is, does not believe in Jehovah, but in that which he loves; for the love itself for which he fights is his faith. Examp.

1820<sup>2</sup>. Evil Spirits never fight against any other things than those which the man loves; and the more ardently he loves, the more sharply they fight. It is evil Genii who fight against the things which are of the affection of good, and evil Spirits against those which are of the affection of truth. As soon as they notice the least thing which a man loves . . . they at once attack and endeavour to destroy it, thus the whole man, because his life consists in his loves . . . They who are malignant and deceitful insinuate themselves into the loves themselves, by flattering them, and so they introduce the man; and presently . . . they try to destroy the loves, and thus to murder the man . . . —<sup>3</sup>.

1834<sup>2</sup>. The Church . . . in the beginning is guiltless; and then the one loves the other as a brother. 2910.

1865<sup>3</sup>. Parental love increases as it descends . . .

1873°. As all love from the Lord is the Lord Himself . . .

1894. The Celestial which makes man is that he loves the Lord, and that he loves the neighbour . . .

1904<sup>2</sup>. Regarded in themselves, good and truth are of no life; but they derive life from love or from affection. They are only instrumental things of life; and therefore such as is the love which affects the good and truth, such is the life . . .

1933. For love does not sleep.

2023. The Divine with those who have faith in Him is love and charity. By love is meant love to the Lord; and by charity, love towards the neighbour. Love to the Lord can never be separated from love towards the neighbour; for the love of the Lord is love



towards the universal human race . . . and therefore he who has love to the Lord, has the love of the Lord, and thus cannot do otherwise than love the neighbour. But those who are in love towards the neighbour are not on that account all in love to the Lord. Ex.

2034<sup>2</sup>. Love is conjunction itself.

[A.] 2039. There are three kinds of loves which constitute the celestial things of the Lord's Kingdom; namely, conjugal love, love towards infants, and the love of society or mutual love. Conjugal love is the principal one of all, for in it is the end of the greatest use, namely, the propagation of the human race, and thence of the Lord's Kingdom . . . Love towards infants succeeds next, being derived thence; and then the love of society or mutual love. Whatever covers up, hinders, and defiles these loves, is signified by the prepuce, which made . . . circumcision representative . . .

2041<sup>2</sup>. There are two loves so called, and their cupidities, which impede the influx of celestial love from the Lord. Ex.

2042. Circumcision was a representative of purification from filthy loves.

2045. For whatever favours any love . . . is believed to be good.

2049<sup>2</sup>. They are purified when they reject filthy loves . . .

—<sup>4</sup>. They who are in the life of love and charity are in the Lord's life. No one can be conjoined with Him by any other . . .

2146. From love. Sig. and Ex.

— That 'heat'=love, may be evident from the fact that love is called spiritual heat . . .

—<sup>e</sup>. It is further to be known that holiness is never predicated except from love and charity . . .

2177<sup>4</sup>. The fire which was constantly kindled upon the altar, represented the perpetual and eternal love, that is, mercy, of the Lord.

2187<sup>3</sup>. To eat the Lord is to be gifted with love and charity . . .

2190. All good is called holy from the fact that it is of love and charity, which are solely from the Lord.

2228<sup>e</sup>. The soul after the death of the body is such as is its love.

2231<sup>4</sup>. Love and charity are celestial flame; and faith is the spiritual light thence . . . And Angels and Spirits are affected as to their interiors with (spiritual heat and light), according to the life of love and charity with them.

2250. The Lord's grief from love towards the human race. Sig. and Ex.

2304<sup>e</sup>. One who had died when an infant spoke to his brother who had deceased in adult age, and this from so much brotherly mutual love, that his brother could not possibly resist weeping, saying that he had perceived nothing else than that it was love itself which was speaking.

2342<sup>3</sup>. The conjunction of the Lord with the human race is effected through love and charity and the derivative faith. Rep.

—<sup>e</sup>. 'Unleavened bread'=pure love.

2343<sup>7</sup>. When love or charity was merely named, there was perceived from (those who had come from the Christian world) as it were a kind of darkness, and at the same time what was grimy, from a certain filthy love, which was of such a nature as to extinguish, suffocate, and pervert all the Perceptive of love to the Lord, and of charity towards the neighbour. Such is the faith at this day, which is said to save without the goods of charity.

—<sup>e</sup>. For the Divine Human of the Lord is pure love; and the Holy is of love alone . . .

2454<sup>4</sup>. 'The abomination of desolation'=the state of the Church when there is no love, and no charity.

2500<sup>3</sup>. An arcana which as yet is known to scarcely anyone, is that in love itself there are wisdom and intelligence; but these are such as is the love. (The reason is) that all influx takes place into the love; or, what is the same, into good; thus into the life itself of the man . . .

2572<sup>3</sup>. As the Angels are in love to the Lord and in mutual love, they are also in all truth; thus in all wisdom and intelligence, not only of celestial and spiritual things, but also of rational and natural things; for from love, because from the Lord, they are in the very beginnings or springs of things; that is, in ends and causes . . .

2715<sup>e</sup>. The spiritual man . . . does not know . . . what love and charity in their essence are.

2718<sup>4</sup>. For example: that all delight, bliss, and happiness are solely from love; and that such as is the love, such are the delight, bliss, and happiness . . .

2739. From the marriage of good and truth in the Heavens descend all loves, which are circumstanced as are the love of parents towards their children, the love of brothers towards each other, and love towards relatives, and so on according to the degrees in their order. According to these loves, which are solely from good and truth, that is, from love and faith in the Lord, are formed all the heavenly Societies . . .

2744. All freedom is from love: thus the greatest freedom is from conjugal love . . .

2826<sup>9</sup>. 'The fear of Jehovah is clean'=love.

2871<sup>2</sup>. Therefore these loves with their cupidities were taken away from him—which is effected there by means of dissociation—and he was then seen like an infant swimming with his hands . . .

2873<sup>e</sup>. Hence all in the other life are distinguished according to freedoms; or, what is the same, according to loves and affections . . .

3001. Those men who are in love and charity are in correspondence. Ex. 3484.

3063. For love is the very esse of life.

3066<sup>e</sup>. For love is the end and use with all things . . .

3104<sup>3</sup>. 'Mountains and hills'=the celestial things of love.

3120. The perception of the influx of love. Sig. and Ex.

3122. For the celestial never thought about the things

of faith or truth ; but about those which are of **love** or good.

3138. Illustration and apperception are not possible unless there is affection or **love**, which is spiritual heat, and gives life to the things which are illustrated by the light.

3222. **Loves** and their affections are represented (there) by flames ; and this with inexpressible variation.

3300<sup>2</sup>. 'Red' = the good of life, because all good is of **love** ; and **love** itself is celestial and spiritual fire . . . Moreover, **love** is compared to the blood . . .

3310<sup>3</sup>. But when they have been regenerated, they do not do good from doctrinal things ; but from **love** and charity . . .

3325<sup>9</sup>. See LEVI, here.

3539<sup>4</sup>. That **love** and charity are essential with man. Ex.

3596<sup>2</sup>. 'Food,' in general, = the things which are of **love** and charity . . .

3643. In proportion as the Angels are in **love**, charity, and the derivative faith, in the same proportion they are in an aura of vernal light and heat.

3690<sup>5</sup>. The Lord is worshipped when He is **loved**.

3701<sup>4</sup>. (The first idea) that all **love** begins from self.

3718. **Love** without holy fear is insipid. (See FEAR, here.)

3748. All things which are of any life—that is, which are of **love** and affection—follow him . . .

3798<sup>2</sup>. From the **love** in which he is, everyone sees the things which are of that **love**, and the things which he sees he calls truths, because they are consentaneous thereto. In everyone's **love** is the light of his life ; for **love** is like a flame from which is light. Such, therefore, as is the **love** or flame, such is the light of truth which he has . . .

3800. 'Jacob kissed Rachel' = **love** towards interior truths ; for 'to kiss' = union and conjunction from affection, consequently **love** ; because, regarded in itself, **love** is union and conjunction from affection.

3801. The ardour of **love**. Sig.

3827. 'They were in his eyes as a few days in his **loving** her' (Gen.xxix.20) = a state of **love** ; namely, that it is devoid of weariness. Ex.

3858<sup>11</sup>. (The blossoming of Levi's rod) = that **love** is the essential and principal of all things in the Lord's Kingdom ; and that all fructification is thence.

3862<sup>2</sup>. When the order begins from **love**, then everything which follows thence in genuine order appears flaming . . .

3863<sup>12</sup>. For faith is the eye of **love**, for the Lord is seen by **love** through faith ; **love** is the life of faith. Sig.

3865. 'Now my man will **love** me' (Gen.xxix.32) = that thence is the good of truth. 'Will **love**' = the derivative good ; for all good is of **love**.

3875. See CLEAVE, here.

—<sup>3</sup>. 'To **love**' (Matt.vi.24) = the Celestial of **love** ; and 'to cleave' = the Spiritual of **love**.

3887<sup>2</sup>. Hence the cardiac motions with those (in the Spiritual World) are according to the states of **love** . . .

3938<sup>9</sup>. Affection is the Continuous of **love**. (Fully ex. under AFFECTION, here.)

—<sup>6</sup>. **Love** is the will of man, and derivatively is his thought, and thus is his action.

3941. Faith as to its state of **love** and charity. Sig. and Ex.

—, 'Wheat' = **love** and charity ; hence 'wheat harvest' = the advancing state of **love** and charity. Ill.

3986<sup>4</sup>. Although goods and truths in the Spiritual World are various . . . still they make one from the Divine through **love** and charity ; for **love** and charity are spiritual conjunction.

3994<sup>5</sup>. As faith is not faith except from charity towards the neighbour, and thus from **love** to the Lord . . . hence the Lord first asks Peter whether he 'loves' Him ; that is, whether **love** is in faith . . .

4099<sup>6</sup>. Those things have the dominion which are loved more.

4128. See TENT, here.

4154<sup>6</sup>. Truth is called holy from the affection, that is, from the **love**, which inflows from the Lord, and causes the man to be affected with truth.

4175. The reason 'the heat' = too much **love**, is that spiritual fire and heat are **love** ; and, on the other hand, spiritual cold is no **love** ; for the life itself of man is nothing but **love** ; for without **love** man has no life whatever . . . But 'cold' does not signify the privation of all **love**, but the privation of spiritual and celestial **love** . . . When a man is deprived of this **love**, there is kindled the **love** of self and of the world. This **love** is relatively cold, and also becomes cold . . .

4180<sup>2</sup>. They who are in evil do not receive Divine good ; for they are in no **love** and charity ; for all good is of **love** and charity.

4191<sup>6</sup>. All conjunction is through **love** and charity ; as may be known to everyone ; for spiritual conjunction is nothing else than **love** and charity . . .

4211. Feasts with the Ancients signified appropriation and conjunction through **love** and charity.

—, As there is no good which is good except that which is of **love** and charity, therefore 'bread' = **love** and charity.

4274<sup>2</sup>. That the first of combat is as to truth, is because the man loves it principally. That which is the object of anyone's **love** is what is attacked by evil Spirits. But after he loves good more than truth . . . he is tempted as to good.

4286<sup>2</sup>. (The spiritual Angels love others more than themselves ; but the natural Angels do not love others more than themselves, but as themselves.)

—<sup>5</sup>. For that which a man loves, he easily drinks in and apprehends ; but with difficulty that which he does not love.

4307. The presence of Spirits with man is circumscribed according to his loves ; good Spirits and Angels are present with those who are in spiritual and celestial **love** ; and evil Spirits with those who are solely in corporeal and worldly **love** ; and this is so much the

case, that everyone may know what kind of Spirits are with him provided he will observe the quality of his loves; or, what is the same, the quality of his ends; for every one has as an end that which he loves. 431<sup>r</sup>2.

[A.] 4320. That love appropriates to another that which is its own, is known; for it presents itself in the other, and makes itself present in him. How much more the Divine love!

4351. 'He embraced him'=the first conjunction of love. Ex.

4352. For the good which inflows through the Internal is of love; for there is not any spiritual and celestial good which is not of love... Hence it is called good with man. The love itself which is in good and with good, is that which conjoins. Unless love were present there could never be any conjunction; for love is nothing else than spiritual conjunction, because it is effected through love. This love is from no other source than the Lord; for He is the Fountain and origin of all celestial and spiritual love, consequently of all the good thence. This love is twofold, celestial and spiritual; celestial love is love to the Lord, and spiritual love is love towards the neighbour, which is called charity. It is these loves from which is all celestial and spiritual good, and which conjoin themselves with the truths of faith; for the truths of faith regarded without love are only words without life; but through love, thus through conjunction with the good of love, they receive life. Hence it may be evident that there never is anything of faith except with those who are in the good of love; and that the faith is according to the love.

—<sup>3</sup>. The trust or confidence which is called of faith with any others than those who are in love and charity is either spurious or...

4434<sup>3</sup>. 'To love the daughter of a strange god' (Mal. ii. 11)=to conjoin one's self with falsity.

4435. 'He loved the girl, and spoke upon her heart' (Gen. xxxiv. 3)=love.

4459<sup>e</sup>. The use itself which a man loves determines his life... for in the love is the life of everyone.

4464<sup>3</sup>. The spheres which are perceived in the other life all arise from the loves and the derivative affections in which they had been; consequently from the life, for the loves and derivative affections make the life itself...

4675. 'Israel loved Joseph more than all his sons' (Gen. xxxvii. 3)=the conjunction of the Divine Spiritual of the Rational with the Divine Spiritual of the Natural. 'To love'=to be conjoined; for love is spiritual conjunction.

4727<sup>2</sup>. For love to the Lord and charity towards the neighbour make man new and sanctify him; but the Divine love itself made the Lord Divine; for love is the very esse of man, and hence is his life; it forms the man according to its own image...

4735<sup>2</sup>. When the Angels appear... they appear as forms of love and charity under the human shape; and this from the Lord. Ex.

4776<sup>4</sup>. It is to be known that all things are in the loves; for the loves are what make the life; consequently the Lord's life inflows into nothing else than the loves. Such, therefore, as are the loves, such are

the lives, because such are the receptions of life. Love towards the neighbour receives the life of Heaven, and the love of self receives the life of Hell. Thus in love towards the neighbour there is everything of Heaven, and in the love of self there is everything of Hell. That all things are in the loves, may be illustrated by many things in nature. All animals... are borne along according to their loves; and into their loves inflow all things which conduce to their life. Enum. ... All these things are effected by an influx into their loves. It is on y the forms of their affections which vary the effects of life. All these things are in their loves. How much more would there be in celestial love if man were in it! Would there not be all the wisdom and intelligence which are in Heaven? Hence, too, it is, that they who have lived in charity, and no others, are received into Heaven; and that from charity they are in the power to receive and imbue all truths... The contrary happens to those who are in... some truths, and not in charity. Their loves receive such things as are in agreement with them; to wit, the loves of self and of the world receive things which are contrary to truths, such as there are in the Hells.

4797<sup>2</sup>. Into innocence as into a plane inflow love and charity from the Lord.

4804. The Societies of friendship are constituted of those who... had loved those with whom they had associated; caring nothing as to whether they were good or evil, provided they were agreeable people...

4805. There are also Societies of interior friendship... These had been such that they had loved from the heart those who were within their general consociation...

4812. The sons from Tamar=the two essentials of the Church,—faith and love... Their birth represents that love is actually the first-born of the Church...

4837<sup>3</sup>. For love conjoins all; and when the love of good and truth is in each one, there is a General from the Lord, thus the Lord, which conjoins all. The love of good and truth is that which is called love towards the neighbour...

4844<sup>17</sup>. For the doctrinals of the Ancient Church were doctrinals of love and charity, which contained innumerable things which at this day are completely obliterated...

4985<sup>2</sup>. Hence it is that the Angels of Heaven are of ineffable beauty; for they are as it were loves and charities in form...

5002. As Heaven makes one through love from the Lord, and reciprocal love to Him by reception, and by mutual love, it is called a marriage... So would it be with the Church, if with it love and charity were its esse.

5034. (What is against the love causes anger.)

5042. The Divine Esse itself is love... incomprehensible.

5071<sup>2</sup>. All the vital fire is from the loves with man; heavenly fire is from the love of good and truth; and infernal fire is from the love of falsity and evil...

5130<sup>2</sup>. He who is in any love, whatever it may be, is

continually thinking about the things which are of that love; and this although he is in thought, speech, or action in other things. This is manifestly evident in the other life from the spiritual spheres which are around everyone . . . For that which universally reigns with anyone produces that sphere, and manifests his life before others.

—<sup>e</sup>. For that which a man loves, reigns . . .

5145<sup>3</sup>. Hence it is that after death, if a man has lived a life of love and charity, he can be translated even into the Third Heaven . . .

5199<sup>2</sup>. For such as is the love or affection which shines forth from the form of the face, such is the beauty . . .

5280<sup>8</sup>. (Impure loves which first introduce truths.) In order that these loves may be removed, the man is let into a state of temptation; which takes place in this way:—these loves are excited by the infernal crew; for that crew wants to live in them; and then the affections of truth and good are excited by the Angels . . .

5459<sup>2</sup>. 'To fear,' in the supreme sense . . . =love. Ex.

5530. The truths which are most in agreement with the loves are in the middle . . . and therefore the things which are in the middle are called consanguineous; for love makes consanguinity . . .

5691. Mercy from love. Sig. and Ex.

5807. 'His father loves him' (Gep. xlv. 20) = that it has conjunction with spiritual good from the Natural. 'To love' = conjunction.

—<sup>2</sup>. It is to be known that love is spiritual conjunction because it is a conjunction of the minds—or of the thought and will—of two. Hence it is evident that regarded in itself love is what is purely spiritual, and that its Natural is the delight of consociation and conjunction. As regards its essence, love is what is harmonic resulting from the changes of state and the variations in the forms or substances of which the human mind consists. If this Harmonic is from the heavenly form, it is heavenly love. Hence it may be evident that love cannot derive its origin from any other source than the Divine love itself, which is from the Lord; and thus that love is the Divine which inflows into forms, and disposes them so that the changes of state, and the variations, are in the harmony of Heaven. But the opposite loves—namely, the loves of self and of the world—are not conjunctions, but disjunctions. They indeed appear as conjunctions; but this takes place because the one regards the other as one with himself so long as he acts as one with him . . . But as soon as the one does not favour the other, there is disjunction. It is otherwise with heavenly love. This is utterly averse to doing well to anyone for the sake of self; but it does it for the sake of the good which is with the other and which he receives from the Lord; consequently for the sake of the Lord Himself, from whom is the good.

5881<sup>2</sup>. Scientifics and truths are ordained into these fascicular forms only by the man's loves; into infernal forms by the loves of self and of the world; but into heavenly forms by love towards the neighbour and by love to God.

5977<sup>2</sup>. Genii care nothing about what the man is

thinking, but solely for what he loves; whereas Spirits care nothing for what the man loves, but for what he thinks.

6073. For to love anyone and not to do good to him when one is able, is not to love. But to do good to him when one is able, and this from the heart, is to love him . . .

6135<sup>3</sup>. When the Angels are presented present, love pours forth (from their whole bodies), so that you would believe them to be nothing but love. Their bodies also appear resplendent and lucid from the light thence derived; for the good of love is like a flame, which emits from itself light, which is the derivative truth of faith . . . How much more must this be the case with the Lord, from whom is all the love with the Angels, and whose Divine love appears as a Sun, from which the universal Heaven has its light; and all there have their heavenly heat, that is, love; thus life. The Divine Human of the Lord is what thus appears . . .

6195<sup>2</sup>. (Thus) man is conjoined with Heaven, or with Hell, by loves; by the loves of self and of the world with Hell; and by the loves of the neighbour and of God with Heaven.

—<sup>e</sup>. I was loosed from those (who had been attached to me only by slight affections) solely by means of intermediate loves; by which they were by degrees conjoined with others.

6196. That Spirits are associated with man according to his loves, has been made known to me by manifold experience. As soon as I have begun to love anything very much, Spirits were present who were in such love; and they were not removed until the love had ceased.

6262. The influx of love from the Internal. Tr. For the External cannot be in love towards the Internal, except through influx and elevation from the Internal. The love itself which is felt in the External is of the Internal.

6323<sup>2</sup>. Brute animals are acted upon no otherwise than by the loves and the affections of these into which they have been created . . . Each animal is carried whither its affections and love draws it; and as this is so, they are also in all the scientifics which ever are of that love . . .

—<sup>3</sup>. If man were in the order in which he was created; namely, in love towards the neighbour, and in love to the Lord—for these loves are proper to man—he above all animals would be born not only into scientifics, but also into all spiritual truths and celestial goods . . .

6377<sup>7</sup>. 'He poured in oil and wine' = that he performed the works of love and charity.

6396. As these do not act from love, but from obedience . . . they are in the First Heaven. Sig.

6495<sup>2</sup>. He is held in bonds by his loves themselves.

6564. Good gives life and its heat, which is love.

6566. 'Joseph wept' = reception from love.

6632. The whole Sacred Scripture is nothing else than the doctrine of love and charity. Ill.

6709. It is love which determines the degree in which each is the neighbour . . . 6710, Ex.

6711. They who do not love themselves more than

others . . . derive the origin of the neighbour from Him whom they must love above all things . . . and they hold everyone as the neighbour according to the quality of their love for Him. Therefore, they who love others as themselves, and still more they who, like the Angels, love others more than themselves, all derive the origin of the neighbour from the Lord. Ex.

[A.] 6812°. For the things which are for delectation and love inflow as it were of their own accord, and remain. All other things do not enter, but only touch the surface . . .

6821. He who lovea his country . . . in the other life loves the Lord's Kingdom . . . and he who lovea the Lord's Kingdom, lovea the Lord.

6832°. The reason 'flame'=Divine love, is that love in its first origin is nothing else than the fire and flame from the Lord as a Sun . . . Ill.

6849. The Divine Itself is pure love, and pure love is as a fire more ardent than that of the sun . . .

6866°. It is the love which makes similitude and dissimilitude.

6872°. What the perception and acknowledgment of the Divine from love is, shall be told. The quality of every man is Known from the love; for the love is the esse of the life of everyone . . . Such, therefore, as is the love with a man, such is the man; if the love of self and of the world . . . he is a devil; but if the love of God and the love of the neighbour . . . he is an Angel. But He with whom there is Divine love . . . is God. Thus His Human was made Divine when He received His Father's love—which was the Esse of His life—into the Human.

—3. That a man is completely as is his love, is a constant Truth. This is evident from the Angels in the other life, who when seen appear as forms of love. Love itself not only shines, but also exhales, from them; so that you would say that they are wholly nothing but lovea. The reason is that all the interiors of an Angel—as also of a man—are nothing but forms recipient of life; and as they are forms recipient of life, they are forms recipient of lovea; for loves make the life of man. As, therefore, the influent love [and the recipient form accord, it follows that the Angel or man is such as is his love; and this not only in his organic principles, which are in the brain; but also in the whole body . . .

6960. 'Bosom'=love; for the things which are of the breast correspond to love; because the heart is therein, which corresponds to celestial love, and the lungs, which correspond to spiritual love. As 'the bosom' corresponds to love, by it is also signified the proprium; for that of man is proper to him which is of his love.

7045. The removal of filthy lovea. Sig. and Ex.

—2. If the most external loves—which are called corporeal and earthly loves—are without internal loves—which are called spiritual and celestial loves—they are filthy.

7081. The very life of man is his love; and such as his love is, such is his life; nay, such is the whole man. But the dominant or reigning love—that is, the love of the thing which he has as an end—is the love which

makes the man. This love has subordinated to itself many particular and singular loves, which are derivations, and appear under a different shape; but still the dominant love is in every one of them, and directs them; and, through them, as through mediate ends, looks to and aims at its end . . . N.54.

7082. There are two things in the natural world, which make the life there; namely, heat and light: and there are two things in the Spiritual World which make the life there; namely, love and faith. The heat in the natural world corresponds to the love in the Spiritual World . . . Hence it is that when spiritual heat or fire is mentioned, love is meant . . . Moreover, love is actually the vital heat of man; for it is known that man grows warm from love . . .

7083. Spiritual heat and light, or love and faith, come forth from the Sun of Heaven . . .

7084. From this correspondence it may be known how the case is with faith and with love. Faith without love is like light without heat . . . and faith with love is like light with heat . . .

7085. As then love is the source of man's life, and as the whole man is such as is his love, and also as love is spiritual conjunction, it follows that all in the other life are consociated according to loves; for his life—that is, his love—follows everyone. They who are in love towards the neighbour, and in love to God, are consociated in Heaven; whereas they who are in the love of self and the love of the world, are consociated in Hell; for the love of self is opposite to love to God, and the love of the world is opposite to love towards the neighbour.

7324°. That lovea are vital fires, may be evident to him who considers.

7326. 'Blood'=the Holy of love; thus charity and faith.

7371. Everything which is done according to love is delightful; and therefore the quality of the love may be known from the delight.

7437°. They who are in evils cannot but think to falsities . . . for what a man wills he lovea; and what he lovea he confirms and defends . . .

7501. When evil Spirits are attacking anyone, they know to insinuate themselves into his delights . . . and pleasantnesses . . . thus into the things which are of his love; and so long as they are in such insinuation they hold down him whom they are infesting as with a bond . . . for love and insinuation into the delight of love conjoin . . . This is evident from the like thing in the world: he who insinuates himself into the delight of another which is of his love, holds him bound, and also leads him.

7693°. To look to Heaven is not to think about the things of Heaven; but to have them as an end, that is, to love them above all other things; for wherever the love turns itself, thither the interiors of the man turn themselves; and consequently the thought.

7743°. The bird's being turned into stone=the life of Knowledges without love . . .

7750. Here therefore we may show that only those have spiritual life who are in heavenly love, and thence

in Knowledges ; and that love contains in itself all the Knowledge which is of that love. For example, animals . . . have this knowledge of all things which belong to their love. Their loves are, to nourish themselves, to dwell in safety, to propagate offspring, to feed their young ; and therefore they have all the requisite knowledges ; for this is in these loves, and inflows into them as into its own receptacles . . .

—<sup>2</sup>. If man were in his love—which is love to God and towards the neighbour ; for this love is proper to man and is that by which he is distinguished from beasts—he would not only be in all requisite knowledge, but also in all intelligence and wisdom ; and he would have no need to learn these things ; for they would inflow into these loves from Heaven, that is, through Heaven from the Divine. But as man is not in these loves, but in the contrary ones, namely, in the love of self and the love of the world, he cannot but be born into all ignorance and want of knowledge. But by Divine means he is brought to something of intelligence and wisdom ; but still not actually into any, unless he removes the loves of self and of the world ; and thus opens the way for love to the Lord and towards the neighbour. (Continued under LOVE TO THE LORD.)

7788<sup>2</sup>. Where there is love there is respect (that is, looking that way) ; but where there is not love there is not respect, except that which is from fear.

7818. By to look above or below one's self is meant to have as the end, or to love above all things. Thus by to look above one's self is meant . . . to love above all things those things which are of the Lord and Heaven ; and by to look below one's self is meant . . . to love above all things those things which are of self and the world. The interiors of man also actually turn themselves whither the love turns itself.

7819<sup>2</sup>. When therefore the means is loved for the sake of the end, it is not the means which is loved, but the end.

7856. Be not without love. Sig. and Ex.

7984<sup>2</sup>. In the other life this measure is filled with everyone . . . This measure is acquired in the world through the affections which are of love. The more anyone has loved evil and the derivative falsity, the greater is the measure he has acquired for himself ; and the more anyone has loved good and the derivative truth, the greater is that measure. (Continued under MEASURE.)

8067. The things with a man which he thoroughly believes and loves are perpetually in his thought and will . . .

8240. Trust is of love through faith . . .

8426<sup>2</sup>. When it is morning (in the other life) they are in love.

8470<sup>2</sup>. Such a communication of goods exists only through love, which is spiritual conjunction.

8513<sup>2</sup>. The love determines by whom man is led ; for everyone is led by his own love. He who loves himself more than the neighbour, leads himself ; but he who loves good, is led by good, consequently by the Lord . . .

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8562<sup>2</sup>. Temptation attacks that which the man loves and longs for.

8573<sup>2</sup>. In all love there is intercession. (Continued under INTERCEDE.)

8604<sup>2</sup>. The life which is from the Lord is attractive, because it is from love ; for all love has a force of attraction in it, because it wants to be conjoined, even until they are one.

8672<sup>2</sup>. For all joy is of love.

8682<sup>2</sup>. The reason the flesh of the sacrifices was to be eaten, was that there might be represented . . . consociation through love ; for the flesh of the sacrifices . . . signified the good of love.

8702<sup>2</sup>. That which the will wills and loves, the understanding thinks and confirms . . .

8762. Those are of the Internal Church who do good to the neighbour, and worship the Lord, from love.

8814<sup>2</sup>. The Divine in the other life appears to everyone according to the quality of his faith and love.

8853. Every man has a proprium which he loves above all things. Ex. 8854, Examps.

8855. Every man has as the end that which he loves above all things. He regards it in each and all things. It is in his will like the hidden current of a river which draws and carries him along ; and also when he is doing anything ; for it is that which animates him. Such is that which one man explores in another . . . and according to it either leads him, or acts with him.

8869. To have the voluntary or the intellectual proprium for a god, is to love above all things that which proceeds from one's self. Sig.

8875<sup>2</sup>. That 'the zeal of the Lord' is love and mercy. Ill.

8880. 'To those who love Me' (Ex.xx.6)=those who receive the good of love. Ex.

8885<sup>2</sup>. For the will is the inmost of man, because it is formed from his love ; for whatever a man loves, he wills ; and that which he loves above all things, he wills inmost. (Continued under WILL.)

8897. 'Honour thy father and thy mother'=love for good and truth ; in the supreme sense for the Lord and His Kingdom. 'To honour'=to love ; for, in the spiritual sense, honour is love . . .

8910. For that which an evil love breathes is called concupiscence ; but that which a good love breathes is called longing. Love itself pertains to . . . the will ; for whatever a man loves he wills ; but concupiscence pertains to both the will and the understanding . . .

8925<sup>2</sup>. See FEAR, here.

9050<sup>2</sup>. The reason love pertains to the voluntary faculty, is that the latter is kindled by the Lord when the man receives love . . .

—<sup>6</sup>. For faith without love is not faith, and love without faith is not love ; for love has its quality from faith, and faith has its life from love. Hence faith without love is dead, and faith with love is alive . . .

9079<sup>2</sup>. In the angelic Societies they love each other . . . according to the similitudes and proximities of goods . . .

[A.] 9093<sup>2</sup>. To serve the Lord by faith, and the world by love. Sig.

9104. Hence it is that those meet in the other life who have been in any conjunction either by love, friendship, or veneration, when they long for it . . .

9174<sup>4</sup>. 'To love enemies . . . ' = the affection of charity ; but enemies are loved . . . when they are instructed, and also amended by suitable means.

9213. A state of shade from the delights of external loves. Sig. and Ex.

9219. Love is called mercy when it is towards those who are in miseries . . .

9265. When what is heavenly and Divine is loved more than what is worldly and earthly . . .

9279<sup>2</sup>. The things which relate to good are called loves and affections.

9310. It is proper to love to will that all which is its own should be out of itself in others.

9312. Compliance from faith and love. Sig. and Ex.

9383. All the heat of life is love.

9394. The internal sight . . . sees nothing else in the fields or gardens of the things of the memory than those which are in agreement with the loves in which the man is . . .

—<sup>5</sup>. The things which thoroughly enter into the loves, and become spontaneous and as it were natural, vanish from the external memory, but remain inscribed on the internal memory . . .

9434<sup>2</sup>. There are two loves completely opposite to each other—heavenly love and infernal love. Heavenly love is love to the Lord, and love towards the neighbour ; and infernal love is the love of self, and the love of the world. They with whom infernal loves reign, are in Hell ; and they with whom heavenly loves reign, are in Heaven. For love is the Vital itself of man ; for without love there is no life whatever ; for from love everyone has the heat and fire of life . . . Hence it follows, that such as is the love, such is the life ; consequently, that such as is the love, such is the man : and therefore everyone can know from his loves themselves, whether Heaven is in him, or Hell. Love is like a fire or flame with man, and also is the vital fire or flame . . . and faith is as the light (therefrom).

9460. That all things should be from love, thus from freedom. Sig. and Ex.

9585. See FREE, here.

9613<sup>3</sup>. (The law that) love is spiritual conjunction, whence is heavenly harmony.

9723. The understanding looks into the external memory . . . and chooses such things there as are in agreement with its love . . . For the things which a man loves he sees in light ; but the things which he does not love he sees in shade. The latter he rejects, but the former he chooses. 10067<sup>2</sup>.

9841. The interior memory which is from the truths of faith which are from love. Sig. and Ex.

—<sup>4</sup>. The truths of faith from love are those which love dictates, and which thus derive their esse from love. These truths are alive, because the things which

are from love are alive. Hence the truths of faith from love are those which treat of love to the Lord and of charity towards the neighbour . . . The whole Word is the doctrine of such truths . . .

—<sup>4</sup>. For whether you say the Lord, or love from Him and thence to Him, it is the same ; for love is spiritual conjunction, and causes Him to be where love is ; for love presents as present in itself him who is loved.

9846<sup>2</sup>. This may be evident from the fact that man acknowledges as truths the things which he loves, and that thus he apprehends and acknowledges truths according to his love. Hence it is that truths constitute the form of good . . .

9857<sup>7</sup>. 'To pass by the love of God' (Luke xi. 42) = to pass by Divine good, and life therefrom.

9936<sup>3</sup>. To be in safety from the infestation of evils from Hell, because they are in the Lord through love. Sig.

9937<sup>6</sup>. For in temptations the Hells assault the love itself of him against whom they are fighting ; for the love of everyone is the inmost of his life . . .

10035. Thus to . . . the will pertain the things which are of love ; for the things which are of love are perceived as goods . . . Moreover . . . evils are of love . . .

10038<sup>2</sup>. That everyone's love is the fire of his life, may be known to every one who reflects ; for without love there is no life ; and such as the love is, such is the life ; and hence the love of self produces evils of every kind . . .

10067<sup>10</sup>. Whether you say love, or good, it is the same ; for all good is of love, and that which is of love is called good. And also whether you say love or the will it is the same ; for that which a man loves, he wills.

10076<sup>2</sup>. (Thus) the second state of the man who is being regenerated is to think and act from good ; or, what is the same, from love ; or, what is also the same, from the will ; for that which a man wills, he loves ; and that which he loves he calls good. But a man is in the second state for the first time when the whole of him from head to heel is such as is his love ; thus such as is his will and the derivative understanding. Ex.

10130<sup>2</sup>. In the other life all act from the heart, that is, from the will or love . . . There it is evident how the interiors communicate themselves to another . . . by the touch, and how the other receives them according to his love. The will or love of everyone constitutes the whole man there, and the derivative sphere of life flows forth from him like an exhalation . . . 10188<sup>4</sup>.

—<sup>3</sup>. Hence many wonderful things come forth there which are unknown to man in the world ; as, *First*, That all presence is according to the similitudes of the loves ; and all absence is according to their dissimilitudes. *Secondly*, That all are consociated according to the loves : those who are in love to the Lord from the Lord are consociated in the Inmost Heaven ; those who are in love to the neighbour from the Lord are consociated in the Middle Heaven ; those who are in the obedience of faith . . . are consociated in the Ultimate Heaven ; but those who are in the love of self and of the world . . . are consociated in Hell. *Thirdly*, That

all turn their eyes to those whom they love: they who love the Lord turn their eyes to the Lord as a Sun; they who love the neighbour from the Lord turn their eyes to the Lord as a Moon . . . and, wonderful to say, wherever they turn themselves . . . they still look to the Lord before them. It is the contrary with those who are in Hell; the more they are in the love of self and in the love of the world, the more they turn themselves from the Lord . . .

10134. The removal of evils through the good of innocence by the Lord in a state of love and derivative light in the internal man. Sig. and Ex.

10135. The like in a state of light and love in the external man. Sig. and Ex.

10143<sup>5</sup>. To do according to the Lord's precepts is truly the worship of Him; nay, is truly love and truly faith . . .

10153<sup>2</sup>. By good is meant love; for all that which is loved is called good. That his love or good makes a man, is known to everyone who explores another; for when he has explored him, he leads him by his love wherever he wants, inasmuch that when he is kept in his own love he is no longer his own master; and the reasons which are contrary to the love are of no avail, whereas those which are in agreement with the love avail for everything. That this is the case is manifestly evident in the other life; there all Spirits are known from their loves; and when they are kept in them, they cannot do anything contrary to them; for to act contrary to them is to act against themselves. Therefore they are forms of their own loves; those who are in the Heavens are forms of charity and celestial love . . . and those who are in the Hells are forms of their loves, which are those of self and of the world . . .

—<sup>4</sup>. As, therefore, the whole man is such as is his love, it is evident that the Lord cannot be present in evil love, but in good love with man . . .

10175a. By the preparation of the oil of anointing is signified the quality of love in worship.

10177. A representative of the grateful hearing and reception by the Lord of all things of worship [which are] from love and charity. Sig. and Ex.

—<sup>4</sup>. The reason that only is grateful . . . to the Lord which is from love and charity, is that love makes the whole man; for a man is such as is his love. Hence it is that the Angels in the Heavens are loves and charities in form. The very form which they have thence is the human form; because the Lord who is in them, and forms them, as to the Divine Human, is Divine love itself . . .

10189<sup>2</sup>. For an Angel and a Spirit is his own love; and where it is thither he turns himself . . .

10198. The elevation by the Lord of the worship [which is] from love and charity. Sig. and Ex.

10200. When the state of love is in clearness. Sig. and Ex.

10201<sup>2</sup>. For the light of truth with a man is entirely according to the state of his love. In proportion as the love is kindled, in the same proportion truth shines . . .

—<sup>3</sup>. Whereas when there are strange loves, as with those who have turned from the Lord and the neighbour to self and the world, then these loves lead him; but from truths into falsities . . .

—<sup>5</sup>. These things have been said in order that it may be known that the faith of everyone is as is his love . . .

10202. Elevation also in an obscure state of love, when truth also is in its shade. Sig. and Ex.

10284<sup>2</sup>. All the love with man from man is the love of self, and the love of the world for the sake of self; but love with man from the Lord is love towards the neighbour, and love to God. Between these loves the difference is as great as that between Hell and Heaven . . . A man also is such, and he remains to eternity such, as is his love; for love is everything of the will of man, and thence of his understanding, because the love which makes the will is constantly inflowing into the understanding, and kindling it, and illustrating it. Hence it is that those who love evil, think falsity in conformity with the evil of their love . . .

10295<sup>6</sup>. Truths with (the celestial) are inscribed on their love; and therefore when they do the precepts from love, they do them at the same time from truths, without any thought about them from what is doctrinal . . .

10300<sup>5</sup>. Hence it is said that he 'shall dwell in parched places, and in a salty land;' that is, in filthy loves and their desires, which have destroyed the good and truth of the Church.

10362. To be led by self and their own loves. Sig. and Ex.

10364. He who turns himself to corporeal and worldly loves from heavenly loves. Sig.

10402. The extraction from the sense of the letter of the Word of such things as favour external loves, and the derivative principles. Sig. and Ex.

10413. Excitation by their loves. Sig. and Ex.

—<sup>4</sup>. The difference between an elevation to a state of the loves with the good, and with the evil, is that the good then ascend, and the evil descend; for the loves with the good are heavenly loves, which elevate them, and increase according to the ascent to heaven; whereas the loves with the evil are infernal loves which depress them, and increase according to the descent to Hell.

10414. The worship of their own loves; thus of their delights and the derivative falsities. Sig. and Ex.

—<sup>6</sup>. It is said the worship of the loves, because that is worshipped which is loved, and love worships.

10420<sup>3</sup>. Spirits turn themselves according to their loves . . . In the Spiritual World the quarter is determined by each one's love, which turns him . . .

10422<sup>2</sup>. For all truth leads to its own love; for that is called truth which confirms that which is loved.

10483<sup>2</sup>. For every man has with him Spirits from Hell and Angels from Heaven. The Spirits from Hell are in his corporeal and worldly loves; and the Angels from Heaven are in his celestial and spiritual loves.

10580<sup>6</sup>. Those who are in faith there dwell upon rocks; but those who are in love dwell upon mountains.

10596. The life of a man after death is the life of his love and the life of his faith . . .



[A.] 10605<sup>2</sup>. The heat from that Sun is love . . .

10645. That the Lord alone is to be worshipped from faith and love. Sig. and Ex.

— Those who are in His Celestial Kingdom worship Him from love.

10661<sup>9</sup>. The truth with a man becomes good when he loves it; for everything which is loved is good. To love is to will and to do; for that which a man loves, he wills and does.

10683<sup>4</sup>. They who love to do truth for the sake of truth, love the Lord . . .

— For in "proportion as a man wills truth, he loves it.

10694<sup>2</sup>. For when heavenly love, which is love to the Lord and love towards the neighbour, inflows into earthly loves, which are the loves of self and of the world, it induces anguish as of death.

10702<sup>2</sup>. The interiors of man actually turn themselves according to his loves. With those who love the Lord, the interiors turn themselves to the Lord or Heaven; thus inwards; but with those who love themselves, they turn themselves to the world; thus outwards.

10709<sup>2</sup>. When anyone binds another down by such things as are of his love, they say . . .

10714. There are two things which make the life of man—love and faith. Love makes the life of his will . . .

10715. The love of good and the derivative faith of truth make the life of Heaven; and the love of evil and the derivative faith of falsity make the life of Hell.

10717. With all who receive love and faith from the Lord there is Heaven . . .

10731. Spiritual death for those who are led by themselves and their own loves. Sig. and Ex.

10740. That which anyone does from love remains inscribed on his heart; for love is the fire of the life, thus is the life, of everyone. Hence such as the love is, such is the life; and such as the life is—thus such as the love is—such is the whole man as to the soul and as to the body.

10814. All these dominate from love, like that of a father towards his children . . .

H. 1<sup>3</sup>. That at the end of the Church, when there is no longer any love, and thence no faith, the Lord will reveal the Word as to its internal sense . . . Sig.

14. The reason the Divine in Heaven, which makes it, is love, is that love is spiritual conjunction; it conjoins the Angels with the Lord, and it conjoins them one with another; and so conjoins them, that in the Lord's sight all are as one. Besides, love is the esse itself of everyone's life . . . But it is to be known that everyone's life is such as is his love. 17. 18.

145. The forehead corresponds to love . . .

155. The Angels are not always in the same state as to love . . . Ex. 159<sup>9</sup>.

218. (Thus) the governors are those who are pre-eminently in love and wisdom . . .

232. All power is in truths from good, and there is none in truths without good . . . It is the like with

faith and love . . . for whether you say good or love, it is the same thing . . .

253<sup>9</sup>. They are elevated . . . by a conversion of the love.

272<sup>2</sup>. In the Spiritual World it is the love which turns the interiors of everyone to itself . . .

289. Therefore when the Angels are in a state of love, they are in a state of peace.

294<sup>2</sup>. Hence it is . . . that man is conjoined with that Society . . . in which he is as to his love.

349<sup>9</sup>. For love receives everything which is in agreement with itself . . .

368<sup>2</sup>. There is a like difference between faith and love (as between man and woman).

383. At the first view they inmostly love each other.

390. Spiritual love, esteem, and honour are nothing else than the love, esteem, and honour of the use in the person . . .

396. All delights flow forth from love . . .

424<sup>9</sup>. Then faith and love conjoin themselves . . .

455<sup>2</sup>. But when turned to the love of their will, they comprehended nothing . . .

—<sup>2</sup>. To love and to will are the same thing. Ex. 473.

479. That a man after death is his own love, or his own will. Gen.art.

— Everyone is carried to the Society where his love is; and when he comes there he is as it were at home . . . and when he goes away from it . . . there is constantly some resistance . . .

—<sup>2</sup>. That after death a man is his own love, may be evident from this—that the things which do not make one with his reigning love are then removed . . . and he is thus let into his own love . . . When this has been done, he constantly turns his face to his own love, which he has continually before his eyes, however he turns himself round. (Continued under RULING LOVE.)

—<sup>4</sup>. In proportion as anyone acts and speaks according to the love of another, he appears wholly . . . But in proportion as anyone acts and speaks against his love, his face begins to be changed, to be obscured, and not to appear . . .

—<sup>5</sup>. Every love is like spongy and porous wood, which imbibes such liquors as conduce to its vegetation, and repels all others . . . For every love wants to be nourished by its own things; an evil love by falsities, and a good love by truths. Shown from experience.

481<sup>2</sup>. As the loves thus determine the life of everyone, all, as soon as they come into the World of Spirits, are explored . . . and are attached to those who are in the like love . . . For everyone becomes his own love, not only as to the interiors which are of his mind, but also as to the exteriors which are of the face, body, and speech; for everyone becomes the effigy of his own love, even in externals. They who are corporeal loves appear gross, obscure, black, and ugly; and they who are heavenly loves appear lively, lucid, bright, and beautiful. They are also utterly unlike in minds and thoughts; they who are heavenly loves are intelligent and wise; and they who are corporeal loves are stupid and as it were idiotic.

—<sup>3</sup>. When it is granted to look into the interiors and exteriors of thought and affection of those who are in heavenly love, their interiors appear like light, those of some like flaming light, and their exteriors appear of various beautiful colours like rainbows. But the interiors of those who are in corporeal love appear as if they were black, because they are closed, and those of some as if they were dimly fiery . . . and their exteriors appear of a hideous colour, sad to look at . . .

—<sup>4</sup>. They who are in corporeal love see nothing in the light of Heaven . . . but the light of Hell . . . is to them as clear light . . . On the other hand, they who are in heavenly love, the more interiorly they come into the light of Heaven, the more clearly they see all things, and the more beautiful all things are, and the more intelligently and wisely they perceive truths.

—<sup>5</sup>. They who are in corporeal love cannot possibly live in the heat of Heaven, for the heat of Heaven is heavenly love; but they can live in the heat of Hell, which is the love of fiercely treating those who do not favour them. Contempt for others, enmities, hatreds, revenges, are the delights of this love; and when they are in these, they are in their life . . .

—<sup>6</sup>. They who are in corporeal love cannot breathe in Heaven . . . But those who are in heavenly love, breathe the more freely, and live the more fully, the more interiorly they are in Heaven.

—<sup>7</sup>. From these things it may be evident that celestial and spiritual love is Heaven with man, because on this love are inscribed all things of Heaven; and that corporeal and worldly love without celestial and spiritual love is Hell with man, because on these loves are inscribed all things of Hell.

482. That faith does not remain with a man if it is not from heavenly love. Gen.art.

483. That love in act is that which remains; thus that it is the life of a man. Ex.

487. But those who are in heavenly love receive instruction, and see their evils.

—<sup>8</sup>. These things have been said to the end that a man may explore himself, and from his delights may know his love . . .

489. But the delights of life of those who in the world have lived in heavenly love, are turned into things corresponding . . .

527. When the life of their love was taken away, they lay as if dead . . .

—<sup>2</sup>. For every Spirit is from head to heel such as is his love . . .

532. The love of a man is that which makes the intention, and which determines the sight of the internal man . . . to its objects; thus the love of self to self and its own things; the love of the world to worldly things; and the love of Heaven to heavenly things; from which—when a man's love is known—it may be known in what state are his interiors . . .

565. It is the end or use from which the love has its quality . . .

598. Nothing is appropriated to man except that which he does from the affection which is of love. All other things can indeed enter; but no further than into the thought . . .

—<sup>2</sup>. Hence it is that the freedom of man, and the affection which is of his love or will, are one . . . In a word, whatever does not enter in freedom with a man does not remain, because it is not of his love or will; and the things which are not of the love or will of a man are not of his spirit; for the esse of the spirit of man is the love or will. It is said the love or will, because that which a man loves, he wills.

603. For whatever is loved enters with light into the idea of the mind; especially when truth is loved, because all truth is in light.

N. 41. The interiors . . . with everyone are turned to that which he loves above all things; and the exteriors . . . are turned to where the interiors are turned.

54. On love in general. Gen.art. T.399.

55. That which a man loves above all things is constantly present in his thought, and also in his will, and it makes his veriest life. Examp.

59. There are two loves from which are all goods and truths—love to the Lord and love towards the neighbour . . . And there are two loves from which are all evils and falsities—the love of self and the love of the world. The latter two loves are completely opposite to the former two loves.

113. Man is able to know, think, and understand many things; but when he is left to himself he rejects those things which are not in agreement with his love; and he also rejects them after the life of the body, when he is in his spirit; for that only remains in the spirit of a man which has entered into his love . . .

J. 30. In the Spiritual World, everyone is the effigy of his own love, not only as to the face and body, but also as to the speech and actions.

32. But still the spirit is actually where its love is; that is, in the Society where are those who are in the like love.

36. Whether you say will or love it is the same; because everyone loves that which he wills, and wills that which he loves; and the will is the receptacle of love . . .

—<sup>7</sup>. Charity or love is to will and to do.

C.J. 21. All the ordination of the Societies in that World is an ordination according to the differences of love. The reason is that love is the life of man; and the Lord who is Divine love ordnates them according to the receptions thereof; and the differences of loves are innumerable, being known to the Lord alone. He conjoins . . . the Societies of the Heavens so that they lead one life of celestial and spiritual love; and the Societies of the Hells so that they lead one life of diabolical and infernal love. He conjoins the Heavens and the Hells by oppositions.

—<sup>8</sup>. Hence it is that in Heaven are those who are in spiritual love, and that in Hell are those who are solely in natural love. Spiritual love is implanted only by a life of charity; and natural love remains natural if a life of charity is omitted; and natural love, if not subject to spiritual love, is opposite to it.

L. 1. For wisdom is in love, and love is in wisdom. Sig.

**Life 1.** The life of man is his love; and that which a man loves he not only does freely, but he also thinks freely.

15. Hence it is that the Truth and love do not make one with a man unless he is spiritual. Ex.

32<sup>e</sup>. Hence it is evident that good conjoined with truth makes love and wisdom with Angels and with man . . .

48. But the thought of the understanding derives its existence from the love of the will . . .

102. To love anyone and to be conjoined with him with whom there is no Reciprocal is impossible.

**F. 13.** From these things it is evident, how love—which is the affection of good—produces faith . . . and through this produces charity, which is the same thing as the act of love through faith.

20<sup>e</sup>. For who loves a man solely as to his person. He loves him from that which is in him . . . thus from his quality . . . This quality which is loved is use . . .

**W. 1.** That love is the life of man. Gen.art. Man knows that there is such a thing as love, but he does not know what love is. He knows that there is such a thing as love from common speech . . . But although love is so universally in speech, scarcely anyone knows what love is. While meditating about it, being unable to form any idea of thought about it, he says either that it is not anything, or that it is only something inflowing from sight, hearing, touch, and intercourse, and thus moving us. He is utterly unaware that it is his very life; not only the general life of his whole body, and the general life of all his thoughts, but also the life of all the singulars thereof. This a wise man can perceive from this—If you remove the affection which is of love can you think anything? or can you do anything? Do not thought, speech, and action grow cold in proportion as the affection which is of love grows cold? And do they not grow warm in proportion as the affection grows warm? But a wise man perceives this, not from the Knowledge that love is the life of man, but from experience that so it happens.

2. No one knows what the life of man is, unless he knows that it is love . . .

3. Some idea of love, as being the life of man, can be had from the heat of the sun . . .

—<sup>e</sup>. Therefore also love is warm.

4. That God alone, thus the Lord, is love itself, because He is life itself . . . Gen.art.

14. Esse and existence . . . are distinctly one, like love and wisdom; for love is esse, and wisdom is existence; for love is impossible except in wisdom, and wisdom is impossible except from love; and therefore when love is in wisdom, then it comes forth. These two things are such a one, that they can indeed be distinguished in thought, but not in act; and (therefore) they are said to be distinctly one.

28. That the Divine essence itself is love and wisdom. Gen.art. . . For these two things are the essentials of all things of the life of man; everything civil, everything moral, and everything spiritual belonging to man, depend upon these two things, and without

these two are not anything. The same is the case with all things of the life of a composite man, which is a society greater or less . . . Take away love and wisdom from them . . . and you will find that without them, as being from them, they are nothing.

29. That in God is love and at the same time wisdom in their very essence, can be denied by no one; for He loves all from love in Himself, and He leads all from wisdom in Himself.

30. It is from the fact that the Divine essence itself is love and wisdom that man has two faculties of life . . .

31. It is from the fact that the Divine essence itself is love and wisdom that all things in the universe have relation to good and to truth . . .

32. It is from the fact that the Divine essence itself is love and wisdom that the universe and all things in it, both living and not living, subsist from heat and light . . .

34. They are said to be distinctly one, because love and wisdom are two distinct things, but are so united that love is of wisdom and wisdom is of love; for love is in wisdom, and wisdom comes forth in love . . .

39. In man, love and wisdom appear to be two separate things; but still in themselves they are distinctly one; because with man the wisdom is such as is the love, and the love is such as is the wisdom. The wisdom which does not make one with its love, appears as if it were wisdom, and yet is not; and the love which does not make one with its wisdom, appears as if it were the love of wisdom, although it is not; for the one derives its essence and its life reciprocally from the other. The reason the wisdom and love with man appear to be two separate things, is that the faculty of understanding with him is capable of being elevated into the light of Heaven, but not the faculty of loving, except in so far as a man does as he understands. Whatever, therefore, of the apparent wisdom does not make one with the love of wisdom, relapses into the love which does make one; which may be a love not of wisdom; nay, a love of insanity . . .

40. The idea of men in general about love and wisdom is as of something volatile and fluent in the subtle air or ether; or as of an exhalation from something of the kind; and scarcely anyone thinks that they are really and actually a substance and a form. They who see that they are a substance and a form, still perceive the love and wisdom outside the subject as things flowing forth from it . . . not knowing that love and wisdom are the subject itself . . .

42. It is the same with love and wisdom (as with the five senses and their organs, in that the five senses are not any volatile thing flowing forth from their organs, but are the organs regarded in their substance and form), with the sole difference that the substances and forms which are love and wisdom do not stand forth before the eyes . . . But still no one can deny that those things of wisdom and love which are called thoughts, perceptions, and affections, are substances and forms. Ex.

47. The very essence—*ipsum*—of love, is not to love itself, but to love others, and to be conjoined with them

by love. The very essence of love is also to be loved by others, for thus it is conjoined. The essence—*essentia*—of all love consists in conjunction; nay, its life, which is called delight, pleasantness, deliciousness, sweetness, bliss, happiness, and felicity. Love consists in this, that its own is another's, and that it feels his delight as delight in itself. This is to love. Whereas to feel its own delight in another, and not his delight in itself, is not to love; for this is to love self; but the former is to love the neighbour. These two kinds of love are diametrically opposite to each other. Both do indeed conjoin; and it does not appear that to love its own—that is, itself in the other—disjoins; when yet it so disjoins, that in the proportion that anyone has thus loved another, in the same proportion he afterwards hates him.

48. Who that can look into the essence of love cannot see this? For what is it to love self alone, and not some one outside of self by whom one may be loved in return—*redametur*? This is dissolution rather than conjunction. The conjunction of love is from what is reciprocal . . .

49. With respect to God, to love and to be loved reciprocally is not possible in others in whom there is anything of what is infinite . . . for if there were anything of what is infinite . . . in them, He would not be loved by others, but would love Himself. . . (Thus) He would be the love of self, of which not one whit is possible in God . . . Therefore the love must be possible in others in whom there is nothing of what is Divine in itself . . .

57°. From the freedom of thinking and willing according to reason . . . (The Angels) have a reception of Divine good and Divine truth as of themselves, and thereby is the reciprocal of love . . .

87. The reason that Snn appears before the eyes of the Angels as fiery, is that love and fire correspond to each other; for they cannot see love with their eyes, but instead of love they see that which corresponds to it.

102°. For the equal reception of love and wisdom is the Angelic itself; and therefore an Angel is an Angel of Heaven according to the union of love and wisdom with him . . . 114, Ex.

115. An Angel does not perceive otherwise than that he is in love and wisdom from himself, in like manner as a man, and thence that love and wisdom are his, or his own. Unless he did so perceive there would not be any conjunction . . . Nor is it possible for the Lord to be in any Angel or man, unless he in whom He is with love and wisdom perceives and feels them as his own. Ex. 116, Ex.

116°. But still in proportion as an Angel believes that love and wisdom are in him . . . in the same proportion the Angelic is not in him, and therefore in the same proportion there is no conjunction of him with the Lord.

117. Some suppose that Adam . . . was able to love God and be wise from himself . . . But he who is a recipient of life cannot love and be wise from anything of his own; and therefore Adam, when he wanted to love and be wise from what was his own, fell from wisdom and love, and was cast out of Paradise.

121. For (Angels and Spirits) dwell according to the

receptions of love and wisdom from the Lord. Enum. 124°. 125.

125°. The reason the latter are in oblique aspect, is that love and wisdom proceed as one from the Lord, but are not received as one by the Angels . . . and the wisdom which abounds over love does indeed appear as wisdom, but still is not . . .

126. That the various reception of love and wisdom makes the quarter in the Spiritual World, may be evident from the fact that an Angel changes his quarter according to the increase and decrease of love with him.

127°. These pairs (of organs, etc.) are in Angel and man, in order that love and wisdom may act as one, and as one look to the Lord.

129. If a man is in love and wisdom, he is an Angel.

130°. Therefore an Angel can see . . . the Lord . . . within himself when he is thinking from love and wisdom, and outside himself when he is thinking about love and wisdom.

138. When the interiors are opened, love and wisdom inflow into the interiors of the mind, and the heat and light of Heaven into the interiors of the body . . . And love and wisdom with their heat and light are the Lord with a man.

—<sup>2</sup>. It is the contrary with those who are not in love and wisdom . . .

139. This actual conversion to the Lord is from love and at the same time from wisdom; not from love alone, nor from wisdom alone; for love alone is like esse without its existere, for love comes forth in wisdom; and wisdom without love is like existere without its esse, for wisdom comes forth from love. Love is indeed possible without wisdom, but this love is of man and not of the Lord; and wisdom is also possible without love, but although this wisdom is from the Lord, it has not the Lord in it . . .

141. Something shall be said about loves, because the subject treated of is the conversion of Angels and Spirits from their loves to their loves. The universal Heaven is distinguished into Societies according to all the differences of loves; in like manner Hell; and in like manner the World of Spirits. But Heaven is distinguished into Societies according to the differences of heavenly loves; Hell according to the differences of infernal loves; and the World of Spirits according to the differences of both heavenly and infernal loves. There are two loves which are the heads of all the rest, or to which all other loves have relation. The love which is the head, or to which all heavenly loves have relation, is love to the Lord; and the love which is the head, or to which all infernal loves have relation, is the love of dominating from the love of self. These two loves are diametrically opposite to each other. 142, Ex. 143. 144.

144°. They may turn themselves round and round, but all the things which they see around them appear similar to their love.

145°. Every Spirit enters the way which leads to the Society of his own love . . .

171°. Man is then elevated by the reception of love and wisdom from the Lord; and all means have been provided in order for him to receive love and wisdom.

[W.] 179. That there are degrees of love and wisdom, and thence degrees of heat and light . . . Gen.art.

— The Angels of the Third Heaven so far excel the Angels of the Second Heaven in love and wisdom, and these the Angels of the Ultimate Heaven, that they cannot be together. The degrees of love and wisdom distinguish and separate them . . . For each Angel is his own love and his own wisdom; and love together with wisdom in its form is a man . . .

— The Angels of the Third Heaven are invisible to those of the Ultimate Heaven, because their love and wisdom are imperceptible to them; and it is the love and wisdom which cause an Angel to appear as a man.

180. That there are degrees of love and wisdom, is still more manifestly evident from the love and wisdom of the Angels relatively to the love and wisdom of men; (the former) being ineffable . . .

191. For the atmospheres are receptacles of heat and light; and heat and light are receptacles of love and wisdom. Therefore, as there are degrees of atmospheres, there are like degrees of heat and light, and like degrees of love and wisdom; (the second degree being formed by composition from the first, and the third from the second. See 190.)

192. Therefore also the degrees of love and wisdom are homogeneous.

197. (The first degree of love and wisdom is the all in all things of the following degrees.)

200. Perfection of life is perfection of love and wisdom . . .

205. In the like successive order are the states of love and wisdom with the Angels.

209. Love and wisdom are not abstract things, but are a substance . . . Love and wisdom are impossible outside of subjects, which are substances; but are states of the subjects or substances. They are changes of these, which present variations.

213. As to love and wisdom (in relation to the law that the ultimate degree is the complex, the containant, and the basis of the prior degrees), love is the end, wisdom is the cause *per quam*, and use is the effect; and use is the complex, the containant, and the basis of wisdom and love . . . But it is to be well known that all things of love and wisdom which are homogeneous and concordant, are in use.

223. As spiritual heat and light are receptacles of love and wisdom, there is not the least of the latter in which there are not degrees of both kinds.

224. The reason why not the least of love and wisdom . . . is possible without degrees of both kinds, is that love and wisdom are a substance and a form . . . And as no form is possible in which there are not these degrees . . . it follows that there are like degrees in these. For to separate love and wisdom . . . from substance in form is to annihilate them; because they are not possible outside of their subjects; for they are states of these perceived by man in variation; which states present them.

230. The reason there are three infinite and uncreate degrees of height in the Lord, is that the Lord is love

itself and wisdom itself . . . and as the Lord is love itself and wisdom itself, therefore He is also use itself; for love has use as the end, which it produces by means of wisdom. For love and wisdom without use have no terminus or end . . . and therefore it cannot be said that they are and come forth unless there is a use in which they are. These three constitute the three degrees of height in the subjects of life. These three are as the first end, the middle end which is called the cause, and the ultimate end which is called the effect. 235.

232. With the Angels the celestial degree is the degree of love, the spiritual degree is the degree of wisdom, and the natural degree is the degree of uses . . . The Angels of whom the Celestial Kingdom consists are in love; those of whom the Spiritual Kingdom consists are in wisdom; and men in the world are in uses: and therefore these three Kingdoms are conjoined.

236. So long as only continuous degrees are known, it may be believed that the love and wisdom with man increase only by continuity.

239. As in the world he had applied to life the precepts of the Word, and had worshipped the Lord, he was elevated by the Lord into the third degree of love and wisdom.

241. A few words shall be said here about love as being the end, about wisdom as being the cause, and about use as being the effect. Ex.

— But the love with one man is not the same as with another; thus neither are wisdom . . . and use. And as these three are homogeneous . . . it follows that such as is the love with a man, such is the wisdom with him, and such is the use.

242. Here now it is to be demonstrated . . . that man can receive wisdom even to the third degree; but not love, unless he shuns evils as sins, and looks to the Lord.

244. From which it follows . . . that wisdom does not produce love, but that it only teaches and shows the way . . . It also follows . . . that the love which is of the will calls that wisdom in the understanding which is in agreement with it.

245. The forms which are the receptacles of the . . . love and wisdom with man, and which . . . are in three-fold order, or are of three degrees, are transparent from birth, and transmit spiritual light as crystalline glass transmits natural light. Hence it is that as to wisdom man can be elevated even into the third degree. But still these forms are not opened until . . . love conjoins itself with wisdom . . .

252. The natural man with whom the spiritual degree has been opened does not know that his spiritual mind is infilled by the Lord with thousands of arcana of wisdom, and with thousands of delights of love; and that he comes into these after death . . .

253. Love alone . . . does not open the spiritual degree, nor wisdom alone . . . but both in conjunction.

258. The reason man does not become rational to the highest point possible, is that the love which is of the will cannot be elevated in the same way as the wisdom

which is of the understanding. The **love** which is of the will is elevated solely by shunning evils as sins, and then by the goods of charity, which are uses, which the man afterwards performs from the Lord. Therefore if the **love** which is of the will is not elevated at the same time, the wisdom of the understanding, however it may have ascended, still relapses to its **love**.

269. That those things which have been made of the **love** and the derivative life are ingenerated in the offspring. Gen.art.

— The seed . . . is the form of the father's **love**; and the **love** of everyone is like itself in the greatest and the least things; and there is in it an endeavour to be in the human form . . .

273<sup>3</sup>. There is another **love** also, called 'satan,' which is subordinate to the first named **love** called 'the devil,' and is the **love** of possessing the goods of others . . .

276. When the **loves** are opposites, then all things which are of perception become opposites; for from the **love**, which makes the very life of man, all other things flow as streams from their fountain. The things which are not from it separate themselves in the natural mind from those which are. The things which are from his reigning **love** are in the middle, and the rest are at the sides . . .

278<sup>2</sup>. For example: the **love** of the will, which is the first degree of the mind, is not known in the wisdom of the understanding, which is the second degree, except by a certain delight in the thought of a thing . . .

287. That **love** and wisdom are man, may also be evident from the Angels . . . who, in proportion as they are in **love** and derivative wisdom from the Lord, in the same proportion are men in their beauty.

297. Everyone who thinks in any illustration can see that **love** has and intends use as the end, and that it produces use through wisdom; for **love** cannot produce any use from itself, but [it does so] by the means of wisdom. What is indeed is **love**, unless there is something which is loved? This something is use; and as use is that which is loved, and it is produced by means of wisdom, it follows that use is the containant of wisdom and **love**. That these three—**love**, wisdom, and use—follow in order according to the degrees of height . . . see above. From these things it may be evident that these three—the Divine of **love**, the Divine of wisdom, and the Divine of use—are in the Lord, and that they are the Lord in essence.

304<sup>2</sup>. (The progression of **love** and of wisdom and of all things of them from primes to ultimates, where they cease and subsist.)

316<sup>2</sup>. (The progression of **love** through wisdom to use, and then by the delights of uses to **love** again.)

358<sup>e</sup>. For **love** is the esse of life, and wisdom is the existere of life therefrom.

363. That **love** and wisdom, and the derivative will and understanding, make the very life of man. Gen.art.

—<sup>2</sup> There are many things of **love** which have obtained other names, because they are derivations; as affections, desires, appetites, and their pleasures and delights . . . and there are many common to both **love**

and wisdom, as consent, conclusion, and determination to act . . .

368. Such as is the **love**, such is the wisdom, and thence such is the man. Gen.art.

— **Love** is manifold; so manifold, that its varieties are indefinite; as may be evident from the human race on earth and in the Heavens . . . It is the **love** which distinguishes one man or Angel from another; for each is his own **love**. It is supposed that the wisdom distinguishes them; but the wisdom is from the **love**, being its form; for **love** is the esse of life, and wisdom is the existere of life from that esse.

—<sup>3</sup> As **love** makes the life of man, and thus the man himself, all the Societies of Heaven, and all the Angels in the Societies, are ordained according to the affections which are of **love**; and no Society, and no Angel in a Society, is ordained according to anything of the understanding separated from the **love**. In like manner in the Hells and their Societies, but according to **loves** which are opposite to heavenly **loves**.

369. It is indeed acknowledged that a man is such as is his reigning **love**; but only as to the mind, and not as to the body . . . But it has been made known to me by much experience in the Spiritual World, that from head to heel, or from the primes in the head to the ultimates in the body, a man is such as is his **love**. For in that world all are forms of their own **love**; the Angels are forms of heavenly **love**, and the devils are forms of infernal **love** . . . And, when their **love** is attacked, their faces are changed; and if it is attacked much, they wholly disappear. Ex.

380. In the Spiritual World the colour red corresponds to **love** . . .

389. (The human form) is the form of **love** and wisdom; which, regarded in itself, is Divine. All the determinations of **love** and wisdom are in it . . .

394. That from the correspondence of the heart with the will, and of the understanding with the lungs, all things may be known which can be known about the will and understanding, or about **love** and wisdom. Gen.art.

399. That **love** or the will is the very life of man. Gen.art.

400. That **love** or the will is continually striving to be in the human form, and in all things which are of the human form. Gen.art.

401. That **love** or the will, without marriage with wisdom or the understanding, cannot effect anything by its human form. Gen.art.

402. That **love** or the will prepares a house or chamber for its future consort, which is wisdom or the understanding. Gen.art.

403. That **love** or the will prepares all things in its human form, to enable it to act conjointly with wisdom or the understanding. Gen.art.

406. That through these three conjunctions, **love** or the will is in its sensitive life, and in its active life. Gen.art.

— The reason **love** without understanding . . . cannot feel anything in the body, or act, is that **love**

without understanding is as it were blind . . . for the understanding is the light from which the love sees . . . 407, Ex.

[W.] 408. That love or the will introduces wisdom or the understanding into all things of its house. Gen.art.

409. That love or the will does nothing except in conjunction with wisdom or the understanding. Gen. art. P.3.

410. That love or the will conjoins itself with wisdom or the understanding, and causes (the latter) to be reciprocally conjoined. Gen.art.

—<sup>4</sup>. Thoughts, perceptions, and the derivative knowledges do indeed inflow from the Spiritual World, but still they are not received by the understanding, but by the love according to its affections in the understanding. It appears as if the understanding receives them, and not love or the will; but this is a fallacy. It also appears as if the understanding conjoins itself with love or the will; but this also is a fallacy. Love or the will conjoins itself with the understanding, and causes it to be reciprocally conjoined. Its being reciprocally conjoined is from the marriage of love with it. Hence does the conjunction become as it were reciprocal from the life and derivative power of love.

—<sup>6</sup>. Hence it is that every man, Spirit, and Angel is regarded by the Lord according to his love or good, and no one according to his understanding or truth separated from love or good. For the life of a man is his love . . . and his life is as he has exalted his affections by means of truths . . . for the affections of love are exalted and perfected by means of truths; thus by means of wisdom. And then the love acts conjointly with the wisdom, as if from it; but it acts from itself through it, as through its form; which derives nothing whatever from the understanding, but everything from some determination of the love, which is called an affection.

411. Love calls all those things its goods which favour it; and it calls all those things its truths which as means conduce to the goods; and as they are means, they are loved . . . and thus become affections in form. Therefore truth is nothing else than the form of the affection which is of love. The human form is nothing else than the form of all the affections of love . . .

413<sup>3</sup>. This somewhat (of honour, glory, or gain) adheres to every love as a surface, from which the love is lucent on the surface only; but with the wise it is translucent.

414. That love or the will can be elevated, and can receive those things which are of heat from Heaven, if it loves its consort wisdom in that degree. Gen.art.

— But love or the will cannot be elevated through anything of honour, glory, or gain as the end; but through the love of use . . .

—<sup>2</sup>. The love or will is elevated into the heat of Heaven, but the understanding into the light of Heaven; and if both are elevated, a marriage of them is effected there, which is called the heavenly marriage, because it is the marriage of heavenly love and wisdom . . .

415. This conjunction or disjunction of wisdom and love may be seen as it were effigied in the conjunction of the lungs with the heart . . .

416. That otherwise love or the will drags back wisdom or the understanding from its elevation, in order to act as one with it. Gen.art.

— There is natural love and there is spiritual love. The man who is in natural love and at the same time in spiritual love, is a rational man; whereas he who is in natural love alone can think rationally . . . but still is not a rational man; for he elevates his understanding . . . to wisdom, but still the things which are of wisdom . . . are not of his love. His love does indeed effect it, but from the affection of honour, glory, and gain . . .

419. That love or the will is purified in the understanding, if they are elevated together. Gen.art.

421. That love or the will is defiled in the understanding, and by it, if they are not elevated together. Gen.art.

422. That love purified by wisdom in the understanding becomes spiritual and celestial. Gen.art.

— The understanding does not become spiritual and celestial, but the love does; and when the love becomes so, it makes its consort the understanding spiritual and celestial. Love becomes spiritual and celestial by a life according to the truths of wisdom . . . The love imbibes these truths through its understanding, and not of itself; for love cannot elevate itself unless it knows truths . . . and then in proportion as it loves truths by doing them, in the same proportion it is elevated. Ex.

424. That love defiled in the understanding, and by it, becomes natural, sensuous, and corporeal. Gen.art.

432<sup>2</sup>. The right (hemisphere of the brain) is the receptacle of love, and the left of wisdom.

P. 8<sup>o</sup>. Love and wisdom in Heaven and the Church in general, and in an Angel of Heaven and a man of the Church, are one, when the will and the understanding . . . make one . . .

13. It has been said that love makes the life of man; but it is not meant love separated from wisdom . . . because love separated . . . is not anything; and therefore the love which makes the inmost life of man . . . is love and wisdom together; and also the love which makes the life of man in so far as he is a recipient. Nor is love separated in the cause, but in the effect; for love cannot be understood without its quality, and its quality is wisdom; and the quality, or wisdom, is not possible except from its-esse, which is love. Hence it is that they are one. Now, as truth is from good—as wisdom is from love—therefore both taken together are called love, or good; for love in its own form is wisdom . . .

27<sup>2</sup>. For spiritual love is such that it wants to give what is its own to another; and in so far as it can do this, it is in its esse, in its peace, and in its bliss. Spiritual love derives this from the Divine love of the Lord.

28<sup>2</sup>. The Lord inflows into the life's love of the Angels, and the Angels receive the Lord in wisdom, and through this in turn conjoin themselves with the Lord. Ex.

—<sup>3</sup>. How love conjoins itself with wisdom. Ex.

29<sup>2</sup>. There is such a circle of love to the thoughts,

and from the thoughts to the love from the love, in all things of the human mind; which circle may be called the circle of life.

33. The life of man is his love; and love is manifold. In general, there is the love of evil, and the love of good. The love of evil is the love of committing adultery, revenge, fraud, blasphemy, and of depriving others of their goods. In thinking and in doing these things, the love of evil feels pleasure and delight. The derivations, which are the affections of this love, are as many as are the evils into which it has determined itself; and the perceptions and thoughts of this love are as many as are the falsities which favour those evils and confirm them . . .

—<sup>2</sup>. Now as the Lord inflows into the life's love of everyone, and through his affections into his perceptions and thoughts, and not reversely . . . it follows that He cannot conjoin Himself more nearly than in so far as the love of evil with its affections, which are concupiscences, has been removed . . .

—<sup>3</sup>. As the influx of the Lord is into the love of good and its affections, and through these into the perceptions and thoughts . . . so the influx of Hell is into the love of evil and its affections, which are concupiscences, and through these into the perceptions and thoughts . . .

34. Hence it is that wisdom appears to man, but not so the affection of love which produces it.

35. (Necessity of wisdom's being conjoined with love.)

53. He who loves another, regards him from his own love in himself . . . and therefore he conjoins himself with him in proportion as the other loves him as he loves the other.

60°. There are ways there for every love; and the love opens the way . . . No one sees other ways than the one of his love; from which it is evident that the Angels are nothing but heavenly loves.

73°. All freedom is of love, inasmuch that love and freedom are one thing. Ex.

92°. If anyone loves another and is not loved in return, then as the one accedes the other recedes; whereas if he loves in return, then as the one accedes so the other accedes, and conjunction is effected; for love wants to be loved; this is implanted in it; and in proportion as it is loved back, in the same proportion it is in itself and in its delight . . .

95°. When man turns his face to the Lord, love and wisdom are given him. These enter man through the face, and not by the back of the neck.

105. The internal of thought is from the life's love and its affections and the derivative perceptions . . .

— (At first) from the life's love which is born with him from his parents there transpires something of concupiscence . . . But afterwards his life's love is according as he lives . . . And from the life's love comes the love of the means; the delights of which, and the derivative excited knowledges from the memory, make the external of his thought. 109. 110°.

106. Loves are manifold, but two of them are as lords and kings—heavenly love, (which is) love to the

Lord and towards the neighbour, and infernal love (which is) the love of self and of the world. These loves are opposite to each other . . . These two loves are the loves of man's life, but with much variety . . .

—<sup>2</sup>. But no one's life's love can be without derivations, which are called affections . . . Love dwells in its affections . . . as a king in his kingdom . . . The life's love rules the whole man through its affections and derivative perceptions, and through its delights and derivative thoughts . . . 107, Ex.

107. Heavenly love with its affections, etc., may be compared to a beautiful tree with its branches, leaves, and fruits. The life's love is the tree . . . But infernal love with its concupiscences, etc., may be compared to a spider and its web. The love itself is the spider . . .

108. The conjunction of all things of the mind with the life's love. Ex. . . The life's love is the end . . .

—<sup>2</sup>. As the end conjoins itself with the cause, and through the cause with the effect, so the life's love conjoins itself with the internal of thought, and through this with its external.

140°. Without the fear of offending, love is insipid and cutaneous; of the thought alone . . .

146°. He who has subjugated the love of dominating from the love of self, easily subjugates all the other evil loves, because this is their head.

168°. Love is the life of faith . . .

— Thus to love is to do.

183. The Divine Providence never acts together with the love of man's will, but continually acts against it . . .

193. That all the thoughts of man are from the affections of his life's love . . . Gen.art.

—<sup>3</sup>. As the soul of the will is love, and the soul of the understanding wisdom, both from the Lord, it follows that love is the life of everyone; and that the love is such life as is determined by its conjunction with wisdom . . .

199°. The soul of man is nothing else than the love of his will and the derivative love of his understanding. Such as this love is, such is the whole man . . .

222. That a man can be let into the wisdom of spiritual things, and also into the love of them, and still not be reformed. Gen.art.

— Such is the love, such as is the wisdom . . .

—<sup>4</sup>. For man can let himself into natural love; but the Lord alone [can let him] into spiritual love.

281°. Every man is from birth in evils of many kinds. These evils are in his will; and the things which are in the will are loved; for that which a man wills from within he loves; and that which he loves he wills; and the love of the will inflows into the understanding, and there causes its delight to be felt . . . and therefore unless man were permitted to think according to the love of his will . . . that love would remain shut in, and would never come into his sight; and the love of evil which does not appear is like an enemy in ambush . . .

319. The reason everything confirmed . . . remains to eternity, is that everyone is his own love . . . (and) as man is his own love, he is also the form of his own love, and may be called the organ of his life's love.



[P.319]<sup>4</sup>. An evil and a good man are turned in contrary directions; and as when the turning is once fixed it cannot be reversed, it is evident that such a man is when he dies, such he remains to eternity. It is the **love** belonging to man's will which effects this turning . . . for every man is his own **love**. Hence it is that after death everyone goes in the way of his **love**; to Heaven, he who is in good **love**, and to Hell he who is in evil **love**; nor does he rest until he is in that Society where his reigning **love** is; and, wonderful to say, everyone knows the way . . .

326<sup>2</sup>. As thought from some Knowledge causes the presence of another, so **love** from some affection effects the conjunction of another; from which it happens that they walk and talk together in a friendly way; dwell in one house, or in one Society; and often meet, and render services to each other. The contrary takes place (with) one who does not **love** another . . . he neither sees nor meets him, but is distant from him in the degree in which he does not **love** him . . .

326<sup>12</sup>. 'The haemorrhoids' = natural **loves**, which when separated from spiritual **love**, are unclean. . . 'The haemorrhoids of gold' = natural **loves** purified and made good.

R. 19. 'To Him who loveth us . . .' (Rev. i. 5) = Him who from **love** and mercy . . .

215. 'As many as I love I rebuke and chasten' (Rev. iii. 19) = that those of them who do so are loved by the Lord, and then cannot but be let into temptations, so as to fight against themselves.

351. For **love** is impossible without its consort, which is knowledge, intelligence, and wisdom.

403. The appearance of infernal **love** with (such). Sig. and Ex.

—<sup>6</sup>. Where there is not charity . . . which is spiritual **love**, there is infernal **love**. There is no middle **love**, except with the lukewarm.

422<sup>2</sup>. In the Spiritual World, all **love**, when excited, appears at a distance like fire . . .

413. That on account of evils from falsities and of falsities from evils they do not know what **love** is . . . Sig. and Ex.

493. 'The two olive-trees and the two candlesticks . . .' = **love** and intelligence, or charity and faith, both from the Lord with them. Ex.

527. There is no genuine **love** without this fear . . .

690. An influx into the **love** (of the solidifians). Sig. and Ex.

706. Lest their infernal **loves** should appear. Sig. and Ex.

832<sup>2</sup>. **Love** and charity cannot be formed except by means of truths from the Word.

875. In the eastern Heaven are those who are in **love** from the Lord; and in the southern Heaven are those who are in wisdom from the Lord. T. 386.

—<sup>3</sup>. (A discussion as to) whether Heaven in its essence is **love**, or wisdom.

— The Angel from the Heaven of wisdom asked the (Angel from the Heaven of **love**) what **love** is; and

he replied that **love**, originating from the Lord as a Sun, is the heat of life of Angels and men, thus their life; and that the derivations of **love** are called affections, and that through these are produced perceptions, and thus thoughts; from which it follows that wisdom from its origin is **love**; consequently that thought in its origin is the affection of that **love**; and . . . thought is nothing but the form of affection. Ex. . . Hence then it is evident that **love** is the all of wisdom; consequently, that the essence of the Heavens is **love**, and their coming forth—*existentia*—wisdom . . .

—<sup>6</sup>. I related to the Angelic Spirit what I had heard from the two Angels concerning **love** and wisdom. . . He said, Did they not speak also of a third thing? What third thing? I said. He replied, It is use. **Love** and wisdom without use are not anything. They are only ideal entities; nor do they become real until they are in use; for **love**, wisdom, and use are three things which cannot be separated. If they are separated, neither of them is anything. **Love** is not anything without wisdom; but in wisdom it is formed for something. This something for which it is formed is use. Therefore, when **love** through wisdom is in use, then it is something; nay, it then for the first time comes forth—*existit*. They are exactly like end, cause, and effect . . .

908. (How it is that the Church has attributed all things to faith, and not to **love**.)

937<sup>2</sup>. In the Spiritual World . . . if anyone **loves** another whom he Knows, he dwells with him in one Society; and if he **loves** him inmost, in one house. This is the state of all in the Spiritual World, (which) originates from the fact that the Lord is present with everyone according to faith, and is conjoined with him according to **love** . . . **Love** and the derivative conjunction are given by a life according to His precepts . . .

M. 5<sup>3</sup>. The delight of use derives its essence from **love**, and its coming forth from wisdom . . .

8<sup>5</sup>. The deliciousness of the soul is from **love** and wisdom from the Lord; and as **love** is the efficient, and is efficient through wisdom, therefore both have their seat in the effect; and the effect is use.

10<sup>6</sup>. Everyone who becomes an Angel carries his Heaven within him, because he carries within him the **love** of his Heaven . . .

18<sup>3</sup>. Every **love** has its own delight; for **love** lives by means of that; and the delight of the **love** of uses is heavenly delight . . .

21<sup>2</sup>. The wise one replied, There are two things which make the marriage of the Lord and the Church: **love** and wisdom; and the Lord is **love**, and the Church is wisdom; and wisdom is at the right hand of **love**; for a man of the Church is wise as of himself; and in proportion as he is wise he receives **love** from the Lord. Moreover, the right hand signifies power; and **love** has power through wisdom.

— But after the wedding the husband represents wisdom, and the wife the **love** of his wisdom; but this **love** is not the prior **love**, but is a secondary **love**, which the wife has from the Lord through the wisdom of the husband. The **love** of the Lord, which is the

prior love, is the love of being wise with the husband . . .

32. The difference (between the sexes) consists essentially in this—that the inmost in the male is love, and the covering of it is wisdom; or, what is the same, it is love covered over with wisdom; and that the inmost in the female is that wisdom of the male, and the covering of it is the derivative love; but this love is feminine love, and is given to the wife by the Lord through the wisdom of the husband; whereas the former love is masculine love, and is the love of being wise, and is given to the husband by the Lord according to the reception of wisdom. It is from this, that the male is the wisdom of love, and that the female is the love of that wisdom; and therefore in both of them there is implanted from creation the love of conjunction into one. 42<sup>d</sup>, Des.

34. That his own love remains with everyone after death. Gen.art.

37<sup>d</sup>. Regarded in itself love is nothing else than a longing and thence a striving after conjunction . . .

44<sup>e</sup>. For love goes to meet love . . .

—<sup>9</sup>. Love and wisdom are the offspring which are born from the marriage of good and truth.

46. Every love follows the man after death, because it is the esse of his life; and the reigning love, which is the head of all the rest, remains with the man to eternity, and the subordinate loves together with it. The reason they remain, is that love is properly the spirit of man, and is of the body from the spirit; and after death man becomes a Spirit, and thus carries his love with him. And as love is the esse of man's life, it is evident that such as has been the life of a man in the world, such becomes his lot after death.

47a<sup>e</sup>. For women have an interior perception of love; but men only an exterior one.

49. For the conjunctions which take place on earth rarely take place from any internal perception of love, but from an external one, which hides the internal perception. The external perception of love derives its cause and origin from such things as are of the love of the world and of the body . . .

50. For all who are in the Heavens are consociated according to the affinities and relationships of love, and have their dwelling-places according to these. For . . . the appearances of spaces there are according to their states of life, (which are) according to their states of love; and therefore no one can stay anywhere except in his own house, which is provided and designated for him according to the quality of his love . . .

51. That consorts there . . . have spiritual procreation, which is that of love and wisdom. Gen.art.

55<sup>a</sup>. Those standing at the south said, There is the love of a man and a man, and also of a woman and a woman; and there is the love of a man for a woman, and the love of a woman for a man; and these three pairs of loves are quite different from each other. The love of a man and a man is like the love of understanding and understanding . . . The love of a woman and a woman is like the love of an affection and an affection of the

understanding of the men . . . These loves . . . do not enter deeply into bosoms, but stand out of doors, and only touch each other; thus they do not conjoin two interiorly . . .

—<sup>7</sup>. But the love of a man and a woman is the love of an understanding and its affection, and this enters deeply, and conjoins . . .

— They do not admit the influx of love from the body of any other woman than that of their wife.

65. That conjugal love is the fundamental love of all celestial, spiritual, and the derivative natural loves. Gen.art.

— From the marriage of good and truth proceed all the loves which make Heaven and the Church with man. The good of this marriage makes love, and its truth makes wisdom; and when love accedes to wisdom . . . then love becomes love; and when wisdom accedes to love . . . wisdom becomes wisdom. Love truly conjugal is nothing else than the conjunction of love and wisdom . . .

—<sup>2</sup>. Therefore if the conjugal love is celestial and spiritual, all the loves proceeding from it are celestial and spiritual; for conjugal love is like a parent, and the rest of the loves are like the offspring . . .

66. The male was created to become wisdom from the love of being wise; and the female was created to become the love of the male from his wisdom, thus according to it; from which it is evident that two consorts are the very forms and effigies of the marriage of love and wisdom . . .

67. As natural loves flow forth from spiritual loves, and spiritual ones from celestial ones, it is said that conjugal love is the fundamental one of all celestial and spiritual loves and the derivative natural ones. Natural loves relate to the loves of self and of the world; spiritual loves relate to love towards the neighbour; and celestial loves relate to love to the Lord. And as such are the relations of loves, it is evident . . . that when they are in this order, natural loves live from spiritual ones; and these from celestial ones; and all in this order from the Lord, from whom they are.

75<sup>d</sup>. She is the love of my wisdom, and I am the wisdom of her love; and therefore her love from without veils over my wisdom; and my wisdom from within is in her love.

88. Wisdom cannot come forth with man except through the love of being wise. If this love is taken away, the man cannot be wise at all. Wisdom from this love is meant by the truth of good . . . But when from this love a man has acquired wisdom, and loves it in himself, or himself on account of it, he then forms a love which is the love of wisdom, and is meant by the good of truth . . . There are therefore two loves with the man, one of which, which is the prior one, is the love of being wise; and the other of which, which is the posterior one, is the love of wisdom. But if this latter love remains with the man, it is an evil love, and is called the conceit or love of his Own intelligence. That this love has been taken out of the man, lest it should destroy him, and has been transcribed into the woman, in order to become conjugal love . . . will be confirmed in what follows.

[M.] 90<sup>2</sup>. But as the male cannot become intellectual except from love, the Lord adjoins this to him according to the reception ; that is, according to his mind to be wise.

134<sup>3</sup>. For where there is no knowledge, there is no love. Knowledge and love are inseparable companions, and can no more be separated than will and understanding . . . and therefore as a man takes knowledge from others, so love adjoins itself to it as its companion. The universal love which adjoins itself, is the love of knowing, understanding, and being wise. This love is peculiar to man . . . and inflows from God. We agree with our comrades from the west, that man is not born into any love, and thence not into any knowledge ; but that he is born solely into the inclination to love, and thence into the faculty to receive knowledges, not from himself, but from others . . . To this we will add that beasts are born into natural loves, and thence into the knowledges corresponding thereto . . . and they are carried along by means of these by their loves . . . like sleepwalkers . . .

—<sup>e</sup>. (Thus) man is born into no love in order that he may come into all love, by means of the applications of knowledges from intelligence ; and into love to the Lord by means of love towards the neighbour . . .

137<sup>4</sup>. As heat is delicatized with light, and light with heat ; so love is delicatized with wisdom, and wisdom with love.

145. The first love, by which is meant the love before the wedding and just after the wedding, derives something from the love of the sex ; thus from the ardour proper to the body not as yet mitigated by the love of the spirit. (Its purification etc.)

155a<sup>3</sup>. I replied, This Angel whispered to me that wives are the receptacles and sensories of the deliciousnesses of conjugal love, because they are born loves, and all deliciousnesses are of love. . . Then the husbands said, Wives know all the states of our minds . . . because they are most tender loves . . . The wisdom implanted in their love is so full of prudence that . . . they cannot say that they love, but that they are loved. Ex.

—<sup>4</sup>. (The wives said) This sixth sense of our sex comes forth . . . and is exalted in the degree in which our husbands love us from wisdom and judgment, and in which we in return love them from the same things in them. This sense of our sex is called in the Heavens the sport of wisdom with its love, and of love with its wisdom.

160. The inclination to unite the man to herself is constant and perpetual with the wife . . . because love cannot do otherwise than love, and unite itself, in order that it may be loved back again ; its essence and life are nothing else ; and women are born loves ; whereas men . . . are receptions. Besides, love is continually efficient. It is like heat, flame, and fire, which if prevented from being efficient, perish . . . The reason there is not a like inclination with the man, is that the man is not love, but only a recipient of love . . .

161. That conjunction is inspired into the man by his wife according to his love, and is received by the man according to his wisdom. Gen.art.

— . That love . . . is inspired into the man by his

wife, is at this day hidden from the men . . . for wives persuade that the men only love, and that they receive ; or that the men are loves, and they obediences ; they also rejoice at heart when the men believe so. Ex.

168. The Feminine is to perceive from love . . . and love does not go beyond that which it feels ; when it does so, it derives it from conjunction with the understanding of a man ; for the understanding is of light, and love is of heat ; and the things which are of light are seen clearly, and those which are of heat are felt.

171<sup>e</sup>. The sphere of love going forth from a wife who is tenderly loved, is perceived in Heaven as what is sweetly fragrant . . .

183<sup>3</sup>. The Angels replied, that love and wisdom without use are only abstract ideas of thought, which after some stay in the mind pass away like the wind ; but in use these two are collected together, and there become a one, which is called a real thing. Love cannot rest unless it is doing ; for love is the very Active of life ; nor can wisdom come forth and subsist except when it is doing from love and with it ; and doing is use. . . As these three, love, wisdom, and use, inflow into the souls of men, it may be evident whence it is that it is said that all good is from God ; for all that which is done from love through wisdom is called good, and use is something done. What is love without wisdom but something fatuous ? and what is love with wisdom without use but a state of mind ? Whereas love and wisdom with use not only make man, but also are man ; nay . . . they propagate man . . .

—<sup>5</sup>. (Thus) all fructification, propagation, and proliferation are originally from the influx of love, wisdom, and use from the Lord . . .

187<sup>2</sup>. The young men in Heaven know no otherwise than that they affect the virgins with love.

198. (The wife then feels) deliciousness from the fact that she wants to be the love of her husband's wisdom. Gen.art.

—<sup>2</sup>. Thus the love of the wife forms itself by means of the wisdom of the man ; as good forms itself by means of truth.

200<sup>e</sup>. For a chaste wife is rarely if ever wanting in love for her husband . . .

208<sup>3</sup>. Besides, love changes its essence, and does not become conjugal love, if it is compelled.

245<sup>e</sup>. I will add the arcanum, that between the disjoined souls of two . . . conjunction is effected in a middle love ; and that otherwise conceptions would not take place . . .

261<sup>3</sup>. The universals of Hell are these three loves : the love of dominating from the love of self, the love of possessing the goods of others from the love of the world, and scortatory love. The universals of Heaven opposite to these three loves, are the love of dominating from the love of use, the love of possessing the goods of the world from the love of doing uses by their means, and love truly conjugal. T.661.

269<sup>2</sup>. There are three universal loves of which every man is constituted from creation : the love of the neighbour, which is also the love of doing uses ; the love of the world, which is also the love of possessing wealth ;

and the love of self, which is also the love of exercising command over others. The love of the neighbour . . . is spiritual love; the love of the world . . . is material love; and the love of self . . . is corporeal love. Man is man when the love of the neighbour . . . makes the head, the love of the world the body, and the love of self the feet. But if the love of the world makes the head, man is not man otherwise than is a hunchback; but when the love of self makes the head, he is not a man who stands on his feet but on his palms, with his head downwards . . . When the love of the neighbour makes the head, and the other two loves make the body and feet, the man appears from Heaven with an angelic face, having a beautiful rainbow round his head; but if the love of the world makes the head, he appears from Heaven with a face pale like that of a dead man, with a yellow circle round the head; and if the love of self makes the head, he appears from Heaven with a dusky face, with a white circle round the head. Ex. T. 507.

—<sup>5</sup>. The bystanders made this conclusion: that a man is such as is his love; and not such as is his understanding; because the love easily carries away the understanding to its side.

271. On the causes of apparent love, etc. in marriages. Chapter.

281. Hence it is that inward love is not possible between a spiritual and a natural consort; but love emulous of inward love is possible on the part of the spiritual consort; whereas between two natural consorts inward love is not possible . . .

284. The love of infants and children with the mother and father conjoin themselves as do the heart and the lungs in the breast; the love of them with the mother is as the heart there, and the love towards them with the father is as the lungs there; (for) the heart corresponds to love, and the lungs to understanding; and love from the will is with the mother, and love from the understanding is with the father.

293<sup>5</sup>. (The seven wives) said, In all conjunction by love there must be action, reception, and reaction. The delicious state of our love is acting or action; the state of wisdom of husbands is receiving or reception, and is also reacting or reaction according to the reception . . .

294<sup>5</sup>. She is well aware that love cannot be forced; but that it is insinuated in freedom.

299. (The love of young girls; its quality.)

330<sup>5</sup>. The wives said, The beauty of a woman dwells in soft tenderness, and thence in exquisite sensation. Hence is the love of a woman for a man; and the love of a man for a woman.

331<sup>2</sup>. The wives replied, (A man has honour from his wife) from love, because love honours. Honour cannot be separated from love; but love can from honour.

—<sup>3</sup>. The wives made this third conclusion: You seem as if you love your wives; and you do not see that you are loved by your wives, and thus that you love back; and that your intelligence is the receptacle. If therefore you love your intelligence in yourselves, it becomes the receptacle of your own love; and the love of the proprium never becomes conjugal, because it can-

not endure an equal; but so far as it prevails it remains scortatory.

358. For all love is such that it breaks forth into indignation and anger . . . when it is robbed of its delights . . . from which it may be seen, that zeal is not the highest degree of love, but that it is love blazing up.

—<sup>2</sup>. The love of one and the corresponding love of another are like two confederates; but when the love of one rises up against the love of the other, they become like enemies. The reason is that love is the esse of man's life; and therefore he who assaults the love, assaults the life itself; and there then takes place a state of wrath against the assaulter . . . Every love has such wrath, even the most pacific, as is manifestly seen from hens, geese, and birds of every kind . . .

359<sup>2</sup>. The reason zeal originates from an assault on the love, is that love is the heat of the life of everyone; and therefore when the love of the life is assaulted, the heat of life kindles itself . . .

360. How love is kindled into zeal . . . by an assault upon it, shall be told. Love resides in the will of man; but is not kindled in the will itself, but in the understanding; for in the will it is like fire, and in the understanding like flame. Love in the will knows nothing about itself, because it feels nothing of itself there, and does not act anything of itself there; but it does this in the understanding and its thought; and therefore when the love is assaulted, it exacerbates itself in the understanding, which it effects by means of various reasonings. These reasonings are like pieces of wood which are kindled by fire and consequently blaze up . . .

361. The reason itself why a man is kindled by an assault upon his love shall be opened. In its inmosts, the human form is from creation a form of love and wisdom. In man are all the affections of love and all the derivative perceptions of wisdom compounded in most perfect order, so that together they make . . . a one. They are substantiated; for substances are their subjects. (This being the case) it is evident that if the love is assaulted, this universal form with each and all things there is simultaneously assaulted; and as in all living things there has been implanted from creation the will to remain permanently in their own form . . . when the love is assaulted, it defends itself by its understanding; and the understanding [defends it] by means of rational and imaginative things, by which it represents to itself the event . . . Hence then it is that in order to resist assaults, the love hardens the substances of its form, and erects them as it were into crests . . . Such is the exacerbation of love which is called zeal; and therefore if there is no opportunity to make resistance, anxiety and grief arise, because it foresees the extinction of the interior life with its delights. But, on the other hand, if the love is favoured and caressed, that form unbends, softens, and dilates itself; and the substances of the form become soft, bland, gentle, and alluring.

371. In all love there are fear and grief; fear lest it should perish, and grief if it does perish.

380<sup>5</sup>. For love and wisdom are life. And if you elevate your faculty of understanding a little higher, you

will see that love and wisdom are impossible unless they have an origin somewhere . . .

[M.] 385. On the conjunction of conjugal love with the love of infants. Chapter. (See under INFANT.)

423. Title. The Pleasures of Insanity concerning Scortatory Love.

423. On the opposition of scortatory love and conjugal love. Chapter. (See under SCORTATORY.)

444<sup>6</sup>. The cerebellum is assigned to love and its goods, and the cerebrum to wisdom and its truths; and therefore he who looks with his face to the Lord receives from Him wisdom, and through this love; whereas he who looks backwards from the Lord receives love and not wisdom; and love without wisdom is love from man and not from the Lord; and as this love conjoins itself with falsities, he does not acknowledge God, but he acknowledges himself as God . . . and therefore this love is the origin of evil.

I. 5. That the Sun of the Spiritual World is pure love from Jehovah God who is in the midst of it. Gen.art.

6<sup>3</sup>. For love and wisdom are indivisible, like esse and existere; for love comes forth through wisdom, and according to it.

10. Love, regarded in itself, is alive.

13. That the reception of this influx (of life from God) is according to the state of love and wisdom with man. Gen.art.

—<sup>2</sup>. Love itself and wisdom itself are not life, but are the esse of life; but the delights of love and the pleasantnesses of wisdom, which are affections, make life . . .

14. These two, wisdom and love, proceed from the Lord as a Sun, and inflow into Heaven universally and singularly, whence the Angels have wisdom and love; and they also inflow into this world universally and singularly, whence men have wisdom and love. But these two proceed unitedly from the Lord, and in like manner inflow unitedly into the souls of Angels and men, but are not received unitedly in their minds: there is first received there the light which makes the understanding, and gradually the love which makes the will . . .

17<sup>4</sup>. There are loves of three kinds—the love of Heaven, the love of the world, and the love of self. The love of Heaven is spiritual; the love of the world is material; and the love of self is corporeal. When the love is spiritual all the things which follow from it, as forms from their essence, derive the quality of being spiritual. In like manner if the principal love is the love of the world or of wealth, and thus material, all the things which follow from it, as principiates from their principal, derive the quality of being material. And so again, if the principal love is the love of self, or of pre-eminence, and thus corporeal, all the things which follow from it derive the quality of being corporeal . . . Therefore, he who knows the reigning love of anyone, and is at the same time acquainted with the progression of ends to causes, and of causes to effects . . . knows the whole man. In this way the Angels know everyone to

whom they speak. They perceive his love from the sound of his voice . . .

T. 31<sup>2</sup>. By the immeasurableness of God the Angels perceive the Divinity as to love; and by His eternity, the Divinity as to wisdom.

37<sup>3</sup>. That love as a bridegroom and husband produces or begets all forms, but by means of wisdom as the bride and wife, may be proved by innumerable things in both worlds.

38. Therefore love is the complex of all goodnesses; and wisdom is the complex of all Truths . . .

39. There are two things in fire—causticity and resplendence . . . In like manner there are two things in love, one to which corresponds the causticity of fire, and which is a something most interiorly affecting the will of man; and the other to which corresponds the resplendence of fire, and which is a something most interiorly affecting the understanding of man. Hence man has love and intelligence . . .

40. Wisdom is not creatable . . . nor love . . . 472.

41<sup>2</sup>. It is to be known that God is continually operating the conjunction of love and wisdom with man; but that man, unless he looks to God, and believes in Him, is continually operating their division . . .

—<sup>3</sup>. When spiritual heat, which is love, separates itself from spiritual light, which is wisdom . . . the man becomes like sour or putrescent ground, in which worms are born . . . In a word, to divide love and wisdom . . . is comparatively like bereaving the face of its redness . . .

—<sup>e</sup>. For love or charity is as the husband, and wisdom or faith is as the wife; and when these two are separated, spiritual harlotry and scortation ensue . . .

42. It is further to be known that there are three degrees of love and wisdom . . .

43. That the essence of love is to love others outside of itself, to want to be one with them, and to bless them from itself. Gen.art.

—<sup>3</sup>. Regarded in itself, love is nothing else than a striving after conjunction . . .

50. No one has as yet known what love is in its essence, and what wisdom is in its essence; and still less has anyone known about the influx of the one into the other, which is that love with each and all things of itself inflows into wisdom, and resides in it like a king in his kingdom . . . and relinquishes all the government of justice to its judgment; and as justice is of love, and judgment is of wisdom, it relinquishes all the government of love to its wisdom.

67<sup>2</sup>. It is similar with love, wisdom, and use . . .

79<sup>2</sup>. (The effect of the removal of natural loves from evil Spirits.)

99<sup>2</sup>. For love wants to love, and wants to be loved.

293. That not anything except what proceeds from God is to be loved above all things. Sig.

329<sup>2</sup>. There are two loves which are opposite to each other—the love of willing and doing good, and the love of willing and doing evil . . .

335<sup>6</sup>. Every beast, bird, fish, reptile, and insect has its own sensuous and corporeal natural love, which dwells in its head, and in the brains therein. Through

these the Spiritual World inflows immediately into the senses of their bodies, and through these determines the acts . . .

394. That there are three universal loves : the love of Heaven, the love of the world, and the love of self. Gen.art.

—<sup>2</sup>. The reason charity has something in common with each of these three loves, is that regarded in itself charity is the love of uses . . .

395. That these three loves are in every man from creation and thence from birth ; and that when rightly subordinated they perfect man ; and when not rightly, pervert him, will be demonstrated in the following article. . . They are rightly subordinated when the love of Heaven makes the head, the love of the world the breast and belly, and the love of self the feet and soles. 403.

—<sup>3</sup>. In the man in whom these three loves are rightly subordinated, they are also co-ordinated so that the highest love, which is the love of Heaven, is within the second, which is the love of the world, and through this is in the third or lowest, which is the love of self ; and the love which is within directs at its beck that which is without ; and therefore if the love of Heaven is within the love of the world, and through this in the love of self, the man does uses in each from the God of Heaven. In operating, these three loves are like will, understanding, and action . . .

403. That when these three loves are rightly subordinated they perfect man ; but when not rightly subordinated they pervert and invert him. Gen.art.

412<sup>2</sup>. Has the general love.

446. On the friendship of love. See FRIEND, here.

447<sup>2</sup>. Preparation is made by rejections of the loves which are not in agreement with his principal one . . .

472<sup>2</sup>. The whole man is nothing else than a form organized for the reception of (light and heat from the natural world, and wisdom and love from the Spiritual World). If it were denied that man is a form receptive of love and wisdom from God, influx would also be denied . . .

484. My friend, shun evil and do good, and believe in the Lord . . . and the Lord will love you, and will give the love to do, and the faith to believe ; and then you will do what is good from love . . .

533. There are two loves which have long been inrooted in the human race—the love of dominating over all, and the love of possessing the goods of all . . . To these two loves are subordinated all other evil loves, which are armies. But to explore these two loves is very difficult . . . It is to be well known that these two loves are able to reign more with the small than with the great . . .

569. Every love with man breathes forth delight, by which it makes itself felt . . .

— Hence it is that all in the Spiritual World are consociated according to their loves . . .

571. There are two states through which man must pass . . . Reformation and Regeneration . . . The second state is a state of love from the will . . . The love of  
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the will then inflows into the understanding, and acts upon it, and leads it to think . . . in agreement with its love.

593<sup>o</sup>. From a gesture the Angels perceive the love of a man's will.

718. With every sound man . . . there is a faculty of receiving love ; that is, of fructifying goods.

727<sup>e</sup>. All conjunction is effected by love ; and love is not love without trust.

754. The cause of truth and good being consummated (at the end of the Church) is especially the two natural loves, which are diametrically opposite to the two spiritual loves . . .

778. Every man is his own love and his own intelligence, and whatever proceeds from him derives its essence from these two essentials of his life . . . Therefore the Angels . . . Know a man's love from the sound of his voice . . .

801. The reason the Dutch are in these quarters of the Christian Middle, is that trade is their final love, and money is a mediate love . . . and this love is spiritual. But where money is the final love, and trade is a mediate love . . . this love is natural . . . When trade is the end, it is the final love, and everyone is regarded in Heaven according to the final love. For the final love is like the lord of a kingdom . . . and all the other loves are like his subjects . . . The final love resides in the highest or inmost things of the mind ; and the mediate loves are below and outside of it, and serve it at its beck. The Dutch are in this spiritual love above others ; whereas the Jews are in an inverted love, and therefore their love of trading is merely natural.

Ad. 660. That life itself consists in love . . . 1015.

975. There are four origins and kinds of loves. Enum. and Ex. 976. 977. 978. 1018.

D. 647. (That nothing avails against the love.)

1080. How foul loves are made known with some . . .

2766<sup>2</sup>. Hence it is evident that the sphere of a certain love conjoins chickens with their mother.

2910. There are three reigning loves . . .

3166. That love cannot sleep.

3192. That perverted loves derive their origin from true ones.

3444<sup>e</sup>. He did not admit the term love . . . 3579.

3694. The life of light cannot enter into the life of love. Ex.

3906. Love is that which determines each and all things ; and without love everything would be confused . . .

3915. Love is outside of forms . . .

3945. Whenever love . . . was mentioned, a very gross idea of it occurred . . . 3946, Ex.

4046. That love is fundamental . . .

4253. (Thus) all life is from love.

4724. On faith and love. 5973.

5000. On the love of commanding, and on the command of love.

[D.] 5111. They turn to their loves. 5659<sup>e</sup>. 5735.  
5217. In a moment they are where their loves are.  
5508<sup>e</sup>. Thus the whole man . . . is his own love.  
5897. That a Spirit cannot desist from doing what his love leads to.

5941a. All in the other life are determined to their own loves . . .

5975. When love was mentioned, most of them did not know what love is.

D. Min. 4589. How the truths of faith enter to love, and how love infils them. Gen.art.

— The love for a king grows according to his virtues. . . So that if he is merciful, just, etc., then the love of mercy . . . enters that love; also the love of justice, etc. Every such thing . . . carries with it reverence and love. All these loves enter the general love, and so confirm it. 4592.

4590. But if the king is of a contrary character, and still is loved because he is king, the love is filthy, because of the vices which he loves . . .

4686. How affections and loves conjoin and disjoin. Gen.art.

E. 8<sup>a</sup>. For they receive these things . . . in love; and to receive in love is to receive fully . . .

112<sup>2</sup>. The interiors of man actually look towards his love . . . 159<sup>2</sup>.

116. 'I know thy works'=love. Ex.

151<sup>2</sup>. After death all . . . are turned to their loves.

159<sup>2</sup>. Every man is such as is his love . . .

—<sup>3</sup>. The centre of gravity in the Spiritual World is determined for a man from the love in which he is.

193<sup>3</sup>. There is with a man either the love of evil and of the derivative falsity, or the love of good and the derivative truth . . . He who is in one cannot be in the other . . .

204<sup>2</sup>. No one loves another on account of his person, but on account of that which is with him . . . From which it follows that to love men from the truth, sincerity, and justice which are with them, is spiritual love. Ex.

— Hence it follows, that such as is the love with a man, such are the truths with him . . .

—<sup>3</sup>. Love forms the spirit of man. Ex.

209<sup>2</sup>. For the Lord inflows into the love with a man, and through it into the truths . . .

213. The Lord is present in the affection or love of man; thus in the life of his spirit . . .

244. Lest filthy loves appear. Sig. and Ex.

— For man is born into two loves, which are the love of self and the love of the world . . . These loves are filthy loves, because all evils flow from them . . . These loves with their evils cannot be removed except by two loves, which are love to the Lord and love towards the neighbour . . . These two loves are pure loves, because they are from Heaven . . . and all goods flow from them. In proportion, therefore, as a man is in these, in the same proportion those filthy loves are removed . . . and they are removed by means of truths from the Lord.

256<sup>e</sup>. Love makes Heaven; and (therefore) it makes the Church . . .

292<sup>e</sup>. For to love is to do . . .

313<sup>14</sup>. The inmost of man is his love and the derivative faith; and such as are his love and the derivative faith, such he is wholly.

325<sup>e</sup>. For that which is of the love is constantly in the thought.

409<sup>7</sup>. There must be a predominance of either the one love or the other. Sig. and Ex.

506<sup>3</sup>. Unless the corporeal loves into which man is born are ruled by spiritual loves . . . they extinguish all the perception and the derivative Knowledge of truths and goods . . . Tr.

537<sup>2</sup>. A Spirit or a man cannot be anywhere else than where is the love of his life; for that which a man loves he wills, he thinks, and he breathes.

644<sup>23</sup>. 'Love your enemies' . . . 'To love,' here, = charity.

660. In a word, all the joy of man proceeds from his love; and all sadness and grief of the lower mind, from an attack on the love.

670. For the love draws the interiors of the mind . . . to its own side . . .

735. Combat between those who are for the life of love and charity . . . and those who are for faith alone. Sig. and Ex.

786<sup>6</sup>. 'To love,' in the Word, means the same as 'to do;' for he who loves, does. Ex.

789<sup>4</sup>. That the love and will of man enter into all things of his faith and thought; but that the faith and thought cannot enter into his love and will; for that which a man loves he also loves to do, he loves to know, he loves to think, he loves to speak, and he loves to understand; thus he also loves to have for his faith . . .

797<sup>4</sup>. For love in its essence is to will, and in its coming forth—*existentia*—is to do; for that which a man loves, he wills; and that which he wills from love, he does.

798<sup>4</sup>. For all Angels and Spirits are . . . loves and the derivative intelligences; and there are two universal loves which are fundamental ones of all; namely, love to the Lord, and love towards the neighbour . . .

803<sup>5</sup>. (Thus) faith and love are with man when his Internal has been purified from evils . . .

817<sup>5</sup>. For all faith necessarily conjoins itself with some love . . .

822<sup>3</sup>. For everyone is his own love . . .

832<sup>3</sup>. All love is made spiritual by means of truths from the Word. Ex. —<sup>5</sup>.

—<sup>6</sup>. It follows that there are as many degrees of love as there are of life. The love in which are the Angels of the Third Heaven is called celestial love; the love in which are the Angels of the Second Heaven is called spiritual love; and the love in which are the Angels of the First Heaven is called spiritual natural love, and also celestial natural love. As are their loves, so are their wisdom and intelligence. (Continued under DEGREE.)

837. Every man after death becomes his own love ; and the spirit of a man is nothing but the affection which is of his love. And therefore when a man becomes a Spirit, he thinks and consequently speaks from his affection, and he also wills and consequently acts from his affection ; and then he longs for and imbibes the things which are of his affection or love, and is averse to and rejects those which are not of his affection or love. Nay, his face successively becomes the face of his affection or love ; from which he is afterwards Known, and also from his speech, the sound of which is the sound of his affection. In a word, a man after death becomes his own love or affection in form ; and therefore when anyone speaks against the affection which is of his love, or attacks it, his face is changed, and he himself goes away, or suddenly vanishes . . . —<sup>2</sup>.

—<sup>2</sup>. Inquiry has been made as to whether the corporeal form of an Angel or Spirit with all its members is also the affection which is of love ; and it has been found that each and all things of them are so. The reason is, that the universal Heaven . . . which is formed into Societies according to all the distinctions and varieties of affections, relates to one man, and all Angels and Spirits are human forms therefrom ; and therefore as Heaven is the complex of all affections, so also is an Angel and a Spirit . . . Hence became evident to me the following arcanum . . . that each and all things of man, both of his mind and of his body, are forms of love in a marvellous series ; and that the organs of the brain and face, and also the members and viscera of the body, are perpetual contextures corresponding to the affections of Heaven in which are its Societies. Hence became evident to me the further arcanum, that the affections and derivative thoughts of the mind extend themselves into all things of the body . . .

—<sup>3</sup>. Man's love and life are exactly as are the works of his will ; and (these) are as the truths which are applied to life.

839. That man's faith is such as is his love or life. Ex.

842. That love, life, and works with every man make a one. Ex.

855. From the Celestial Kingdom there are not heard words of speech, but sounds. The reason is that all who are in that Kingdom speak from love . . .

864<sup>e</sup>. (As) every man is his own love, and man as to his spirit which lives after death is nothing but the affection which is of his love, and as all evil is from his love, thus is of his love, it follows that the love or affection of man can be reformed in no other way than by the spiritual shunning of evils . . .

867<sup>2</sup>. As the Angels perceive nothing else with a man than his love . . .

874<sup>2</sup>. He then lives his own love . . .

894. Hence it may be evident how little the followers of faith alone know what love is . . .

950<sup>3</sup>. For that which is loved above all things is (the man's) god. There are two loves which are completely opposite to each other,—the love of self, and love to God ; and also the love of the world, and the love of Heaven. (Continued under LOVE OF SELF.)

970<sup>2</sup>. This the Lord effects by means of spiritual love, which is the love of truth and good. Man is at this time set in the midst between two loves, between the love of evil and the love of good. When the love of evil recedes, the love of good succeeds in its place ; and the love of evil recedes slowly through a life according to the precepts of the decalogue . . .

982<sup>3</sup>. For in proportion as heavenly affections and loves inflow with the evil, in the same proportion the evil are kindled with burning heat to do evil and speak falsity. Ex.

983<sup>3</sup>. All love descends into the body from an affection of the mind . . .

993<sup>3</sup>. The love of adultery is the fundamental love of all infernal loves, which in themselves are not loves, but hatreds . . .

1000<sup>6</sup>. (The married pair) then have a life of love, which can only be described as being the life of joy itself.

1017. When a man abstains from hatred . . . there inflows love . . .

1076<sup>3</sup>. Every Angel and man is his own love, and every man and Angel is encompassed with a sphere, flowing forth from his love. This sphere consists of the good of his love, and of the truth of his love ; for love produces both, as fire produces heat and light . . .

1082<sup>3</sup>. The producer is love, and the product thence is of love from good through truth. The ultimate products . . . are as many as are the subjects in the three kingdoms of nature.

1093<sup>3</sup>. Man's love is like fire, and his thoughts are like the rays of light thence. If the love is good, the thoughts . . . are Truths ; but if the love is evil, the thoughts . . . are Falsities . . .

1096<sup>3</sup>. There is the thought of light, and there is the thought of love . . .

1138<sup>e</sup>. Such is the union of the Lord with man, and of man with the Lord, through love.

1146<sup>e</sup>. By the state in man we mean his love ; and by the changes of state, the affections of love.

1150<sup>3</sup>. The reason is that love is the life of man . . .

1151. There are two loves of Heaven, and thence two loves of the Church, from which the Lord is worshipped,—celestial love which is love to the Lord, and spiritual love which is love towards the neighbour. Sig.

1153<sup>6</sup>. Therefore the operation of the Lord is into the love of man, and from that into his understanding, and not the reverse. The love with its affections, which are innumerable, is not perceived by man except with a very general sense . . . and yet man is to be led from one affection of his loves into another according to the connection in which they are from order . . .

—<sup>8</sup>. In the same proportion the Lord by means of love introduces him into wisdom and the love of wisdom, and conjoins wisdom with love . . .

1168<sup>2</sup>. Hence, such as is the love, such is the good . . .

1170<sup>6</sup>. Hence . . . such as is the love, such is the wisdom . . .



[E.] 1171<sup>4</sup>. The love of the will gives intelligence according to its quality. Natural love from spiritual gives intelligence in civil and moral things; spiritual love in natural gives intelligence in spiritual things; but merely natural love . . . does not give any intelligence in spiritual things, but it gives the faculty of confirming whatever one pleases . . . But still this love does not take away the faculty of understanding truths in their light. It takes it away when it is present; but it does not take it away when it is absent.

1175<sup>3</sup>. Love as the fountain is in the will of man; the affections which are its streams flow by continuity into the understanding . . .

1228<sup>2</sup>. The love and wisdom proceeding from the Lord as a Sun appear as two distinct things . . .

Ath. 178. All things have been so created that . . . the love . . . clothes itself with what is human in the several degrees . . .

J. (Post.) 233. On love. Gen.art.

— (It is found that the Spirits who come from the world) have so gross an idea about love that it may be called filthy. They think from the delight of the love of adultery. Some have no idea of love, because they had not known what love is . . . In a word, all have an idea of love from the idea of lasciviousness.

234. When man has been prepared, his love is then the head of all the rest; it leads him; and he then changes his companions, and turns his face to the Society where is his reigning love . . .

235. That the Knowledges of truth are inscribed on the affection or love . . .

333. The love of knowing and understanding is a love of natural light; the love of knowing and understanding truths is a love of spiritual light, which love is with those especially who are in the love of good, but is also with those who are in the love of glory . . .

D. Love i. That what love is, is but little comprehended in the world, when yet it is the very life of man. Gen.art.

ii. That the Lord alone is Love itself, because He is Life itself . . . Gen.art.

iv. For the form of love is the form of use, because the subjects of love are uses; for love wills to do goods . . .

ix. From which it is evident that affection is love in its essence, and that use is love in its form.

xviii. The receptacle of love is spoken of, because love is impossible with man except in a recipient form, which is substantial . . .

xix. That 'to love,' in the Word, is to do uses. Gen.art.

—<sup>2</sup>. For in the Spiritual World all act according to their loves . . .

xx. The reason love produces heat, is that love is the very life, and is the living force of all things in the universal world. Gen.art.

xxi. All these forms, both perfect and imperfect, are forms of love . . .

D. Wis. iii. 2. That the Lord conjoins Himself [with

man] in these two receptacles; in the one by means of love; in the other by means of wisdom. Gen.art.

3. That love and wisdom simultaneously and unambiguously form each and all things; but still they distinguish themselves in them. Gen.art.

— The union of love and wisdom is reciprocal; love unites itself to wisdom, and wisdom reunites itself to love. Hence love acts and wisdom reacts. Every effect comes forth by means of this Reciprocal.

—<sup>3</sup>. As there are two things, love and wisdom, which form the embryo in the womb . . . there are (pairs) of things everywhere in the body . . . The right side is the receptacle of love . . .

—<sup>3</sup>. Therefore the initiations of life with beasts are not receptacles of the love and wisdom of the Lord; but of natural affection and knowledge . . .

ix. Love does, and wisdom teaches; and that which love does is good, and that which wisdom teaches is truth . . . What is love without good in effect? . . . Thus love comes forth in use . . .

x. That there is a reciprocal conjunction of love and wisdom . . . Gen.art.

7. That love, which is the life of the will, makes the whole life of man. Gen.art.

—<sup>3</sup>. For the blood corresponds to love.

xi<sup>2</sup>. On love and charity. Gen.art.

xii. 5<sup>2</sup>. The Angels receive love from the heat . . .

C. 91. That man has been created to be a form of love and wisdom.

De Conj. 119. For from the marriage of good and truth all loves descend and are derived . . .

Can. God. v. l. Love and wisdom are the two essentials and universals of life; love is the esse of life; and wisdom is the existere of life from this esse.

10. Love and wisdom are inseparable and indivisible.

vi. 4. Love, by means of wisdom, comes forth and subsists in use.

vii. 2. First ends are of love, or are relations to love; middle ends are of wisdom . . . and ultimate ends are of use . . .

Inv. 11. In the Spiritual World, presence is according to love.

14. The celestial degree . . . is, in special, of love . . . The spiritual degree . . . is, in special, of wisdom from love . . .

Docu. 302 C. Love introduces order immediately into the understanding, and by mediate things into the whole of man.

Love. *Dilectio*.

Love, To. *Diligere*.

See DILECTION.

A. 1001. No one can ever say that he wills a thing, except from the fact that he loves—*diligat aut amet*—it.

1069<sup>2</sup>. 'I will sing to my beloved . . .'

1839<sup>2</sup>. 'But men loved darkness more than light.' 9245.

1964<sup>2</sup>. From a certain love of truth . . .

459<sup>27</sup>. 'The beloved of Jehovah' (Deut.xxxiii.12)= spiritual truth which is from celestial good.

653<sup>37</sup>. 'To scortate, and love meretricious hire' (Hos. ix.1)=to falsify truths and to love things falsified.

822<sup>30</sup>. What is meant by the Lord's words concerning the love of an enemy. Ex.

8986. 'I love my lord, my woman,' etc. (Ex.xxi.5)=the delight of the recollection of spiritual goods. 'To love'=the delight of recollection. Ex.

9466<sup>4</sup>. 'To love the Assyrians . . .' (Ezek.xxiii.5)=to love reasonings. E.355<sup>30</sup>.

H. 326. The Africans are loved the most.

R. 184. 'That I have loved thee' (Rev.iii.9)=that they are loved and are received into Heaven by the Lord.

556. 'They loved not their soul even to death' (Rev. xii.11)=those who had not loved themselves more than the Lord.

861. 'The beloved city' (Rev.xx.9)=the doctrine of the New Church.

E. 64<sup>2</sup>. 'This is my beloved Son.'

213. 'To love,' when said of the Lord,=that He is present . . . because dilection or love effects conjunction and consequent presence; and the Lord enters to him who loves . . . and also gives him to love Him; that is, to do His commandments; for this is to love the Lord . . . as He Himself teaches in John: 'He who keeps My precepts and does them, he it is who loveth Me; and He who loveth Me will be loved of My Father; and I will love him . . .' (xiv.21,23).

315<sup>22</sup>. By 'the beloved son' (Luke xx.13) is meant the Lord as to Divine truth.

375<sup>31</sup>. 'My beloved' (Is.v.1)=the Lord, because He inaugurates the Churches.

832<sup>2</sup>. As they had loved the neighbour . . .

874<sup>3</sup>. 'Abide in My love. If ye keep My commandments ye shall abide in My love' (John xv.9,10).

887<sup>6</sup>. 'They loved' (Hos.iv.18)=the love of falsity.

Can. Holy Spirit iv. 2. No one can receive the Holy Spirit . . . except him who is in love (to the Lord).

Coro. 26. 'The likeness of God'=that man can love, etc., as of himself.

**Love back, To. Redamare.**

**Loving back, A. Redamatio.**

See under Love-amare.

W. 115. Is not only received, but is also loved back.

P. 92<sup>2</sup>. In proportion as love is loved back, it is in itself.

M. 160. In order that they may be loved back.

200<sup>6</sup>. What is lacking is a loving back by the husband.

217<sup>6</sup>. In proportion as they are loved back by their husbands.

330<sup>3</sup>. From her spiritual beauty he loves his wife back.

331<sup>3</sup>. You do not see that you are loved by your wives, and that thus you love back.

372. The man who receives the love of his consort, and loves her in return.

**Love of dominating. Amor dominandi.**

**Love of dominion. Amor dominii.**

**Love of commanding. Amor imperandi.**

**Love of reigning. Amor regnandi.**

See under BABEL, COMMAND-imperare, and DOMINION.

A. 1003<sup>8</sup>. The worst kind of the love of self is the love of dominating for the sake of self; that is, solely for the sake of honour and gain. They who are in this love can indeed profess faith and charity, but they do it with the mouth and not with the heart; nay, the worst of them have the things of faith and charity . . . as means to their ends.

C. J. 61. (Hereditary evil) consists in the love of commanding. (In the parallel passage in T.822, this is love of dominating.) This love is such that in proportion as the reins are given to it, it bursts forth until it blazes with the desire to exercise command over all, and at last so that it wants to be invoked and worshipped as God. This love is 'the serpent' which deceived Eve and Adam; for it said to the woman: 'God knoweth that in the day in which ye shall eat of the fruit of the tree, your eyes will be opened, and then you will be as God.' In proportion, therefore, as a man gives the reins to this love and rushes into it, in the same proportion he averts himself from God, and turns to himself, and becomes an atheist; and then Divine truths . . . may serve as means. But, as the end is dominion, the means are no more of the heart than in so far as they serve for dominion. This is the reason why all those who are in the middle and in the ultimate degree of the love of commanding are in Hell; for this love is the devil there . . . 62. 63.

F. 49. That religiosity which adulterates the goods of the Church, derives its origin from the love of commanding.

W. 141<sup>6</sup>. The love which is the head, or that to which all internal loves relate, is the love of dominating from the love of self.

142. As these two loves—love to the Lord, and the love of dominating from the love of self, are completely opposite to each other; and as all who are in love to the Lord turn themselves to the Lord as a Sun . . . it may be evident that all who are in the love of dominating from the love of self turn themselves backwards from the Lord. The reason they turn in opposite directions is that those who are in love to the Lord love nothing more than to be led by the Lord, and will that the Lord alone shall dominate; whereas those who are in the love of dominating from the love of self, love nothing more than to be led by themselves, and will that they themselves alone may dominate. It is said the love of dominating from the love of self, because there is a love of dominating from the love of doing uses; which love, because it makes one with love towards the neighbour, is a spiritual love. But this love cannot be called the love of dominating, but the love of doing uses.

[W.] 144. As the love of dominating from the love of self is completely opposite to love to the Lord, therefore the Spirits who are in that love of dominating turn their faces back from the Lord, and therefore look with the eyes to the west of that World.

254<sup>2</sup>. The spiritual degree is contracted . . . especially with those who from the love of self are in the love of dominating, because this love is opposite to love to the Lord . . . The reason why these loves close the spiritual degree, is that they are the origins of evils.

271<sup>2</sup>. He who is in the love of dominating from the love of self, feels in this love a delight of life which surpasses other delights of every kind ; hence all that is of that love he calls good, and all that is contrary to it he declares to be evil ; when yet it is the opposite.

273<sup>2</sup>. For in Hell the love of dominating from the love of self is the reigning love. This is there called the devil ; and the affections of falsity together with the thoughts originating from that love, are called his crew.

424<sup>2</sup>. (Natural love) descends in proportion as it loves dominion from no love of use, but from the love of self alone. It is this love which is called 'the devil.' They who are in this love are able to speak and act in the same manner as those who are in spiritual love ; but they do so either from the memory, or from the understanding elevated of itself into the light of Heaven. . . For when that corporeal love drags back its understanding from its elevation, which it does when the man is alone, and is then thinking from his own love, he then thinks against God in favour of nature, against Heaven in favour of the world, and against the truths and goods of the Church in favour of the falsities and evils of Hell . . .

—<sup>3</sup>. After death . . . those who in the world have been in the supreme love of dominating from the love of self, and at the same time in elevation of the understanding above others, appear as to the body like Egyptian mummies, and as to the mind gross and silly. Who in the world at the present day is aware that this love in itself is such ? Nevertheless there is a love of dominating from the love of use ; but from the love of use not for the sake of self, but for the sake of the common good. Man, however, can hardly distinguish this love from the former ; but yet the difference between them is such as there is between Heaven and Hell.

P. 38. The spring of these delights (of the concupiscences of evil) is the love of dominating from the love of self . . .

146<sup>6</sup>. The most difficult combat of all is that with the love of dominating from the love of self. He who subjugates this, easily subjugates all the other evil loves, because it is their head.

215<sup>6</sup>. The love of dignities and honours for the sake of dignities and honours is the love of self ; properly, the love of dominating from the love of self . . .

—<sup>7</sup>. He who loves himself alone sees others only as outside of himself . . . Hence he who is in the love of dominating from the love of self thinks nothing of defrauding the neighbour, of committing adultery with his wife, of reviling him, of breathing revenge against

him even to the death, of cruelty towards him, and so on. The man derives this from the fact that the devil himself is nothing else than the love of dominating from the love of self . . . and he who is led by the devil . . . is led into all these evils . . .

—<sup>9</sup>. It has been given me to feel of what quality and how great is the delight of the love of dominating from the love of self. . . It was such as to surpass all the delights which are in the world. It was a delight of the whole mind from its inmosts to its ultimates ; but in the body it was felt only as pleasure and cheerfulness with a swelling bosom ; and it was also given me to feel that from that delight, as from their fountain, gushed forth the delights of all evils ; as those of committing adultery, revenge, fraud . . .

231<sup>7</sup>. Nearly the same (profanation) takes place with those who at heart acknowledge the Divine things of the Word and of the Church, and who completely immerse them in their proprium, which is the love of dominating over all things . . .

233<sup>5</sup>. This evil can be removed in no other way than by . . . the love of dominating becoming not for the sake of self, but for the sake of uses ; for thus uses make the head, and the love of self, or the love of dominating, becomes first the body beneath the head, and afterwards the feet to walk with.

R. 350<sup>2</sup>. By the tribe of Judah is also signified the opposite love, which is the love of self ; properly, the love of dominating from the love of self ; which love is called diabolical love.

387. The diabolical kingdom consists of those who are in the love of dominating from the love of self, and are thence in folly . . . But the satanic kingdom consists of those who are in the love of dominating from the pride of Own intelligence, and are thence in insanity . . .

502. 'Which spiritually is called Sodom and Egypt' = the two infernal loves, which are the love of dominating from the love of self, and the love of reigning from the pride of Own intelligence ; which are in the Church where there is not one God, and where the Lord is not worshipped, and where men do not live according to the precepts of the decalogue. . . For man is born into these two loves, and comes into them when he grows up ; and these loves cannot be removed except by God the Saviour, and by a life according to His precepts . . .

—<sup>2</sup>. That the love of dominating from the love of self, and the love of reigning from the pride of Own intelligence, are the heads of all the loves of Hell, and thus are the heads of all the evils and derivative falsities in the Church, is at this day unknown. The delights of these loves, which surpass the delights of all the pleasures of the lower mind, cause it not to be known, when yet they are spiritually Sodom and Egypt. That 'Sodom' is the love of dominating from the love of self, may be evident from the description of Sodom in . . . Gen. xix. . . These loves and their evils are signified by 'Sodom and Gomorrah' in the following passages. III.

—<sup>3</sup>. But it is to be known that there is the love of dominating from the love of self, and the love of dominating from the love of uses. The latter love is heavenly, but the former is infernal ; and therefore

when the one makes the head, the other makes the feet. That is to say, when the love of dominating from the love of self makes the head, then the love of dominating from the love of uses—which is also the love of being of service to the neighbour from the Lord—first makes the feet, afterwards the soles of the feet, and finally is trampled on. But when the love of dominating from the love of uses . . . makes the head, then the love of dominating from the love of self . . . first makes the feet, afterwards the soles of the feet, and finally is trampled on. But in the world these two loves can with difficulty be distinguished by man, because the external forms of them are alike. But they are distinguished by this—that that heavenly love is with those who approach the Lord and live according to the precepts of the decalogue; and that that infernal love is with those who do not approach the Lord and do not live according to the precepts of the decalogue.

707. A mind to destroy the New Church originating from the love of command and of supereminence. Sig. and Ex.

—<sup>2</sup>. By 'Armageddon,' in Heaven, is signified the love of honour, command, and supereminence.

729. That the Roman Catholic religiosity . . . from its origin from the love of dominating from the love of self over the holy things of the Church and over Heaven, thus over all things of the Lord and His Word, has defiled and profaned the things of the Word . . . Sig. and Ex.

—<sup>9</sup>. It is said the love of dominating from the love of self, because there is also the love of dominating from the love of uses, which two loves are diametrically opposite to each other. For the love of dominating from the love of self is diabolical, because it regards self alone, and the world for the sake of self; whereas the love of dominating from the love of uses is heavenly, because it regards the Lord . . . and uses to Him are to do good to the Church for the sake of the salvation of souls; and therefore this latter love abominates the love of dominating from the love of self.

763<sup>2</sup>. The delight of the love of dominating from the love of self over all things of the Lord, which are all things of Heaven and the Church, is turned after death into such torment; and the pleasantness of the love of filling the lower mind and the body with the delights acquired by means of opulence with those who are in the said love of dominating, is turned into such mourning. Sig.

782<sup>2</sup>. All those from that religiosity who have been in the love of dominion from the love of self, and in the derivative love of the world . . . after death breathe nothing else than dominion and the pleasures of the lower mind therefrom, and the pleasures of the body from opulence . . . But as the love of dominating from the love of self over the holy things of the Church and of Heaven . . . is diabolical, therefore, after some time has passed, they are separated from their companions, and are cast into the Hells . . . But these things happen to them according to the degree of the love of dominion over the Divine things of the Lord, according to which degree there is in them the rejection of the Lord.

802. It has been said above that the love of dominating from the love of self over . . . the Divine things

of the Lord is 'the devil.' Now as this dominion is seated as the end in the lower minds of those who have founded this religiosity, they could not do otherwise than profane the holy things of the Word and of the Church. Ex.

M. 261<sup>3</sup>. The universals of Hell are these three loves—the love of dominating from the love of self . . . The universals of Heaven opposite to these are these three loves—the love of dominating from the love of use . . . T. 661.

262. I examined the first universal love of Hell, which was the love of dominating from the love of self, and afterwards the universal love of Heaven corresponding to it, which was the love of dominating from the love of uses; for I was not allowed to examine the one love without the other, because the understanding does not perceive the one love without the other, for they are opposites. . . When I considered the love of dominating from the love of self, it was given to perceive that this love was in the highest degree infernal, and consequently was with those who are in the deepest Hell; and that the love of dominating from the love of uses was in the highest degree heavenly, and consequently was with those who are in the highest Heaven. The reason the love of dominating from the love of self is in the highest degree infernal, is that to dominate from the love of self is [to do so] from the proprium, and man's proprium is from birth evil itself, and evil itself is diametrically against the Lord; and therefore the more they advance into this evil, the more they deny God and the holy things of the Church, and adore themselves and nature. Let those who are in this evil explore it in themselves, and they will see. This love also is such that in proportion as the reins are loosed, which is the case so long as what is impossible does not stand in the way, in the same proportion it rushes from step to step, even to the highest; and finds no bounds there, but grieves and sighs if there is no higher step. This love with statesmen ascends so high that they want to be kings and emperors; and, if possible, to dominate over all things of the world, and to be called kings of kings and emperors of emperors. And the same love with the clergy ascends so high that they want to be gods, and, as far as possible, to dominate over all things of Heaven, and to be called gods of gods. That at heart neither of these acknowledge any God, will be seen in what follows. But, on the other hand, they who want to dominate from the love of uses, do not want to dominate from themselves, but from the Lord; because the love of uses is from the Lord, and is the Lord Himself. These regard dignities no otherwise than as means to perform uses. (The nature of the love of dominating shown by examples from Hell, and from Heaven. 263–266.) T. 661.

291. From this desire . . . there flows a striving for Power, which is in some (consorts) from the delight of the love of dominating . . .

T. 405. But if the love of self, or the love of dominating, makes the head, the love of Heaven passes through the body to the feet . . . There is a love of dominating from the love of the neighbour, and there is a love of dominating from the love of self. They who are in the

love of dominating from the love of the neighbour seek dominion for the sake of the end that they may perform uses to the public and to private persons; and therefore to these is entrusted domination in the Heavens. Emperors, kings, dukes, who have been born and educated to dominion, if they humble themselves before God, are sometimes less in that love than those who are of low origin, and who from pride seek for places of pre-eminence. But to those who are in the love of dominating from the love of self, the love of Heaven is like a footstool on which for the sake of the common people they rest their feet; but which, when the people are out of sight, they toss into a corner, or out of doors.

T.405<sup>3</sup>. The evils which are in those who are in the love of dominating from the love of self are in general these: contempt for others, envy, enmity against those who do not favour them, and the derivative hostility, hatreds, revenges, unmercifulness, fierceness, and cruelty; and, where there are such evils, there is also contempt for God and for Divine things. . . . But this love is different with the clergy from what it is with the laity: with the clergy, this love, when the reins are given to it, mounts up until they want to be gods; but with the laity, until they want to be kings. The phantasy of this love carries their lower minds away even to this extent.

431. What is due from a master and a mistress towards their servants, is derived from the love of reigning; and this from the state of each person's mind.

498<sup>2</sup>. For man is saturated with two loves, which are the love of dominating over all, and the love of possessing the wealth of all. These loves, if uncurbed, rush on to infinity. The hereditary evils into which man is born have arisen principally from these two loves. . . . All who have given themselves up to these loves look at themselves alone as the only one, in whom and for whom are all others. Such have no pity, no fear of God, no love of the neighbour; and thence there are in them unmercifulness, inhumanity, and cruelty, and an infernal cupidity and avidity for plundering and robbing, and cunning and deceit in effecting these things. Such things are not innate in the beasts of the earth. . . . But that man is such inwardly, manifests itself. . . . in massacres and pillaging. . . . from which scarcely one abstains until the drum is heard as the signal to desist. From these things it is evident that if men were not restrained by the fear of legal penalties. . . . the whole human race would be destroyed.

533. See LOVE-*amor*, here.

598. If man remains natural, he desires to rule Heaven from the world. Such becomes everyone who is in the love of dominating from the love of self. If he is explored inwardly, he believes in no God, but in himself; and after death he believes him to be God who is more powerful than others.

D. 3428, Pref. (It is a general law of Heaven that) in proportion as the love of commanding enters with a man, in the same proportion love towards the neighbour goes out of him.

— . Hence it follows that in proportion as the love of commanding enters, in the same proportion saving faith goes out. . . .

— . That this is so, is evident from conjugal love, which goes out in the same proportion as the love of commanding enters.

4763. On Charles XII., and on the love of dominion. (See CHARLES XII., here.)

5000. On the love of commanding, and on the command of love.—I spoke to Spirits about the love of commanding. They supposed that it is not allowable for anyone to command. But it was said that it is allowable to command; but that the love of commanding is from two origins—from the love of self, and from the love of the neighbour. They who command from the love of self and not from the love of the neighbour are devils; because they do all things from themselves, and not from the Lord. Such rush into all execrable evils. . . . These regard no other use than for the sake of themselves. . . . Whereas they who command from love towards the neighbour can be exalted to great dignities; for they regard uses as the end. . . . The Lord commands through these; for they fear the Lord, and love truth, good, and use. . . . Such commands are good, and their command is the command of love; for when spiritual and celestial love commands, then the Lord commands. (Continued under COMMAND-*imperare*, at D.5001.)

5004<sup>e</sup>. Hence it was evident of what quality as to faith are they who are in the love of dominion—in *amore dominatus*.

5046. In the (Swedish) nation more than in others is the love of dominating; with some for the sake of honour, with some for the sake of gain; for they are not wealthy like other nations, and therefore nearly all seek for public employments; and as they have interior thoughts, in the other life they devise wicked arts. . . . for the sake of being pre-eminent; for in the love of dominating there are contempt, enmity, envy, hatred, revenge, fierceness, cruelty. . . .

5983. How greatly the love of commanding is against the Lord. Gen.art.

—<sup>e</sup>. Hence it was evident how much hatred against the Lord there is in such love of commanding.

6010. On the love of commanding.—What ineffable delight and as it were sweetness there is in the love of commanding, has been made known to me by much experience. . . . J.(Post.)245.

6034. On the love of commanding, and on the love of possessing the goods of the world. Gen.art.

6052. That the love of commanding has Hell in it, cannot be believed. . . . The reason is that the love of commanding sinks the lower mind into its proprium, so that it cannot be elevated by the Lord. . . . The highest degree of the love of self is the love of exercising command over others; and it contains in it the love of exercising command over the Divine; which is 'Babel.' The love of commanding is such as not to exercise command over others in its own office; but it wants to do so outside thereof over others; not being content with its own command. (This is one of the three evils which will be especially shunned by those who will be of the New Jerusalem. 6053.)

6096. xxix. They who are in the highest degree of

the love of commanding from the love of self, are in sodomy.

E. 394<sup>3</sup>. For example: those with whom the love of reigning is predominant, have their delight in dominating over others; and, if they can, over all. This delight is in them after death, and cannot be taken away . . .

405<sup>38</sup>. Babel's love of exercising command over Heaven and the Church. Tr.

650<sup>33</sup>. The love of dominating breaks out only successively. Tr.

659<sup>5</sup>. Nothing is more delightful to those who have been given up to the love of commanding than an excrementitious stink.

950<sup>6</sup>. By the love of self is especially meant the love of exercising command over others from the sole delight of dominion, and for the sake of eminence; and not from the delight of uses . . .

951<sup>8</sup>. It is not believed in the world that the love of commanding from the sole delight of command, and the love of possessing goods from the sole delight of possession . . . store up in themselves all evils, and also contempt for and the rejection of all things which are of Heaven and the Church . . . But it is to be known that in proportion as these two loves regard uses in the first place, and self in the second, in the same proportion they are good; whereas in proportion as they regard self in the first place, and uses in the second, in the same proportion they are evil . . .

1006<sup>2</sup>. The sodomitical Hells are for those who have been in evils from the love of exercising command over others from the sole delight of command . . .

1010<sup>2</sup>. The reason the love of honour, command, and supereminence is the last state of the Church . . . is that this love would reign in the Church in its last times; and, when this love reigns, there also reigns falsity from evil; and this overcomes truth. For more than all other loves this love extinguishes the light of Heaven, and induces the darkness of Hell. The reason is that this love is the proprium itself of man, and by no force can a man be withdrawn from his proprium and be elevated towards Heaven so long as this love reigns; and the proprium into which this love completely immerses a man is nothing but evil and falsity. That from this love a man is in thick darkness as to all things which are of Heaven and the Church . . . does not appear to the man who is in it, because natural lumen becomes resplendent with them in the same proportion that spiritual light is extinguished . . . When, therefore, this love reigns in the Church, it is all over with it; for no one any longer has the understanding of truth and the will of good; for honour, command, and supereminence are the highest pleasure, and are felt as the highest good . . . From this it may in some measure be evident what is meant by 'Armageddon.' It has also been shown to the life that this love has vastated the Church, and has adulterated all its goods and truths, not only in the kingdoms of Babylon, but also in all the other kingdoms. At this day almost everyone, when he comes into the Spiritual World, bears with him from the natural world that he wants to be honoured, to

exercise command, and to be supereminent; and there are very few who love uses for the sake of uses . . .

1032<sup>2</sup>. The reason Babylon is called 'the great harlot' is that the love of dominating over all things of the world, and over all things of Heaven and the Church, and finally over the Lord Himself, cannot but completely convert Divine truths into falsities, and Divine goods into evils; thus the Church into a religiosity in which all its good and truth are adulterated and profaned . . .

1055<sup>2</sup>. They who are in the love of self, and thence in the love of dominating, and who desire, acquire, and afterwards exercise domination by means of the holy things of the Word, of the Church, and of worship, are they who profane; for the delight of the love of dominating for the sake of self—that is, for the sake of eminence, and the consequent veneration for and as it were adoration of self—is an infernal delight; for it reigns also in Hell . . . and to dominate over holy things from an infernal delight is to profane them . . . Infernal fire is nothing else than the cupidity of dominating from the love of self. These are among the worst, and are called devils . . .

1056<sup>2</sup>. With those who from childhood begin to blaze with the love—*cupido*—of dominating by means of the holy things of the Church, the spiritual mind is completely closed, and also the rational mind, and finally the natural mind down to the sensuous mind . . . and thus they become merely sensuous; who are the most stupid of all in spiritual and the derivative rational things, and the most cunning of all in worldly and the derivative civil things . . .

1057<sup>6</sup>. In a word, the love of domination by means of the holy things of the Church corresponds to a stench, and its delight to a stink inexpressible in words . . .

1143. Love to the Lord is impossible with them; for the love of dominating over Heaven and over the Church is completely contrary; for it is the love of self, which is diabolical love . . .

1188. For example: the uses performed by a king, prince, consul, prefect, and officer, whose principal end is the love of commanding . . . are not for the sake of the good of the kingdom, commonwealth, country, societies, and fellow-citizens, but for the sake of the delight of command; thus for the sake of self . . . I have seen such after death . . . and they were among the fiery devils; for when the love of commanding is the principal end, it is the very fire of Hell.

—<sup>2</sup>. I have also seen others with whom the love of commanding was not the principal end; but the love of God and of the neighbour . . . and they were Angels, to whom had been given dominions in the Heavens.

— . The nature of the love of commanding, when it is the principal end, may be seen . . . from the kingdom which is meant by 'Babel' . . .

1189<sup>3</sup>. As, in the Christian world, there universally reigns the love of commanding, and the love of riches; and these loves are at this day so deeply inrooted that it is not known that they ever seduce, it is important that their quality should be taught. They seduce every man who does not shun evils because they are sins; for he who does not shun evils does not fear God, and

therefore remains natural; and as the loves proper to the natural man are the love of commanding and the love of riches, he therefore does not see with interior acknowledgment the nature of these loves in himself. He does not see it unless he is being reformed; (in which case) light inflows from the Lord . . . and gives him the affection and also the faculty to see the nature of these loves, and whether they are dominating with him, or whether they are serving . . . If they are dominating, and are in the first place, then they are seducing him, and are becoming curses; but if they are serving and are in the second place, then they are not seducing, and are becoming blessings. I can asseverate that all with whom the love of commanding is in the first place are devils within. The love is known from its delight; for it surpasses all the delight of the life of men. It continually exhales from Hell, and the exhalation appears like the fire of a great furnace, and kindles the hearts of the men whom the Lord does not protect. The Lord protects all who are reformed. . . The Lord cannot lead the former out of Hell, because the love of commanding does not admit of internal bonds . . .

J. (Post.) 236. All who are in the love of reigning for the sake of self, and not for the sake of use, retain this love after death; and wherever they come they want to reign . . . This love rejects everything Divine, unless it is a means for it to reign . . .

237. Let all know who are in the world, and read these things, that the love of reigning for the sake of self and not for the sake of use is the diabolical love, and all evils are in it. Let them know this and beware. All evil loves are in it and with it . . . 238.

246. I have seen many who had lived in this and in former ages, some of whom had been commanders of armies . . . and some in civil offices, who from their favouring fortune had caught such a delight of commanding that they had aspired to domination over all things. Their delight was perceived to be Heaven to them . . . After death they at first spoke about God; but after a short time they denied God, and acknowledged nature, and finally became like fools, sitting in obscurity, and thus leading a miserable life. The reason is, that the love of commanding is opposite to heavenly love. 248.

249. They who are in the delight of the love of commanding cannot become spiritual. They become corporeal, because they immerse everything of affection and the derivative thought in their proprium, which in itself is corporeal and evil, inasmuch that they cannot be withdrawn from proprium.

### Love of self. *Amor sui.*

See under LOVE OF DOMINATING, MOUNTAIN, and SELF.

A. 20. For all things which are of the love of self and of the love of the world, (external men) suppose to be goods; and all things which favour these loves they suppose to be truths; not knowing that these goods are evils, and these truths falsities.

33. The loves of self and of the world present something which is like life, and something which is like

joy; but as they are altogether contrary to true love . . . it may be evident that they are not loves, but hatreds; for the more anyone loves himself and the world, the more he hates the neighbour, and thus the Lord.

191. From the love of self, or from the proprium, they then began to believe nothing which they did not apprehend with the senses. Tr. The love of self, or proprium, is represented by 'the woman.'

205. At last, because the love of self began to reign with them [they began to think] that they could lead themselves, and thus be like the Lord. The love of self is attended with this: that they do not want to be led by the Lord, but by themselves . . .

229. That the Rational of man suffered itself to be deceived by proprium . . . or by the love of self, so that it would believe nothing unless it saw and felt it. Sig.

230. The dominant evil of this posterity was the love of self; and not so much the love of the world, as at this day . . .

250. By 'the serpent' is here meant . . . in special, the love of self. 251, Ex.

251. Hatred against the neighbour and the Lord . . . is the same as the love of self.

—<sup>2</sup>. 'A flying fire-serpent' = the cupidity which is of the love of self.

257. 'The head of the serpent' = . . . in special, the dominion of the love of self, the nature of which is such that it not only seeks dominion, but also dominion over all things of the earth; (and also) over all things of Heaven; (and even) over the Lord; and even then it would not rest. This lies hidden in every spark of the love of self. . . Hence it is evident how 'the serpent,' or the evil of the love of self, wants to dominate; and how it hates him over whom it cannot dominate. This is 'the head of the serpent,' which lifts itself up, and which the Lord tramples on, even to the earth, that it may 'go upon its belly, and eat dust.' III.

273<sup>2</sup>. 'The high places of Aven' = the love of self.

583. The nephilim are called 'strong men' from the love of self. III.

636. Here, as no love remained, 'the earth' = the love of self . . .

760. Still less can anyone love himself and the neighbour at the same time, and still less can he love the Lord. He who loves himself hates all who do not serve him; so that he who loves himself is very far remote from heavenly love and charity . . .

808. 'He destroyed every substance' = the cupidities which are of the love of self. . . The cupidities of the antediluvians were those of the love of self . . . With these there reigned the love of self, and consequently its cupidities; for they had loved themselves so that they had supposed themselves to be gods . . .

911<sup>3</sup>. It is the contrary with those who place life solely in corporeal things . . . that is, who perceive nothing to be delightful except that which is of the love of self and of the world, which is the same as what is of hatred against all who do not favour and serve them . . .

1047. (For) the love of self and of the world, which are of the will of man, are nothing but hatreds; for in

proportion as anyone loves himself, in the same proportion he hates the neighbour. And as these loves are so contrary to heavenly love, it cannot but be that there continually inflow from them such things as are contrary to mutual love, all of which in the intellectual part are falsities . . .

1079<sup>2</sup>. Where there is no charity, there is the love of self, consequently hatred against all who do not favour self. Hence it is that they do not see anything in the neighbour except his evil . . .

1304. The Church is such that when charity towards the neighbour recedes, and the love of self succeeds in its place, the doctrine of faith is nothing except in so far as it can be turned into the worship of self . . . All the love of self is attended with this; for he who loves himself above others not only hates all who do not serve him . . . but also . . . lifts himself up above God . . . These are the things signified by 'the city and the tower.' The love of self, and all the cupidity thence, is the most filthy and profane of all things, and is the veriest Infernal itself.

1306. Therefore the love of self, which is conceit and pride, is called 'height,' 'loftiness,' 'elation,' and is described by all things which are high. Ill.

— Here, the love of self is described by 'cedars,' 'oaks,' 'mountains,' 'hills,' 'a tower,' all of which are high.

1307. The love of self is that which least of all agrees with heavenly life; for it is the source of all evils; not only of hatreds, but also of revenges, cruelties, and adulteries; and still less does it agree when it enters into worship, and profanes it . . .

1324. (Thus) such a doctrine, or such a worship, in which interiorly is the love of self, or the worship of self, was not permitted with this Ancient Church. Sig.

1326. 'Babel'=such worship . . . in which interiorly is the love of self, consequently everything that is filthy and profane. The love of self is nothing else than the proprium. . . From *Philautia*, that is, the love of self or proprium, flow forth all evils; as hatreds, revenges, cruelties, adulteries, deceits, hypocrisies, impiety; and therefore when the love of self or proprium is in worship, such evils are in it . . . Hence is all the profanation of worship . . . (Therefore) in proportion as the love of self or proprium introduces itself into worship, in the same proportion internal worship recedes . . .

1419<sup>e</sup>. Hence it is that nothing is more contrary to heavenly love than the love of self.

1506. (The sphere of the love of self, shown.)

—<sup>e</sup>. The love of self, more than any other love, is contrary to mutual love.

1568<sup>2</sup>. There are many things which do not agree with the internal man. Such are all things which spring from the love of self and from the love of the world . . . The ends of the love of self and of the love of the world look outwards or downwards . . .

1594. He does not believe that the love of self and its cupidities are what disunite (the external man from the internal); and also the love of the world and its cupidities, but not so much as the love of self. —<sup>3</sup>.

—<sup>5</sup>.

—<sup>3</sup>. (Moreover) when a man lives in no charity, it cannot appear to him that the life of the love of self and its cupidities is so contrary to heavenly love. There is also then in the love of self and its cupidities a certain flame and the derivative delight, which so affects the life that he scarcely knows anything else than that eternal happiness itself consists therein . . . They who are in the love of self want even the Lord to serve them; and in so far as this is not done they recede . . . This lies hidden in the love of self. From this may be evident what is the quality of the love of self; and also from the fact that it stores up in itself hatred against all who do not subject themselves to it as servants . . .

—<sup>4</sup>. In proportion, therefore, as a man acknowledges and believes that he is (vile and filthy), in the same proportion he recedes from the love of self and its cupidities . . . and in proportion as he does this, he receives from the Lord heavenly love . . .

1667<sup>2</sup>. In infancy, whatever is of the love of self and of the love of the world appears as if it were good . . . and is to be called so, so long as it is with an infant or child . . .

1690<sup>6</sup>. That (the Lord fought) against the love of self and all things which are of the love of self. Sig.

1691. All evil and falsity come forth from the love of self and the love of the world. There is no other origin of them; for the love of self and of the world are the opposites to celestial and spiritual love; and as they are the opposites, they are the things which are continually endeavouring to destroy the celestial and spiritual things of the Lord's Kingdom. From the love of self and of the world come forth all hatreds; from hatreds all revenges and cruelties; from both the former all deceits; in a word, all the Hells.

—<sup>4</sup>. 'Babel and Chaldea'=the love of self and of the world.

1742<sup>2</sup>. See LIFE, here.

1749<sup>2</sup>. With evil and infernal Spirits there reigns the love of self and of the world. Hence they suppose themselves to be the gods of the universe . . .

1774. They have done goods from the love of self and of the world . . .

1812<sup>2</sup>. The Lord never fought from the love of self, or for Himself . . .

1813<sup>2</sup>. Man . . . can never fight from any other love, when he fights from himself, than the love of self and of the world . . .

1861<sup>7</sup>. Those who are in the love of self; or, what is the same, in hatred against the neighbour. Sig.

—<sup>9</sup>. Infernal fire is nothing else than hatred, revenge, and cruelty; or, what is the same, the love of self. 1862<sup>2</sup>.

2027. Thus they dissociate themselves by the love of self . . .

2039. How contrary is the love of self to heavenly love, and how filthy. Refs.

2041. The removal of the love of self and of the world. Sig. and Ex. 2051, Sig.

2045. They who are in the loves of self and of the world can never believe that they are in such filthy and



unclean things . . . For whatever favours anyone's love is believed to be good . . .

[A.2045]<sup>2</sup>. It is the love of self from which are all the evils which destroy civil society. From it as from an unclean well spring all hatreds, all revenges, all cruelties, nay, all adulteries; for he who loves himself either despises, vituperates, or hates all who do not serve him, or render honour to him, or favour him . . . Thus this love is destructive of society and of the human race . . .

2057. They who are in the love of self. Sig. and Ex. —. Those within the Church who are in falsity, and at the same time in the love of self, especially profane holy things . . . for the love of self is the most filthy of all, because it is destructive of society . . . That it is also diametrically opposite to the mutual love in which Heaven consists, and is thus destructive of heavenly order itself, may be evident from evil Spirits and Genii . . . and also from the Hells, in which nothing reigns except the love of self; and as the love of self reigns there, so also do all kinds of hatreds, revenges, and cruelties . . .

—<sup>3</sup>. Nothing endeavours to destroy this (heavenly) form and order except the love of self; thus all those in the other life who are in the love of self are more deeply infernal than others. For the love of self communicates nothing to others; but extinguishes and suffocates the delights and happinesses of others. Whatever delight inflows to them from others they receive to themselves, concentrate it in themselves, turn it into what is filthy of self, and cause it not to be propagated any further. They thus destroy everything unanimous and consociable; the result of which is disunion, and consequently destruction. And as each of them wants to be served, worshipped, and adored by others, and loves none but himself, there thence results dissociation, which is determined and puts itself forth into lamentable states, so that they perceive nothing to be more delightful than to torture others by direful methods and phantasies, from their hatred, revenge, and cruelty. When such come to any Society where there is mutual love, they are cast down of themselves . . . because all the influent delight is terminated in them; and as they exhale a filthy idea of self, their delight is there turned into a cadaverous stench, from which they feel the Hell of self; and are besides seized with frightful agony. From this may be evident what is the quality of the love of self; namely, that it is not only destructive of the human race, but is also destructive of heavenly order; and thus that there is nothing in it except what is impure, filthy, profane, and Hell itself; however much it may appear not to be such to those who are in it. Those are in the love of self who despise others in comparison with themselves; who hate those who do not favour, serve, and pay them a kind of worship; and who take a cruel delight in revenge, and in depriving others of honour, reputation, wealth, and life. They who are in that are in these; and let those who are in these know that they are in that.

2102. The loves of self and of the world alone obstruct the influx and operation of good and truth from the Lord.

2114<sup>e</sup>. That they who have been purified from the loves of self and of the world—both within the Church,

and also without the Church—are justified by the Lord. Sig.

2140. The Lord's grief and anxiety for the human race, because it was imbued with such love of self . . . Tr.

2196<sup>g</sup>. Man from appearances supposes that no one can love the neighbour more than himself, and that all love begins from self; when yet in heavenly love there is nothing of the love of self.

2219. 'The faces of Sodom' = . . . interior evils, which are of the love of self. . . The reason the worst evils originate from the love of self, is that the love of self is destructive of human society . . . and of heavenly society . . .

—<sup>2</sup>. It has been shown . . . that the love of self is utterly contrary to the order into which man has been created. Ex.

—<sup>3</sup>. The love of self is the primary thing, nay, the one only thing, which destroys this (order); and not so much the love of the world; for this latter is indeed opposite to the spiritual things of faith, but the love of self is opposite to the celestial things of love; for he who loves himself does not love anyone else, but endeavours to destroy all who do not worship him . . . Hence it is evident that from the love of self spring all hatreds, revenges, and cruelties, and also all infamous simulations and deceits, thus all wickednesses contrary to the order of human society, and contrary to the order of heavenly society.

—<sup>4</sup>. Nay, so wicked is the love of self, that when the bonds are relaxed to it . . . even with those of the lowest sort, it rushes on so as to want to dominate not only over the relatives and neighbours, but also over the universe; nay, over the Supreme Divine Itself. Man is indeed ignorant of this, because he is kept in bonds not well known to him; but in proportion as these bonds are relaxed, it rushes on; which it has been given to know from much experience in the other life. As these things lie hidden in the love of self, those who are in the love of self, and are not endowed with the bonds of conscience, above all others hate the Lord, thus all the truths of faith . . . Moreover, this love is the 'head of the serpent,' which . . . the Lord tramples on.

—<sup>5</sup>. But the love of self is not always that which in the external form appears as conceit and pride; for sometimes these persons are able to have charity towards the neighbour; for such an external is born with some, and with some is acquired in the age of childhood; but is afterwards subjugated, the external still remaining. But those are [in the love of self] who despise others in comparison with themselves . . . who care nothing whatever for the common good . . . and especially all those who hate those who do not favour and serve them, persecuting them, and so far as they can, depriving them of their possessions, honour, reputation, and life. They who breathe such things in their mind may know that they are in the love of self above others.

2220. That 'Sodom' = all the evil from the love of self. Ex. 2322.

— In the Word, the abominations springing from the love of self are represented by adulteries of various kinds.

—<sup>2</sup>. 'Pride' = the love of self.

2228<sup>3</sup>. Infernal life is contracted from all those ends, thoughts, and works, which flow from the love of self . . .

2239. That the falsity and evil of the love of self had grown even to consummation. Sig. and Ex.

2261<sup>2</sup>. With those who live in things contrary to charity, there can never be acknowledgment of truth, but only some persuasion, to which is adjoined the life of the love of self or of the world . . .

—<sup>3</sup>. Those can never have of the Lord's life, who . . . when their life of the love of self and of the world is touched, hate the neighbour, and perceive delight in the loss of his wealth, honour, reputation, and life.

2273. If he places anything of merit in temptations, it is from the love of self . . .

2327<sup>2</sup>. The reason a state of humiliation is essential to true worship, is that in proportion as the heart is humbled, in the same proportion the love of self and all the evil thence ceases; and in proportion as this ceases, good and truth inflow from the Lord; for that which stands in the way of the reception of these is principally the love of self; for in this love there are contempt for others in comparison with self, hatred and revenge if it is not worshipped, and unmercifulness and cruelty; thus the worst of all evils; into which good and truth can never be introduced, for they are opposites.

2363. Infernal Genii and Spirits suppose that if the delight of the love of self and of the world were taken away, and consequently that of the derivative evils, nothing of life could remain to them. And when it is shown them that life itself with bliss and happiness then begin, they feel a certain sadness from the loss of their delight . . . 2588<sup>3</sup>.

—<sup>2</sup>. They who are in (the angelic) state perceive how null, and how sad, and how lamentable, is the life of those who are in the evils of the love of self and of the world.

—<sup>3</sup>. But in order that man may know what the life . . . of the love of self and of the world relatively is—or, what is the same, the life of pride, avarice, envy, hatred, revenge, unmercifulness, adultery—let him who excels in some gift of talent make for himself the character of anyone of these evils; or, if he can, let him paint it before himself according to the ideas which he may take about these evils from experience, knowledge, and reason; and then he will see . . . how horrible they are, and that they are diabolical forms, in which there is nothing human. Such forms do all those become after death who perceive the delight of life in such things . . .

2441<sup>6</sup>. The love of self and its cupidities are meant by 'men being scorched with fire . . .'

—<sup>7</sup>. 'The sun and moon,' in the opposite sense, = the love of self and of the world.

2446. 'Sulphur' = the Hell of the evils of the love of self . . . For 'sulphur' with its derivative 'fire,' in the Word, = the love of self with its cupidities and the derivative Falsities . . .

2492. With those who have exercised the memory for the sake of the love of self and of the world, it appears conglutinated and indurated.

2657<sup>6</sup>. The first Rational at first knows no other love than the love of self and of the world . . .

2689<sup>4</sup>. It is the affection of the love of self and of the world which induces such a Persuasive . . .

2870. That which is of the love of self and of the world and their cupidities appears to the man as freedom; but it is infernal freedom.

2881<sup>2</sup>. At that time it appears to the man as if he had no freedom; for he is continually fighting against the love of self and of the world . . .

2884. The freedom of the love of self and of the world and their cupidities is . . . utter slavery . . . (For) the love of self and of the world is nothing so little as love. It is hatred.

2910<sup>2</sup>. The external bonds which restrain, come from the love of self and of the world . . .

2930<sup>5</sup>. For there are affections of truth which are not from the heart; as those which are from the love of self, or of being eminent; from the love of the world, or of acquiring gain . . .

2982<sup>6</sup>. Except in sicknesses . . . when the cupidities of the love of self and of the world cease . . .

3078<sup>2</sup>. In the other life, by means of a manifestation of the affection, there is sometimes presented to view how much there is in anyone of the love of self, and how much of the love of the world . . .

3147. The washing of the feet signified that the dirt of the natural man was washed away. The dirt of the natural man is all those things which are of the love of self and of the love of the world . . . and when the things which are of the love of self and of the world are removed, the good (which continually inflows from the Lord) is received there . . . —<sup>6</sup>.

3224. They who are in the loves of self and of the world, thus in the sole heat of the light of the world, are in the same degree affected with evils and falsities . . .

3300<sup>5</sup>. 'Red' = the evil which is of the love of self . . . because the cupidities of the love of self are compared to 'fire.' Ill.

3318<sup>3</sup>. So long as a man is in the state in which he was born . . . the good which moves these things . . . is of the love of self and of the world . . . (But) temptations take away the things which are of the love of self; which are contempt for others in comparison with self, consequently which are of one's own glory; and which are also hatreds and revenges on that account . . .

3322. 'Esau' = the evil of the love of self before falsities have been so much adjoined to it; and 'Edom' = the evil of that love when they have been adjoined to it.

—<sup>7</sup>. This evil, namely, that of the love of self, which is such that it does not admit the truths of faith . . . is described by 'Esau,' and 'Edom.' Ill.

3325<sup>3</sup>. At that time the affection of truth cannot be distinguished from the delight of the love of self and of the world which is simultaneously in this affection, and is believed to be good. 3330.

3336<sup>6</sup>. For in proportion as a man is in the love of

self and of the world, in the same proportion the good which is of genuine love does not appear.

[A.] 3402<sup>2</sup>. Good and truth, or the Angels, are said to be removed from man . . . when he is affected with the things which are of the love of self and of the world . . .

3413. 'They filled the wells with dust'=by earthly things; that is, by the loves of self and of gain. . . From these loves the Philistines were called 'the uncircumcised;' for those who are in them cannot do otherwise than fill the wells of Abraham with dust; that is, obliterate the interior things of the Word by earthly things; for no one can possibly see spiritual things from these loves . . . for these loves induce darkness . . . For the love of self and of gain is such that it does not suffer anything of truth from the Divine to approach near to itself. But still they can glory and pride themselves from the fact that they know truths; nay, they can preach them from a certain zeal; but it is the fires of these loves which kindle and excite them . . .

3425<sup>3</sup>. His spirit is black and ugly, such as are the love of self and of the world—that is, such as are contempt for others, and hatred—in form.

3427<sup>e</sup>. For he who has as the end the delight of the love of self and of the world, completely casts out of his heart everything which is of eternal life . . .

3448<sup>4</sup>. 'The beast'=the evils of the love of self.

3539<sup>4</sup>. On the other hand, the most unhappy life is that from the love of self and the love of the world; because Hell inflows into it.

—<sup>5</sup>. (Thus) it is humiliation into which the Divine can inflow with man, because in this state the loves of self and of the world are removed . . .

3603<sup>2</sup>. For all those do not know what good is who lead a life of the love of self and of the world . . . and as they do not know what good is, they do not know what truth is . . .

3610. There is then some delight from the love of self, or from the love of the world, which has adjoined itself to the affection of truth, and which appears as good . . .

— . For there is no life in the love of self and the love of the world, or in their pleasure and delight.

3743. All these are indignant when it is said that they do not live from themselves. The love of self is what effects this.

3750. They who appear above the head, are those who in the world had wanted themselves to be worshipped as gods, and with whom the love of self had been exalted to its height . . .

3769<sup>3</sup>. For in proportion as a man is in the loves of self and of the world . . . in the same proportion the Word is closed to him; for these loves have self as the end, which end kindles natural lumen, but extinguishes heavenly light . . .

3849<sup>2</sup>. The reason truths appear animate although there is no good of charity is from the affections of the love of self and of the world, which have no other life than that which in a spiritual sense is called death, and is infernal life.

3941<sup>3</sup>. 'To reap thorns'=the evils and falsities which are of the love of self and of the world.

3986<sup>4</sup>. (Whereas) they who are in the love of self and of the world do not suffer themselves to be led and bent by the Lord . . .

3993<sup>9</sup>. For example: if anyone loves himself above others, and from this love studies to excel others in moral and civil life, in scientific and doctrinal things, and to be exalted to dignities, and also to wealth above others; and yet acknowledges and adores God, performs offices for the neighbour from the heart, and does from conscience what is just and fair—the evil of this love of self is that with which good and truth can be mixed. Ex. . . Whereas, he who loves himself above others, and from this love despises others in comparison with himself, hates those who do not honour and as it were adore him, and feels the delight of hatred in revenge and cruelty on that account—the evil of such love is that with which good and truth cannot be mixed; for they are contraries.

4175<sup>2</sup>. When a man is deprived of spiritual and celestial love, he is kindled with the love of self and of the world. This love is relatively cold, and also becomes cold; not only while the man lives in the body, but also when he comes into the other life . . .

4220<sup>2</sup>. Whereas they who have loved themselves alone . . . in the other life . . . are deprived of all intelligence, and become very stupid. 4221<sup>e</sup>.

4225. Whereas all who are in the love of self and in the love of the world . . . are outside the Grand Man . . .

4274. Men are admitted . . . solely into some natural anxieties, in order that they may thereby be withdrawn from the loves of self and of the world, into which they would otherwise rush unrestrainedly.

4352<sup>3</sup>. A state of persnasion from the love of self and of the world. 4368<sup>4</sup>.

4459<sup>5</sup>. He who is in externals alone loves himself more than the neighbour; and, if he loves others, it is because they favour him; and thus he loves them for the sake of himself; consequently he loves himself in them, and them in himself.

4496. 'Circumcision'=purification from the love of self and of the world; and all the cupidity of the flesh is from these loves; and therefore 'grief'=this cupidity; for when a man is being purified from these loves . . . he is in grief and anxiety . . .

4672<sup>2</sup>. The Church which commences from faith has no other regulator than the understanding; and the understanding than that which is hereditary to man; namely, the love of self and of the world . . .

4750<sup>3</sup>. Opposite to the good of celestial love is the evil of the love of self; and opposite to the good of spiritual love is the evil of the love of the world. They who are in the evil of the love of self are against all good whatever; but they who are in the evil of the love of the world not so much. By 'Judah,' in the Word, in the opposite sense, are represented those who are in the love of self; and by 'Israel,' those who are in the love of the world.

—<sup>4</sup>. Moreover, the Hells are distinct according to

these two loves. They who are in the love of self, being against all good whatever, are in the deepest and the most grievous Hells; whereas they who are in the love of the world, being not so much against all good whatever, are in Hells not so deep, and thus not so grievous.

—<sup>5</sup>. The evil of the love of self is not, as appears to the commonality, the external elation which is called pride; but it is hatred against the neighbour, and thence a blazing desire for revenge, and a delight in cruelty. These are the interior things of the love of self. Its exteriors are contempt for others in comparison with self, and aversion for those who are in spiritual good; and this sometimes with manifest elation or pride, and sometimes without it. For he who holds the neighbour in such hatred, interiorly loves himself alone, and only those others whom he regards as one with himself; thus them in himself, and himself in them; for the sake of the sole end of self. Such are they who are represented by 'Judah,' in the opposite sense. Moreover, the Jewish nation had been in such a love from the earliest times. Des.

4751. See AVARICE, here.

4776<sup>2</sup>. They who are in the love of self do evil to the neighbour from ill-will. The reason is that they love no one except themselves . . .

—<sup>3</sup>. (Thus) . . . Hell is the love of self.

— . They who are in the love of self can never receive the truths of faith, because Hell is in this love. They can receive them only for the sake of self-honour and gain . . . The things which they imbue and appropriate are the negatives of truth; for at heart they do not even believe that there is a Hell or a Heaven, or a life after death . . . When they are in worship they appear to themselves to believe; but this is because it has been implanted from infancy to put on that state then; but as soon as they are out of worship they are also out of that state; and then, when they think in themselves they believe nothing at all; and also according to the life of their loves they excoGITATE such things as are favourable thereto, which they call truths, and also confirm from the literal sense of the Word . . .

—<sup>4</sup>. All things are in the loves . . . the love of self receives the life of Hell. Thus in the love of self there is everything of Hell.

4818<sup>4</sup>. With those who from the evil of the love of self believe . . . —<sup>5</sup>.

4825<sup>e</sup>. They who are in the love of self and of the world are in internal idolatry; for they worship themselves and the world, and perform holy things for the sake of self-adoration and gain . . .

4904<sup>2</sup>. Put off the old man, that is, the loves of self and of the world with their concupiscences.

4911. They who are in the dirt of loves; that is, in avarice, and at the same time in the love of self . . . cannot elevate the view of the mind, and see truth, in any other way than from self . . .

4997. See EVIL, here.

5141<sup>2</sup>. When man is in . . . the delights of the love of the world, and also of the love of self, then the apperception is from the Sensuous. His life is then in

the body, and admits no more from interior things than may suffice to moderate and check outbursts into what is dishonourable and unbecoming.

5145<sup>3</sup>. Without these degrees as planes, good . . . flows through . . . down to the Sensuous, and there . . . is turned into what is filthy . . . namely into the delight of the love of self and of the world, and consequently into the delight of hatred, revenge, cruelty, adultery, avarice; or into mere pleasure and luxury . . .

5165<sup>3</sup>. If the love of self and of the world . . . had formed the interiors . . . the face itself is hatred, revenge, and cruelty in form.

5215. In the opposite, 'the east wind,' and 'the east'=the love of self and the love of the world . . .

5270<sup>2</sup>. Truths . . . cannot be initiated and conjoined with good so long as the evils of the love of self and of the world remain in the natural man. These loves were the first introducers, with which truths cannot possibly be conjoined . . .

5279<sup>2</sup>. The reason despair is the last of this state, is that by it is removed the delight of the love of self and of the world; and in its place is insinuated the delight of the love of good and truth. Ex.

5287<sup>2</sup>. Hence it is that in proportion as anyone loves himself above others, in the same proportion he is less wise.

5353<sup>2</sup>. In miseries and diseases, the loves of self and of the world, from which are all evils, are removed . . . In like manner in temptations . . .

5530<sup>2</sup>. With those who are in the loves of self and of the world, such things as favour these loves are in the midst . . .

5660<sup>e</sup>. They who are in a heavenly proprium . . . are not disturbed by anything of the love of self, consequently not by anything of enmity, hatred, revenge; nor by anything of the love of the world, consequently not by anything of fraud, fear, unrest.

5662<sup>2</sup>. For heavenly peace inflows when the cupidities originating from the love of self and of the world are taken away; for these are what take away peace; for they infest the interiors of man, and at last cause him to place rest in restlessness . . .

5721. The most obstinate of all are those who . . . had lived a mere life of the love of self . . .

5807<sup>3</sup>. Whereas the opposite loves, namely the loves of self and of the world, are not conjunctions but disjunctions. Ex.

5826<sup>4</sup>. 'Those who from the will of the flesh'=those who are in evils from the love of self and of the world. 9454.

5854. For the Angels cannot be present in evil ends; that is, in the loves of self and of the world . . .

—<sup>e</sup>. For nothing else is seated in man than the love of self and of gain . . .

6367<sup>2</sup>. 'A lion' . . . in the opposite sense,=the evil of the love of self in its power. Ill.

6385<sup>4</sup>. 'A great mountain burning with fire'=the love of self.

[A.] 6390. For all slavery is from the affection of the love of self and of the world.

6391<sup>2</sup>. They perceive happiness in the delight of the love of self; and in proportion as a man perceives delight in this love, he does not perceive delight in heavenly love; for they are opposites . . . 6408<sup>2</sup>.

6481. For the most part eminence begets the love of self, and opulence the love of the world . . .

6495. But when a man . . . receives influx from Hell, he feels the life of the love of self and of the world to be delightful . . .

6567<sup>2</sup>. Then subjugates in the Natural the delights of the love of self and of the world.

6667. These . . . have no love of the neighbour, but only the love of self. The love of the neighbour which appears with them is nothing else than the love of self; for in proportion as the other favours them . . . he is loved; and in proportion as he does not favour them . . . he is rejected; and if he had previously been a friend he is hated in the same proportion. Such things lie hidden in the love of self . . . and break forth in the other life.

6710. See NEIGHBOUR, here.

7245<sup>e</sup>. They worshipped Jehovah from the love of self and the love of the world.

7255. That is evil which is of the love of self and the love of the world . . .

7272<sup>e</sup>. The evils originating in evil are those which are from cupidity arising from the love of self and of the world.

7293<sup>2</sup>. 'Dragons'=reasonings from the loves of self and of the world.

7324<sup>4</sup>. 'Fire and sulphur'=the love of self and the derivative cupidities . . .

7364<sup>2</sup>. (The love of self and of the world the origin of empires and kingdoms.)

7367. The love of self reigns with a man—that is, a man is in the love of self—when in the things which he is thinking and doing he does not keep the neighbour in view . . . still less the Lord; but only himself and his; consequently, when he does all things for the sake of himself and his; and if for the sake of the public and the neighbour, it is only that it may appear. 7368. N.66.

7369. In proportion as a man is in the love of self, in the same proportion he removes himself from the love of the neighbour. Consequently in proportion as a man is in the love of self, in the same proportion he removes himself from Heaven . . . From which it also follows, that in proportion as a man is in the love of self, in the same proportion he is in Hell; for in Hell there is the love of self.

7370. That man is in the love of self who despises the neighbour in comparison with himself, who holds him as an enemy if he does not favour him, and if he does not worship him: still more is he in the love of self who on this account hates the neighbour and persecutes him: and still more he who on this account blazes with revenge against him, and desires his ruin.

Such at last love to rage fiercely against the neighbour; and the same, if they are also adulterers, becomes cruel. N.68.

7371. The delight which these persons perceive in such things is the delight of the love of self. This delight with a man is infernal delight . . .

7376. (Thus) these two loves (the love of self and the love of the world) are the origins of all evils; for they are diametrically contrary to love towards the neighbour, and to love to the Lord; thus they are diametrically contrary to Heaven . . . Consequently it is these loves which make Hell with a man; for these two loves reign in Hell.

7377. But those are not in these loves (the love of self and the love of the world) who aspire to honours not for the sake of self, but for the sake of their country; and who aspire to wealth not for the sake of wealth, but for the sake of the necessities of life for themselves and theirs, and also for the sake of good use . . .

7488. From the things which have been said concerning the loves of self and of the world, it is evident that all evils come forth from them; and as all evils do so, all falsities come forth thence.

7489. As this is so, it is evident that in proportion as a man is in the loves of self and of the world, in the same proportion he is not in love towards the neighbour, still less in love to the Lord; for they are opposites.

7490. It is also evident that in proportion as a man is in the loves of self and of the world, in the same proportion he does not know what charity is . . . and also in the same proportion he does not know what faith is . . . and also in the same proportion he does not know what conscience is . . . nay, in the same proportion he does not know what the Spiritual is, thus neither what is the life of Heaven. And finally, [it is evident that in the same proportion] he does not believe in the existence of Heaven or of Hell; consequently in the life after death. These are the effects of the loves of self and of the world when they reign.

7493. The loves of self and of the world begin to reign with a man when he arrives at the age of his own judgment and rights; for then a man begins to think from himself or from what is his own; and he then begins to appropriate these things to himself . . .

7542. 'The heart'=the inmost . . . and the inmost with the evil is the love of self and the love of the world . . .

7640<sup>e</sup>. For the internal with those who are in evil from the love of self, is to keep in view and magnify themselves alone, and to avert themselves from all who do not favour them.

7750<sup>e</sup>. As man is in the love of self and the love of the world, he cannot but be born into all ignorance . . . But by Divine means he is brought to something of intelligence and wisdom; but still not actually into any, unless he removes the loves of self and of the world; and thus opens the way for love to the Lord, and love towards the neighbour.

7819. The man who is in the good of charity and faith also loves himself and the world, but no otherwise than as means to an end. With him the love of self

has regard to the love of the Lord; for he loves himself as a means to the end that he may be able to serve the Lord; and the love of the world with him has regard to the love of the neighbour; for he loves the world as a means for the sake of the end that he may be able to serve the neighbour.

8012. 'Everyone uncircumcised shall not eat of it' = that he who is in the loves of self and of the world cannot be together.

8037. They who have the love of self or the love of the world as the end cannot possibly be in charity and faith. They who are in these loves do not even know what charity and what faith are; and do not at all comprehend that to will good to the neighbour without recompense is Heaven in man . . . for they believe that if they are deprived of the joy from the glory of honours and wealth there is no longer any joy; when yet heavenly joy then first begins . . .

8118<sup>2</sup>. (In the Golden Age) the love of self and the love of the world were far removed.

8288. 'The heart of the sea (Suph)' = the evil of the love of self and the derivative falsities. Ex.

8313. These are 'Philistines;' and they are called 'the uncircumcised' from the evils of the love of self and of the world, in which is their life.

8314. (Despair of enlarging their dominion) with those who were in a life of evil from the love of self. Sig. and Ex. 8318.

8315. (And with) those who were in a life of falsity from the love of self. Sig. and Ex.

8318<sup>2</sup>. It is to be known that evils are from a twofold origin; namely, from the love of self, and from the love of the world. They who are in evils from the love of self love themselves alone, and despise all others except those who make one with themselves; in loving whom they do not love them, but themselves, because they see themselves in them. The evils from this origin are the worst of all; for they not only despise others in comparison with themselves, but also pursue them with vituperations and hold them in hatred for a slight cause, and then breathe their ruin; and thus revenge and cruelty become the delight of their lives. They who are in the evil of this love are deep down in Hell according to the quality and the quantity of this love. But they who are in evil from the love of the world also hold the neighbour in slight estimation, and esteem him solely for his wealth . . . They desire to possess all things which belong to the neighbour; and when they are in this cupidity they are devoid of all charity and mercy; for to deprive the neighbour of his goods is the delight of their lives, especially with those who are sordidly avaricious . . . Those with whom the evil of this love dominates are also in the Hells, but not in such deep ones as they who are in the evil of the love of self.

8349<sup>2</sup>. The communication with good is intercepted as soon as a man comes into his proprium; for he thus falls into the evil of the love of self or of the world . . .

8409. In the opposite sense, 'flesh' = the proprium of man; thus the evil of the love of self; and consequently the cupidities of this love.

8410<sup>2</sup>. In the opposite sense, 'bread' = that which nourishes those who are in Hell, and supports their life. That this is the evil of the love of self and of the world, is evident from the life of Hell, which consists solely in this love.

8462. Before regeneration, man believes that besides the delights of the love of self and of the world, which he calls goods, there cannot possibly be any good . . . And if anyone should say that there is an interior good which cannot come to the apperception so long as the delights of the love of self and of the world dominate, and that this is the good in which are good Spirits and Angels, [such persons] are astounded . . . when yet this good immensely transcends the delights of the love of self and of the world . . .

8480<sup>3</sup>. But good from man is with those who love themselves above all things, and despise the neighbour in comparison with themselves. These are they who also have care for the morrow, because they trust in themselves.

8487. Hence 'the sun,' in the opposite sense, = the love of self and of the world.

—<sup>2</sup>. In proportion, therefore, as the delights of the loves of self and of the world rise up, the good of celestial love vanishes; for they are opposites. So, also, conversely.

8513<sup>2</sup>. He who loves himself above the neighbour leads himself.

8549. Man is born into natural life . . . Natural life is to love self and the world above the neighbour; nay, above God Himself.

8550. Every man is born into the evils of the love of self and of the world from his parents . . .

8678. For pride is to love self above others . . . The love of self, which is pride, is such, that in proportion as the rein is given to it, it rushes on, increasing to the greatest possible degree, and at last to the Divine throne itself, so as to want to be a god. Such are all who are in Hell . . . This endeavour is that which is restrained by the Lord, and is what is meant by 'the head of the serpent' . . . Such are also meant by 'Lucifer . . .'

—<sup>2</sup>. That pride of heart, which is the love of self, repels from itself the Divine, and removes from itself Heaven. Ex.

—<sup>2</sup>. Refs. to the subject of the love of self.

8737. The instructor and castigator Spirits . . . are inflexible, because they do it from the love of self . . .

8781<sup>2</sup>. Heavenly light appears as the density of a cloud to those who are in the love of self and of the world, as was that nation. 8788.

8854. He who loves himself above all things, remembers himself in every single thing; he thinks about himself, he speaks about himself, he acts for the sake of himself; for his life is a life of self.

8868<sup>2</sup>. The truths which are not alive are not truths, because within them is the love of self and the love of the world.

8873. The life from the Lord inflows solely into a humble and submissive heart . . . for when the heart is

truly humble, nothing of the love of self and of the love of the world causes obstruction.

[A.] 890<sup>82</sup>. All with whom there reigns the love of self or of the world ; that is, who have as the end eminence or honours, or wealth or gain, hesitate not to say and persuade that to be unjust which is just, and that to be just which is unjust ; and thus to act as 'witnesses of a lie.' Ex.

—<sup>4</sup>. For 'Moab'=those who are in the evil of the love of self, and who therefore falsify truths.

8910. 'Thou shalt not covet...'=that we are to beware of the love of self and of the world . . .

8941<sup>3</sup>. There are two religiosities which are from Own intelligence ; one, in which the love of self and of the world is everything, (which) in the Word is called 'Babel.' Within, it is profane from the love of self and of the world . . .

8993<sup>2</sup>. By natural delight is meant the delight flowing forth from the love of self and the love of the world . . . Such affections of truth as flow forth . . . from natural delight are represented by 'the daughter of an Israelitish man sold for a maid-servant ;' for all that which derives its origin from the love of self or the love of the world is . . . enslaved.

8995<sup>4</sup>. (The man) had his head in Hell when he had the delights of the love of self or of the love of the world as the end ; but he has his head in Heaven when he holds them as means to the end . . . Sig. and Ex.

9049. With an evil man (in the Spiritual World) who from the heart does evil to another . . . the affection of the love of self is augmented ; and together with it the delight of hatred and revenge against those who do not submit themselves. The reason this takes place is that the evil of the love of self is what is universally regnant in Hell ; and it constantly inflows according to the degree in which it is practised against another. When this takes place, the punishers are immediately at hand, who evilly entreat him . . .

9088<sup>2</sup>. Purifications from the loves of self and of the world cannot possibly be effected except by means of the truths of faith ; because these teach that all concupiscences are from these loves. Hence it was that circumcision . . . was performed with a knife of rock . . .

9096. External bonds are affections of the love of self and of the world . . . If these descend from internal bonds, which are affections of truth and good, they are good ; for then the man loves himself and the world . . . for the sake of good uses from himself and the world. But if they do not descend thence, they are evil, and are called cupidities ; for then the man loves himself for the sake of himself, and the world for the sake of the world.

9141<sup>2</sup>. The love of evil, that is, the love of self and the love of the world, make the fire of life with an evil man and with a Spirit of Hell . . .

—<sup>3</sup>. 'A river of sulphur'=falsities from the evils of the love of self and of the world.

—<sup>5</sup>. 'The day which cometh'=the last time of the Church, when the loves of self and of the world will reign, and will consume all the truths and goods of the Church . . .

9144<sup>2</sup>. When the loves of self and of the world are attacked, then fire from the will bursts forth into the Intellectual, and conceives a flame there. This flame is what is called anger.

—<sup>6</sup>. 'A prickly brier'=the falsity of the concupiscences of the love of self ; 'a thorn'=the falsity of the concupiscences of the love of the world.

9174. Good is like the soul in man . . . If the good of the love of self or of the love of the world is the soul of a man, he is not a man, but a wild beast . . .

9188. 'A witch'=those with whom something of the Church is conjoined with the falsities of the evil of the love of self. Ex.

—<sup>4</sup>. 'Fire and flame'=the love of self.

9190. Conjunction with the evils of the cupidities of the love of self. Sig.

9207<sup>4</sup>. For they who love the Lord and themselves in an equal degree are they who are called 'lukewarm . . .'

9210<sup>8</sup>. But they who do all things for the sake of themselves and the world love themselves above all things, thus more than God . . .

9241. They who are in the love of self and of the world—that is, they who are in evils and the derivative falsities—cannot have the faith (which is called trust and confidence) . . .

9242. They think of the state of their life after death . . . from the love of self for Heaven.

9335. An afflux of falsities from the delights of the loves of self and of the world. Sig. and Ex.

9341<sup>2</sup>. 'The Euphrates'=the pleasure which originates from the loves of self and of the world . . .

9348. The reason evils allure and deceive, is that all evils spring from the loves of self and of the world ; and the loves of self and of the world are born with man . . . and therefore these loves, like the hidden currents of a river, continually draw the thought and will of man away from the Lord to himself, and away from Heaven to the world ; thus from the truths and goods of faith to falsities and evils.

—<sup>6</sup>. The diabolical crew attack nothing else with man than these loves of his (the loves of self and of the world), which they delight in every way . . .

—<sup>7</sup>. For from the love of self springs contempt for others in comparison with self ; then the ridiculing and vituperation of them ; afterwards enmity if they do not favour him ; and at last the delight of hatred, the delight of revenge ; thus the delight of fierceness ; nay, of cruelty. In the other life, this love ascends to such a point, that unless the Lord favours them, and gives them dominion over others, they not only despise Him, but also ridicule the Word which is about Him ; and at last act against Him from hatred and revenge ; and, in so far as they cannot act against Him, they exercise such things with fierceness and cruelty against all who profess Him. Hence it is evident that it is from the love of self that the diabolical crew is such. Therefore, as 'a snare'=the delight of the love of self and of the world, it also=the destruction of spiritual life, and perdition ; for everything of faith and love to the Lord, and everything of love towards the neighbour, are

destroyed by the delight of the love of self and of the world, when it dominates.

—<sup>8</sup>. That these loves are the origins of all evils, and that Hell is from and in these loves; and that these loves are the fires there, is at this day unknown in the world; when yet it might be known from the fact that these loves are opposite to love towards the neighbour and to love to God, that they are opposite to humiliation of heart, and that from these alone come forth all contempt, all hatred, all revenge, and all fierceness and cruelty; as every one may know who takes the matter into consideration.

9366. In proportion as they are in the fire of the loves of self and of the world, and from this fire speak, preach, and act, in the same proportion they are in this Persuasive; and then they know no otherwise than that the thing is so. But when they are not in the fire of these loves, they then believe nothing . . .

9377. The Divine of the Lord cannot inflow into a proud heart; that is, into a heart full of the love of self; for such a heart is hard . . .

—<sup>2</sup>. (The Israelitish people) were in the love of self and of the world above all the peoples in the universe . . . (and) they who humble themselves from the belief that they are holy of themselves . . . (do so) from the love of self . . . and they are in externals . . . for the love of self dwells in the external man, and cannot enter into the internal man . . . 9391<sup>12</sup>, Sig.

9434<sup>3</sup>. For with these the Divine love . . . is turned into the fire or love of self and of the world; thus into contempt for others in comparison with self; into enmities against all who do not favour them; and thus into hatreds, into revenges, and at last into fiercenesses. Sig.

—<sup>5</sup>. 'To put strange fire into the censers'=to institute worship from . . . the love of self and of the world.

9447. Good and truth continually inflow from the Lord with every man; but infernal loves—which are the loves of self and of the world in which they are—stand in the way, and turn the influx of good into evil, and that of truth into falsity.

9705. But in proportion as a man is in the love of self, and in the love of the world, in the same proportion he is in the external man; and in so far as he dares, he speaks and acts from it. (Compare N.42.)

9723<sup>9</sup>. 'Ashes'=what is damned remaining after the burning up from the fire of the love of self.

9802. They who are in the love of self, and in the persuasion of intelligence and wisdom from self, are in such cold and thick darkness.

9809<sup>9</sup>. The casting down of the infernal love of self into the Hells. Sig.

9960<sup>11</sup>. 'Nakedness' . . . and 'ignominy' . . . =infernal loves, which are the loves of self and of the world, which defile interior things. 9961<sup>9</sup>.

—<sup>13</sup>. The perversity of the Church is described by 'scortations,' 'adulteries,' and 'the revelation of nakedness,' which are nothing else than filthy and infernal loves, which are the loves of self and of the world when they are ends; from which spring all evils and the derivative falsities.

9976. Therefore they who place merit in works, love themselves; and they who love themselves despise the neighbour; nay, they are angry with God Himself if they do not receive the hoped-for reward.

10035<sup>2</sup>. It is to be known that all the voluntary proprium of man is evil, because from himself man loves nothing but himself and the world; and if he loves the neighbour, it is for the sake of himself.

10037<sup>5</sup>. 'A cake of barley with the dung of man'=the interior good of the Church interiorly defiled with the evils of the love of self; 'a cake with the excrements of an ox'=the external good of the Church defiled with the evils of that love.

10038. 'Thou shalt burn with fire outside the camp'=that they are to be committed to Hell, and to be consumed with the evils of the love of self. . . For this love consumes all the goods and truths of faith. That the love of self does this, is at this day known to scarcely anyone, and thus neither that this love is Hell with man, and that it is meant by infernal fire.

—<sup>2</sup>. For there are two fires of life with man; one is the love of self, and the other is love to God. They who are in the love of self cannot be in love to God, because they are opposites. The reason they are opposites is that the love of self produces all evils; which are contempt for others in comparison with ourselves, enmity against those who do not favour us, and at last hatreds, revenges, fiercenesses, cruelties; which evils utterly resist the Divine influx, and consequently extinguish the truths and goods of faith and charity . . . The love of self produces evils of every kind in proportion as it . . . reigns. The worst kind of the love of self is the love of dominating for the sake of self. . .

10130<sup>3</sup>. But they who are in the love of self and of the world; that is, who do the things which they do for the sake of self and the world as ends, are consociated in Hell.

—<sup>4</sup>. It is the contrary with those who are in Hell. The more they are in the love of self and in the love of the world, the more they turn themselves from the Lord and have Him behind them.

10210<sup>2</sup>. (Thus) the more anyone trusts and believes in himself—thus the more anyone is in the love of self—the less he is in the good of innocence . . .

10227<sup>2</sup>. In proportion as it is acknowledged (that nothing of truth and good is from self), in the same proportion the love of self departs; and, with the love of self, the thick darkness from falsities and evils; and also in the same proportion the man comes into innocence, and into love and faith in the Lord.

10284<sup>2</sup>. All love with man from man is the love of self, and the love of the world for the sake of self. . .

10319. That the evils of the love of self and of the world induce such ignorance concerning those things which are of eternal life . . .

10400<sup>2</sup>. All those are in externals without internals who are in the loves of self and of the world; for with them the internal man is closed, and only the external man is open . . .

10420<sup>2</sup>. When Heaven operates with a man . . . it withdraws him from the loves of self and of the world,



and from the falsities thence springing . . . Whereas when the internal cannot be elevated . . . the external looks to nothing else than self and the world ; for the **loves of self** and of the world are reigning.

[10420]<sup>8</sup>. They who **love themselves** and the world above all things turn their faces away from the Lord, and turn themselves to Hell . . .

1045<sup>2</sup>. Such an inversion exists with those with whom the **loves of self** and of the world are reigning . . .

10463. 'He burnt it with fire' = altogether from the **loves of self** and of the world, which are condemned to Hell. . . For these loves, when they reign, are Hell with man.

10503<sup>9</sup>. All those are in this (worst kind) of worship who are in the **love of self**, and still believe in the Word ; for they apply the sense of the letter . . . to the worship of self.

10533. They who are in . . . the **loves of self** and of the world cannot at all receive anything Divine ; and therefore the Internal with them is kept closed . . . For their life is from the **loves of self** and of the world ; and there is a perpetual opposition and contrariety between these loves and heavenly loves . . . and therefore their life would be extinguished by the influx of the Divine.

10582<sup>2</sup>. They who are such . . . call the love of the world and the **love of self** heavenly love . . .

10596. The life of man after death is the life of his love and of his faith . . . It is the life of Hell for those who have **loved themselves** and the world above all things.

10609. The reason they could not be instructed concerning (the interior and exterior good of the Church) was that they were in the **loves of self** and of the world ; and they who are in these loves can never know what celestial and spiritual good is . . .

10694<sup>2</sup>. For when heavenly loves . . . inflow into earthly loves, which are the **loves of self** and of the world, they induce agonies as of death.

10724. Those with whom reign the **love of self** and the love of the world do not know what Heaven and the happiness of Heaven are ; and it appears incredible to them that there can be happiness in any other loves ; when yet the happiness of Heaven enters in proportion as these loves are removed as ends.

10732. That nothing of the **love of the proprium**, which is that of self and of the world, ought to appear in each and all things of man which are from the Lord. Sig. and Ex.

10741. In the same way as love to the Lord and love towards the neighbour make the life of Heaven with man, so the **love of self** and the love of the world, when they reign, make the life of Hell with him ; for the latter loves are opposite to the former ; and therefore they with whom reign the **loves of self** and of the world can receive nothing from Heaven ; but the things which they receive are from Hell.

10742. Hence it is that they with whom the **love of self** and the love of the world make the life, will good to themselves alone, and not to others except for the

sake of themselves : and, as their life is from Hell, they despise others in comparison with themselves ; they are angry with them if they do not favour them ; they hate them ; they blaze with revenge against them ; nay, they desire to treat them with fierceness. At last these things become the delights of their life ; thus their loves.

10814<sup>2</sup>. For in proportion as a man does not love and worship the Lord, he **loves** and worships **himself** ; and in the same proportion also loves the world more than Heaven.

— This, then, is the dominion of the **love of self**. Des.

H. 18<sup>2</sup>. But they who are in the **love of self** and of the world are in no faculty of receiving (the things of Heaven) ; they are averse to them ; they reject them ; and at the first touch and influx of them they flee away, and associate with those in Hell, who are in like loves to themselves.

87. What correspondence is, is at this day unknown . . . the primary cause of which is, that man has removed himself from Heaven by the **love of self** and of the world ; for he who **loves himself** and the world above all things looks to no other than worldly things, because they gratify the external senses . . .

122. For the fieriness of the world corresponds to the **love of self** ; and the luminosity thence corresponds to the falsity from this love ; and the **love of self** is completely opposite to Divine love ; and the falsity from this love is completely opposite to Divine truth . . . Hence it is that to adore the sun and moon of the world . . . = to **love self** and the falsities which are from the **love of self**. III.

151<sup>e</sup>. They who are in evils from the **love of self**, dwell from the east to the west (of Hell).

272. An additional reason . . . which in Heaven is the primary one, why the Angels can receive such great wisdom, is that they are devoid of the **love of self** ; for in proportion as anyone is devoid of this love, in the same proportion he is able to be wise in Divine things. It is this love which closes the interiors to the Lord and to Heaven, and opens the exteriors and turns them to self ; and therefore all those with whom this love dominates are in thick darkness as to the things which are of Heaven, however much they may be in light as to the things which are of the world. On the other hand, the Angels, being devoid of this love, are in the light of wisdom ; for the heavenly loves in which they are . . . open the interiors, because these loves are from the Lord, and the Lord Himself is in them . . .

283<sup>e</sup>. From this it was evident that the proprium of man, and the derivative **love of self**, are contrary to innocence . . .

359. It is not difficult . . . to enter the way of Heaven. The sole difficulty is to be able to resist the **love of self** and of the world, and to prevent them from predominating ; for thence come all evils.

393<sup>e</sup>. From which it is evident that they who have **loved themselves** and the world more than use cannot have any lot in Heaven ; for his love . . . remains with everyone . . .

396. Such as is the love, such is the delight. The delights of the body . . . all flow forth from the **love of self** and from the love of the world . . . These loves and their delights inflow from the flesh and from the world by an external way, which is from beneath, and they affect the exteriors. In proportion, therefore . . . as these two loves of the world are received and affect, in the same proportion the exteriors are opened which are of the body, and which look from Heaven to the world . . .

398. For he who is wholly in the delight of the body . . . or, what is the same, in the **love of self** and of the world, feels nothing of delight except in honour, gain, and the pleasures of the body and senses; and these so extinguish and suffocate interior delights . . . that they are believed not to be.

399. (The two heavenly loves) are thus communicative of their delights. It is otherwise with the **loves of self** and of the world. The **love of self** withdraws and takes away all delight from others, and derives it into itself; for it wills well to itself alone; and the love of the world wills that the things of the neighbour should be its own. Therefore these loves are destructive of the delights with others. If they are communicative, it is for the sake of themselves . . . That such is the character of the **loves of self** and of the world when they reign, has often been given to perceive by living experience. Whenever Spirits approached who had been in these loves while they had lived as men in the world, my delight receded and vanished. And I have also been told that if such merely approach any heavenly Society, the delight of those who are in the Society is diminished exactly according to the degree of their presence; and, wonderful to say, those evil ones are then in their own delight. . . From these things it may be seen that the **loves of self** and of the world are destructive of the joys of Heaven; and are thus completely opposite to heavenly loves, which are communicative.

401. The man who is in the **love of self** and of the world feels delight from these loves so long as he lives in the body, and also in each of the pleasures which are from them. But the man who is in love to God and in love towards the neighbour does not manifestly feel delight from these loves so long as he lives in the body . . . But after death the states are completely changed. The delights of the **love of self** and of the world are then turned into things painful and direful, because into such things as are called infernal fire; and by turns into things filthy and dirty, which correspond to their unclean pleasures; and which, wonderful to say, are then delightful to them.

487. But to know their own reigning love is impossible to those who are in the **love of self**, because they love what is their own, and they call their evils goods, and the falsities which favour them . . . truths. Still . . . they can know it from others who are wise . . . But neither is this possible with those who have been so much given up to the **love of self** that they reject all the teaching of the wise.

508. For in proportion as anyone **loves himself**, in the same proportion he is removed from Heaven; (thus) from wisdom.

532. Hence it is that as the higher things of the mind are closed with those who love themselves and the world above all things, they at heart deny Divine truths; and if from the memory they say anything about them, still they do not understand them. They regard them no otherwise than as they regard worldly and bodily things. Such being their character, they can pay no attention to anything except the things which enter through the senses of the body . . . among which are many things which are filthy, obscene, profane, and wicked; and which cannot be withdrawn, because there is no influx from Heaven into the minds of such, on account of these being closed above.

551. That all who are in Hell are in evils and the derivative falsities from the **loves of self** and of the world. Gen.art.

554. From having looked at the monstrous forms of Spirits in the Hells—which are all forms of contempt for others, of threatenings against those who do not honour and reverence them; and also forms of hatreds and revenges against those who do not favour them—it was evident that all in general were forms of the **love of self** and of the love of the world; and that the evils, of which they are the special forms, derive their origins from these two loves. I have also been told from Heaven . . . that these two loves, namely, the **love of self** and the love of the world, reign in the Hells, and also make the Hells . . .

555. I wondered at first whence this was, that the **love of self** and the love of the world are so diabolical; and that those who are in them are such monsters to look at; because in the world there is little reflection upon the **love of self**, but upon the self-exaltation of mind in externals which is called pride; and which, because it appears to the sight, is alone believed to be the **love of self**. Besides, the **love of self** which does not display itself in this way, is believed in the world to be the fire of life. Ex. . . Hence it is that it is not known in the world, that, regarded in itself, the **love of self** is the love which reigns in Hell, and which makes Hell with man. This being the case, I will first describe what the **love of self** is, and will then [show] that from this love spring all evils and the derivative falsities.

556. The **love of self** is to will well to one's self alone, and not to others except for the sake of self; not even to the Church, one's Country, nor to any human society; and is also to do well to them solely for the sake of one's own reputation, honour, and glory; and unless he sees these things in the uses which he performs to others, he says in his heart, What is that to me? . . . and so he omits them. Whence it is evident, that he who is in the **love of self** does not love the Church, his Country, nor society, nor any use, but himself alone. His delight is merely the delight of the **love of self**; and as the delight which comes forth from the love makes the life of a man, therefore his life is a life of self; and a life of self is a life from the proprium of man; and the proprium of man, regarded in itself, is nothing but evil. He who **loves himself** also loves his own, who in special are his children and grandchildren; and in general, all who make one with him . . . To love these is also to love himself; for he re-

gards them as it were in himself, and himself in them. Among those whom he calls his own are also all those who praise, honour, and worship him. N.65. 67. T.400.

[H.] 557. The quality of the love of self may be evident from a comparison with heavenly love. Ex. . . Hence it follows that he who is in the love of self wills that the Church, his Country, human societies, and his fellow-citizens should serve him; and not he them; for he places himself above them, and them below himself. Hence it is that in proportion as anyone is in the love of self, in the same proportion he removes himself from Heaven . . . N.69.

558. (The contrast with heavenly love continued.) But in proportion as anyone is in the love of self—which love is to perform uses and goods for the sake of self—in the same proportion he is led by himself . . . Hence it also follows that in proportion as anyone loves himself, in the same proportion he removes himself from the Divine . . . N.70.

558a. That the love of self is opposite to love towards the neighbour, may be seen from the origin and the essence of both. The love of the neighbour with him who is in the love of self begins from self; for he says that everyone is neighbour unto himself; and from him as from a centre it proceeds to all who make one with him . . . They who are outside this consociation are accounted as nothing; and they who are against them and their evils are accounted as enemies, whatever their character may be . . .

—°. In a word, the love of self makes the head with the man in whom it is; and heavenly love makes the feet with him . . .

559. The love of self is also such that in proportion as the reins are loosed to it; that is, in proportion as external bonds are removed . . . in the same proportion it rushes on, until at last it wants to exercise command not only over the universal world, but also over the whole Heaven, and over the Divine itself; and there is never any terminus or end to it. This lies hidden in everyone who is in the love of self, although it is not evident before the world, where the said bonds withhold it. Examps. N.71.

560. Present to yourself some society composed wholly of such as love themselves alone, and none others except in so far as they make one with themselves. Des.

561. The interiors . . . of those who love themselves above all things are turned to themselves and the world . . . Hence it is that they are obsessed with evils of every kind, and that the Divine cannot inflow . . . Hence it is that in the other life all such look backwards from the Lord to the thick darkness which is there in place of the sun of the world . . .

562. The evils which are in those who are in the love of self are in general contempt for others, envy, enmity against all who do not favour them, the derivative hostility, hatreds of various kinds, revenges, cunning, deceits, unmercifulness, and cruelty; and in regard to the things of religion there is not only contempt for the Divine, and for Divine things . . . but also anger against them, which is also turned into hatred when

the man becomes a Spirit; and then he not only cannot endure to hear of these things, but also blazes with hatred against all who acknowledge and worship the Divine. Examp. N.75.

563°. From this it was evident that they who are in the love of self, however much they from the fire of the love of self may seem in the world to speak wisely, still do so only from the memory, and not from any rational light; and therefore, in the other life, when it is no longer permitted that the things of the natural memory should be reproduced, they are more stupid than others; and this for the reason that they are separated from the Divine.

564°. (The dominion which is from the love of self. See DOMINION, here.)

570°. In these and many other places, by 'fire' is meant the cupiditv which is of the love of self and of the world.

571. Therefore when the Hells are opened, there is . . . a dense fieriness from the Hells where the love of self reigns; and a flaminess from those where the love of the world reigns.

578. The worst (devils) of all are those who have been in evils from the love of self, and who at the same time within themselves have acted from deceit . . . Most of these are in the Hells at the back, and are called Genii; and it is their delight there to render themselves invisible, and to fly around others like phantoms, and to introduce evils in secret . . . These are more direfully tormented than any others. But those who are not deceitful . . . and yet are in evils from the love of self, are also in the Hells at the back, but not in such deep ones.

587°. Hence the Hells in the western quarter are the worst of all . . . In these Hells are they who in the world had been in the love of self, and thence in contempt for others, and in enmity against those who did not favour them, and also in hatred and revenge against those who did not venerate and worship them . . .

596°. All in the Hells opposite to the Celestial Kingdom are in the love of self . . .

N. 59. The two loves from which are all evils and falsities, are the love of self, and the love of the world. These two loves are completely opposite to the two former loves.

60. The love of self and the love of the world make Hell with man; and therefore also they reign in Hell. They close and destroy the internal spiritual man, and make man natural and sensuous in the degree and quality of their dominion. 61.

65. On the loves of self and of the world. Chapter. T.400.

74. From these things, then, it may be Known who are in the love of self. It matters not how they may appear in the external form, whether self-exalted or humble; for such things [as the love of self] are in the interior man, and the interior man is hidden from most, and the exterior is taught to counterfeit the things which are of the love of the public and the neighbour . . . and this for the sake of self. For they know that

to love the public and the neighbour affects all interiorly, and that they are loved and esteemed in the same proportion . . .

78. In a word, the love of self and the love of the world are completely opposite to love to the Lord and to love towards the neighbour; and therefore the love of self and the love of the world are infernal loves; for they also reign in Hell, and also make Hell with man.

79. From the things now said it may be seen that in these two loves, and from them, are all evils; for those evils which have been enumerated above, (75), are the general ones; and the rest, which have not been enumerated, being specific, are derived and flow from them. Hence it may be evident that as man is born into these two loves, he is born into evils of every kind.

81. (Refs. to passages on the subject of the loves of self and of the world.)

—<sup>2</sup>. That the loves of self and of the world may serve as means, and by no means as the end. Refs.

82. That the proprium of man . . . is the love of self and of the world. Refs. to passages.

83. On the Hereditary of man . . . that it is the love of self and of the world. Refs. to passages.

U. 174<sup>2</sup>. Hence the love of self, when it is regnant, is the father of all such evils . . .

W. 47. The very essence-*ipsum*-of love, is not to love self . . . To feel one's own delight in another, and not his in one's self, is not to love; for this is to love self . . . To love one's own in another . . . so disjoins, that in proportion as anyone has so loved another, in the same proportion he afterwards hates him. For such conjunction is successively dissolved of itself, and then the love becomes hatred in the like degree. 48, Ex.

49. If there were anything of the Divine in others . . . (God) would love Himself. . . If the Infinite or the Divine were in others . . . He would be the love of self, of which not one whit can be in God, for it is completely opposite to the Divine essence. Therefore the love must be given to others in whom there is nothing of the Divine in itself.

262. From the reaction connate with him, the natural mind or man, when he loves himself and the world above all things, acts against those things which are of the spiritual mind or man. He then also feels delight in evils of every kind . . . and he then also acknowledges nature as the creatress of the universe, and confirms all these things by his Rational; and after the confirmations he either perverts, or suffocates, or rejects the goods and truths of Heaven and the Church, and at last either shuns them, or is averse to them, or hates them. This he does in his spirit . . . When a man is such, he successively shuts up the spiritual mind closer and closer.

275<sup>3</sup>. The love of self and the love of the world make the inmost degree in the Hells . . . and the folly and insanity from these loves, which appear like wisdom and intelligence, make the middle degree in the Hells . . . and the conclusions from these two degrees, which become either knowledges or acts, make the outermost degree in the Hells.

335<sup>2</sup>. For the proprium which is the love of self hardens and closes up the heart; but is removed by the acknowledgment that nothing but evil is done from himself, and nothing but good from the Lord.

396. The reason the love of self and the love of the world are infernal loves, and the reason man was able to come into them, and thus destroy the will and understanding in himself, is that from creation the love of self and the love of the world are heavenly; for they are loves of the natural man which are of service to spiritual loves as foundations are of service to houses. For from the love of self and of the world man wills well to his body; he wants to be fed, clothed, and housed, to take thought for his house, to solicit employment for the sake of use, and even to be honoured according to the dignity of the affairs which he administers, for the sake of obedience; and also to be delighted and recreated from the delights of the world. But all these things are for the sake of the end which must be use. For by these things he is in a state to serve the Lord, and to serve the neighbour. But when there is no love of serving the Lord and the neighbour, and only a love of serving himself from the world, then, from being heavenly, that love becomes infernal; for it causes the man to immerse his mind and animus in his proprium, which in itself is all evil.

419. From birth man loves nothing but himself and the world; for nothing else appears before his eyes . . . and this love is corporeal natural, and may be called material. Besides, this love has been made impure from the separation of heavenly love from it with the parents. This love cannot be separated from its impurity unless man has the faculty of elevating the understanding into the light of Heaven . . . in order that his love, together with the understanding, may be elevated into wisdom . . .

426. That natural and sensuous love is the love of the world and the love of self. Gen.art.

— The opposite loves are the loves of self and of the world; for these loves do not regard uses for the sake of others, but for the sake of self; and they who do this invert Divine order, and put self in the place of the Lord, and the world in the place of Heaven. Hence it is that they look backwards from the Lord . . .

P. 83<sup>2</sup>. For man is born into the love of self and the love of the world; and, from these as fountains, into evils of every kind. The delights of these loves are what he is led by, and they cause him not to know that he is in evils . . . and therefore unless a man is regenerated he knows no otherwise than that to love himself and the world above all things is good itself . . . Hence, too, is all evil; for he regards no one else from love except himself alone; and if he does regard another from love, it is as a devil does a devil . . . when they act as one. They who from the delight of them confirm these loves with themselves, and the evils which spring from them, remain natural, and become corporeal sensuous; and, in their own thought, which is that of their spirit, they are insane. But still, while in the world, they can speak and act rationally and wisely . . . but they do even this from the love of self and of the world. After death . . . they can have no other delight than that which they had had in their spirit . . . which is turned

into what is undelightful, painful, and direful, and which is meant in the Word by infernal torment and fire.

[P.] 139<sup>5</sup>. The fear of the loss of honour and wealth invades the external of man's thought; and . . . closes the internal of thought . . . The reason is that every man's life's love from birth is the love of self and of the world; and the love of self makes one with the love of honour, and the love of the world makes one with the love of gain. Further ex.

197. If man's life's love is the love of self, he comes into the pride of Own intelligence . . . and thus recedes from the acknowledgment of the Divine Providence . . . In like manner if the love of the world is his life's love; but this does not recede in the same degree. From these things it is evident that these two loves ascribe all things to man and his prudence . . .

199<sup>6</sup>. Such as the love is, such is the whole man . . . If, therefore, he attributes all things to himself and to nature, the love of self becomes his soul . . .

206. The proprium of man is the love of self and the derivative love of the world; or else it is the love of the world and the derivative love of self. The love of self is such that it regards self alone, and others either as vile or as nothing; if it regards some as anything it is only so long as they honour and worship it. Inmost in this love, like the endeavour in a seed to fructify and procreate, lies hidden the will to become a great man; and, if he can, a king; and then, if possible, a god. Such is a devil, because he is the love of self itself; he is such that he adores himself, and favours no one except him who also adores him. He hates another devil who is like himself, because he wants to be adored alone.

— As there is no love without its consort . . . when the love of self inspires its consort the understanding with its own love, this becomes pride therein, which is the pride of Own intelligence . . .

—<sup>2</sup>. Now as the love of self wants to be the sole lord of the world, thus also a god, therefore the concupiscences of evil, which are its derivations, have life in them from it; in like manner the perceptions of concupiscences, which are cunnings; and in like manner also the delights of the concupiscences, which are evils; and their thoughts which are falsities. They are all like servants and ministers of their lord . . . and do not know that they do not act, but are acted upon: they are acted upon by the love of self through the pride of Own intelligence.

—<sup>3</sup>. The reason why the acknowledgment of nature alone also lies hidden in it, is that (the love of self) has closed the window in its roof through which Heaven is open, and also the windows at the sides, lest it should see and hear that the Lord alone rules all things, and that nature in itself is dead, and that the proprium of man is Hell, and consequently that the love of the proprium is the devil; and then, with the windows closed, it is in darkness; and there it makes its hearth, at which it sits with its consort, and they reason amicably in favour of nature against God, and in favour of man's Own prudence against the Divine Providence.

207. The Divine Providence is the Divine operation with a man who has removed the love of self; for the

love of self . . . is the devil; and the concupiscences and their delights are the evils of his kingdom, which is Hell. When it is removed, the Lord enters with the affections of love towards the neighbour, and opens the window in his roof, and then the side windows, and causes him to see that there is a Heaven . . . and by means of the influent spiritual light and . . . spiritual love, causes him to acknowledge that God rules all things by His Divine Providence.

215<sup>3</sup>. Hence originated degrees of dignity . . . and, with these, the love of self, and the pride of man's Own prudence.

—<sup>6</sup>. The love of dignities and honours for the sake of dignities and honours is the love of self—properly, the love of dominating from the love of self. . . (This) is the love of the proprium; (which) is all evil. . . The Hereditary of man is his proprium, in which he is, and into which he comes through the love of self, and chiefly through the love of dominating from the love of self; for the man who is in this love regards nothing but himself, and thus immerses his thoughts and affections in his proprium. Hence it is that in the love of self there is the love of doing evil. The reason is that he does not love the neighbour, but himself alone; and he who loves himself alone sees others only as outside of himself, either as vile, or as nothing, whom he despises in comparison with himself, on whom he thinks nothing of inflicting evil. (Continued under LOVE OF DOMINATING.)

—<sup>8</sup>. Therefore all in Hell want to do evil to all . . . (But) man is in equilibrium, so that he can turn either to Hell or to Heaven; and in proportion as he favours the evils of the love of self, in the same proportion he turns himself to Hell; but in proportion as he removes these evils from himself, in the same proportion he turns to Heaven.

—<sup>12</sup>. For in the love of self and of the world there is more of the fire and ardour of doing uses than with those who are not in the love of self and of the world; but the former do uses for the sake of . . . themselves . . .

216. As the natural man calls goods the delights of the love of self, which are also the delights of the concupiscences of evil . . . he calls honours and wealth Divine blessings . . .

217<sup>2</sup>. Dignities and wealth . . . seduce when they excite the love of man's proprium, which is the love of self . . . but they do not seduce when they do not excite this love.

233<sup>5</sup>. Besides, the delight itself of man's life is to love himself and the world above all things. This delight cannot be removed in a moment, but successively; and in proportion as there remains of this delight with man, in the same proportion evil remains there; and this evil can be removed in no other way than by the love of self becoming the love of uses . . . for thus uses make the head, and the love of self or of dominating first makes the body . . . and afterwards the feet to walk with. —<sup>6</sup>, Ex.

—<sup>11</sup>. The love of self, which is the head of all evils, surpasses other loves in the cleverness of adulterating goods and falsifying truths; and it does this by

the abuse of the rationality which every man has from the Lord; nay, by means of confirmations it can make evil appear exactly like good, and falsity like truth. What can it not do, when by a thousand arguments it can confirm that nature has created itself, and that it then created men, beasts, and plants of every kind? and also that by influx from its interior self it causes men to live, to think analytically, and to understand wisely? The reason the love of self excels in the cleverness of confirming whatever it wants, is that a certain resplendence of light, variegated in various colours, makes its ultimate surface. This resplendence is the glory of being wise of this love, and of thus being eminent and dominating. But when this love has confirmed such things, it then becomes so blind as not to see otherwise than that man is a beast, and that they think in like manner [as man does]; nay, that if a beast could speak, it would be a man under a different form. If from some persuasion it should be brought to believe that something of man lives after death, it is then so blind as to believe that a beast does so also . . . besides other insanities, with which nature itself . . . inspires its phantasy. This is done by the love of self, which, regarded in itself, is the love of the proprium; and the proprium of man as to the affections . . . is not unlike the life of a beast; and as to its perceptions . . . is not unlike an owl. Therefore he who continually immerses his thoughts in his proprium cannot be elevated out of natural light into spiritual light . . . As this love is such, and still excels in the cleverness of confirming whatever it pleases, therefore also with like cleverness it can adulterate the goods of the Word, and falsify its truths, when from some necessity it is kept in the confession of them.

241. (Thus) the men of the Most Ancient Church . . . were not seduced by any serpent, but by the love of self, which is there 'the head of the serpent' . . .

250<sup>2</sup>. What is more restless at heart, more frequently indignant, and more grievously angered, than the love of self? . . .

—<sup>4</sup>. Suppose some infernal kingdom in the world—although there is none such—where nothing reigns except the love of self—the love of self is the devil. Will not everyone do uses from the fire of the love of self, and from the resplendence of his own glory, more than in any other kingdom? The public good is in every mouth there, but its own good in every heart. And as everyone looks to his own chief for his advancement . . . can such a one see that there is a God? There is a smoke like that of a conflagration surrounding him, through which no spiritual truth in its own light can pass . . . Make inquiry how many there are in the kingdoms of the present day who aspire to dignities, who are not loves of self and of the world. Will you find fifty in a thousand who are loves of God? and among these there are only a few who aspire to dignities. As, therefore, there are so few who are loves of God, and so many who are loves of self and of the world; and as the latter loves, from their fires, perform uses more than the loves of God from theirs, how can anyone confirm himself [against the Divine providence] by the fact that the evil are in eminence and opulence above the good? Ill.

276. But when the love of the neighbour was turned into the love of self, and this latter love increased, then human love was turned into animal love, and man . . . became a beast . . .

— When the love of the neighbour was turned into the love of self, man could no longer be born into the light of knowledge and intelligence; but into the thick darkness of ignorance, because wholly into the ultimate of life, which is called the corporeal Sensuous . . .

—<sup>2</sup>. That the love of the neighbour and the love of self are opposite loves, can be seen by everyone; for the love of the neighbour wills well to all from self; but the love of self wills well to self alone from all: the love of the neighbour wants to serve all; but the love of self wants all to serve it: the love of the neighbour regards all as its brothers and friends; but the love of self regards all as its servants, and if they do not act as servants, as enemies. In a word, it regards itself alone; and others as scarcely men, holding them in less estimation than its horses and dogs; and as it regards them as so vile, it makes nothing of doing evil to them. Hence come hatreds and revenges, adulteries and scortations, thefts and defraudings, lies and slanderings, fiercenesses and cruelties, and other like things. These are the evils in which man is from birth.

277. Who feels that to love himself above others is an evil . . . when yet it is the head of evils.

298<sup>3</sup>. In its essence the voluntary proprium is the love of self; and the intellectual proprium is the conceit from this love. These two are as two consorts; and their marriage is called the marriage of evil and falsity. Every evil Spirit is let into this marriage before he is sent into Hell . . . 321<sup>6</sup>.

301. The reason Spirits of Hell are concupiscences of evil and the derivative imaginations of falsity, is that they are in the love of self and in Own intelligence; and all the concupiscences of evil are from the love of self, and the imaginations of falsity from Own Intelligence.

310<sup>3</sup>. Especially do (sensuous men) confirm with themselves the love of self, calling it the fire of life, and the incentive to the various uses in a kingdom.

324<sup>10</sup>. Regarded in itself, the natural degree of life loves nothing but self and the world; for it coheres with the senses of the body . . . Whereas the spiritual degree of life, regarded in itself, loves the Lord and Heaven, and also loves self and the world; but God and Heaven as higher, principal, and dominant; and self and the world as lower, instrumental, and subservient.

R. 452. That in their thoughts and discourses, regarded interiorly, there is nothing else, and there comes forth from them nothing else, than the love of self and of the world, which is the proprium of the will . . . Sig. and Ex.

556. 'They had not loved their soul even to death' = that they had not loved themselves more than the Lord. Ex.

634<sup>2</sup>. These are they who do goods solely for the sake of self and the world, consequently from the love of self . . . Tr.

[R.] 691<sup>e</sup>. And love to the Lord teaches what the **love of self** is.

692. That on account of the delight of the **love of self** . . . they had not acknowledged the Divinity of the Lord's Human. Sig. and Ex.

—<sup>2</sup>. The quality of the **love of self** shall be told in a few words. Its delight surpasses all the delight in the world ; for it is composed of the mere concupiscences of evils ; and each concupiscence breathes forth its own delight. Every man is born into this delight ; and because it drives the mind of man to be constantly thinking about self, it drags it down from thinking about God and the neighbour except from self, and about self ; and therefore unless God favours its concupiscences, it is angry with God, as it is angry with the neighbour who does not favour it. When this delight increases it causes the man not to be able to think above himself, but below himself ; for it immerses his mind in the proprium of his body. Hence the man successively becomes sensuous ; and a sensuous man speaks in a high and self-exalted tone about worldly and civil things ; but he cannot speak about God and Divine things, except from the memory alone . . .

919. That the men of (the New) Church will not be in the **love of self** and in Own intelligence. Sig. and Ex.

M. 67. The natural loves (which flow from spiritual loves) relate to the **loves of self** and of the world.

193<sup>2</sup>. The love of his own wisdom was transferred from the man into the woman, in order that it might become conjugal love ; and this was done in order that in the man there should not be the **love of self**, but the love of his wife ; who, from her innate nature, cannot do otherwise than convert the **love of self** with the man into his love for herself ; and I have heard that this is effected from the wife's love itself, neither the man nor the wife being conscious of it. Hence it is that no one can ever love his consort truly conjugally who is in the conceit of Own intelligence from the **love of self**.

264<sup>e</sup>. From these things it was evident of what quality is the political **love of self**, and of what quality is the ecclesiastical **love of self** ; the latter being that they want to be gods, and the former that they want to be emperors . . .

267<sup>e</sup>. Thinking something . . . about the unbridled **love of self**, that it is destructive of love to the Lord ; and about the unbridled love of the world, that it is destructive of love towards the neighbour.

269<sup>2</sup>. There are three universal loves . . . the love of the neighbour . . . the love of the world . . . and the **love of self**, which also is the love of exercising command over others. The love of the neighbour is a spiritual love ; the love of the world is a material love ; and the **love of self** . . . is a corporeal love. Man is a man when the love of the neighbour makes the head, the love of the world the body, and the **love of self** the feet . . . But when the **love of self** makes the head . . . he is a man standing on his palms with his head downwards, and his buttocks upwards . . . If the **love of self** makes the head, he appears from Heaven with a dusky face, and with a white circle round his head. Ex. T. 507.

—<sup>6</sup>. (The devils have such rationality) from the

glory of the **love of self** ; for the **love of self** is girdled round with glory ; and glory elevates the understanding even into the light of Heaven . . .

333. A sign that (love truly conjugal) surpasses the **love of self**.

405<sup>e</sup>. The reason is, that with such parents the love of their offspring is also the **love of self** ; and this love cleaves to the subject outwardly, and does not enter into it . . .

496. There are three degrees of the natural man . . . In the third degree are they who **love themselves** alone, setting the heart on the quest of honour. These are properly meant by the corporeal ; the reason of which is that they immerse in the body all things of the will and thence of the understanding, and look backwards from others to themselves, and love only their own things.

I. 17<sup>4</sup>. There are three kinds of loves : the love of Heaven, the love of the world, and the **love of self** . . . the **love of self** is corporeal . . . If the principal love is the **love of self**, or the love of being eminent above all others, and thus is corporeal, all things which follow from it are corporeal. The reason is that the man of this love keeps himself solely in view, and thus immerses the thoughts of his mind in the body.

T. 45. From this description of the essence of Divine love, the quality of the essence of diabolical love may be seen . . . Diabolical love is the **love of self**. This is called love ; but, regarded in itself, is hatred ; for it does not love anyone outside of self ; nor does it want to be conjoined with others so as to benefit them ; but solely to benefit self. From its inmost it continually strives to exercise command over all, and also to possess the goods of all, and finally to be adored as a god. This is the reason why those who are in Hell do not acknowledge God ; but acknowledge as gods those who prevail in Power over others . . . and as everyone there has this at heart, he burns with hatred against his god, and the god against those who are under his Power ; and he reputes them as vile slaves, with whom he does indeed speak softly so long as they adore him ; but rages as from fire against all others, and also at heart against his followers. For the **love of self** is the same as the love of robbers, who kiss each other while they are at their robberies ; but afterwards burn with the desire to kill each other, in order to rob each other of their booty. This love causes its cupidities to appear . . . from afar as various species of wild beasts ; some like foxes and leopards ; some like wolves and tigers ; and some like crocodiles and poisonous serpents. It causes the deserts where they live to consist solely of heaps of stones, or of bare gravel, interspersed with marshes, in which frogs croak. It also causes doleful birds to fly over their huts and screech. The 'ochim, tziim, and ijim,' which are mentioned in the propheticals of the Word where it treats of the love of commanding from the **love of self**, are nothing else.

394. That there are three universal loves : the love of Heaven, the love of the world, and the **love of self**. Gen.art. (See under LOVE, here.)

—<sup>2</sup>. The **love of self** is not only the love of honour, glory, reputation, eminence ; but also the love of merit-

ing and soliciting offices, and thus of reigning over others. The reason charity has something in common with each of these three loves, is that, regarded in itself, it is the love of uses . . . and the **love of self** regards corporeal uses, which may also be called domestic ones, done for one's self and one's own.

395. These three loves are rightly subordinated when the love of Heaven makes the head, the love of the world the breast and belly, and the **love of self** the feet and soles. Fully ex. 403.

403. When the love of Heaven makes the head, it inflows into the love of the world . . . and mediately through this into the **love of self**, which is principally the love of dignities, and through these it does uses.

405. But if the **love of self** or the love of dominating makes the head, the love of Heaven passes through the body to the feet. (Continued under **LOVE OF DOMINATING**.)

754. The cause of the consummation of truth and good is especially the two natural loves, which are diametrically opposite to the two spiritual loves, and which are called the **love of self** and the love of the world. When the **love of self** is regnant, it is opposite to love to God; and when the love of the world is regnant, it is opposite to love towards the neighbour. The **love of self** is to will well to self alone, and not to another except for the sake of self; in like manner the love of the world; and these loves, when made habitual, spread like gangrene through the body . . .

Ad. 40. (The **love of self** and the love of the world. Def.) 192. 984. 985. 988.

D. 1311. The **love of self** in an infant born from such parents, is as it were black.

3711. That at this day there reigns nothing but the **love of self** and of the world.

4205. See **HATRED**, here.

4723. On the insanity of the evil (Babylonians) from the **love of self** . . .

4748. (The **love of self** as exemplified in Charles XII.) 4750.

4754. The **love of self** is hard . . .

5464<sup>a</sup>. The Sensuous of man is where the **love of self** or his proprium dwells . . .

5634<sup>a</sup>. They were like corpses, and the **love of self** breathed forth with them . . .

5643<sup>2</sup>. In like manner the **love of self** (is then regarded as) Hell.

5789. All Spirits in whom the **love of self** is seated believe Heaven to consist in what is high . . .

—<sup>c</sup>. The **love of self** is such that they who are in it, when they are in their phantasy, seem to themselves to be on high . . .

5812<sup>2</sup>. They had been in such obstinate wickedness from the **love of self**.

5749<sup>e</sup>. (The Russians) are devoid of the **love of self**; but are thieves . . .

6034<sup>4</sup>. They who are in these loves, especially in the **love of self**, appear insane . . .

6052. The **love of self** is described . . .

D. Min. 4651. How infernal is the **love of self**. Ex.

4676. On the execrable sphere of the **love of self**.

4706<sup>e</sup>. Thus the **love of self** is interior with them. (See Dog, here.)

E. 159. 'The woman Jezebel' = the delight of the **love of self** and of the world. Ex.

171<sup>2</sup>. These delights . . . of the **loves of self** and of the world are what close the internal man, and open the external . . .

182<sup>2</sup>. Moral life from the **love of self** and of the world, in itself, is not moral life . . .

—<sup>4</sup>. The quality of a holy external . . . with those who are in the **love of self** and of the world . . .

277<sup>e</sup>. Therefore if there reigns the **love of self** and of the world, in whatever manner they may be in external worship, they are conjoined with the Hells . . .

401<sup>34</sup>. As the **love of self** lets man into his proprium, and keeps him in it . . . by 'the heat of the sun' is signified truth adulterated . . . Ill.

—<sup>35</sup>. 'The rising of the sun' (in the parable of the Sower) = the **love of self**.

—<sup>36</sup>. The spiritual mind cannot be opened with those who are in the **love of self**. Ex.

—<sup>37</sup>. The reason the **love of self** is signified in the preceding passages, is that by 'the sun' is signified love to the Lord, and this is opposite to the **love of self**. Moreover, the Lord's Divine love, which is present with everyone, is turned into the **love of self** with the evil.

405<sup>38</sup>. All who are in the **love of self**, especially those who are in the love of commanding, have a most intense desire, when they come into the Spiritual World, to get up into high places; for this is implanted in that love . . . 510<sup>2</sup>.

409<sup>7</sup>. They who want to love the Lord and to love themselves equally. Sig.

506<sup>8</sup>. That all the perception of truth and good, and the derivative Knowledge of them, have perished through the **loves of self** and of the world . . . Sig. and Ex.

510. The **love of self** and the derivative Own intelligence. Sig. and Ex.

512. That when the **love of self** enters and takes possession of the natural man, it turns everything scientific therein into the falsity of evil. Sig.

—<sup>2</sup>. The **love of self** is a merely corporeal love, springing from the boiling up and fermentation of the obsolete parts, and their titillation within the body; whence the Perceptive of the mind, which requires a pure atmosphere, is not only dulled and made gross, but also perishes. That the **love of self** is from this origin, may be evident from its correspondence with human ordure; for they who have been given up to this love, in the other life love stercoraceous dirt above all other things, the stink of which is grateful to them; a sign that the fine effluvial dust from it falls pleasantly upon their sensory of smell, as it had before done upon the general sensory which is extended on every side by



means of the interior cuticles. From this alone it may be evident that the **love of self** is gross and sordidly corporeal above all other loves, and consequently that it takes away all spiritual perception, which is of the truth and good of Heaven and the Church. It also closes the spiritual mind, and fixes its seat solely in the natural and sensuous man, which proximately communicates with the body, and not at all with Heaven; whence also it is that all those with whom the **love of self** predominates are sensuous, and do not see the things which are of Heaven and the Church, except in the thickest darkness; and also that when they are alone and are thinking in themselves, they reject and deny them.

[E.] 517<sup>2</sup>. It is to be known that all those who are in the **love of self**, if they study the Word, falsify its truths. The reason is, that all truth is from . . . the Lord, and nothing from the proprium of man, and they who are in the **love of self** are immersed in their proprium, and take from it all the idea of thought concerning the truths of the Word. It is from this that they falsify them, not as to the sense of the letter . . . but as to the understanding of the truth in it.

585<sup>2</sup>. For man is born into two diabolical loves; namely, into the **love of self**, and the love of the world, from which loves spring all evils and the derivative falsities as from their very own fountains. And as man is born into these loves, he is also born into evils of every kind.

586<sup>2</sup>. For every Spirit, as every man, who is in the **love of self**, seeks to be worshipped as a god . . .

650<sup>2</sup>. Something shall be said about the assault (from infernal love). Infernal love is especially the **love of self**; for the **love of self** is the love of man's proprium, and the proprium of man is nothing but evil; and therefore in proportion as a man is in this love, in the same proportion he is against God, and thence against the good of love and charity, and against the truth of doctrine and faith; thus against these 'two witnesses.' Hence it is that the Hells where the **love of self** reigns are more direful and malignant, and are diametrically against the Lord, and are therefore constantly assaulting the goods of love and of faith, because these are from the Lord alone . . . That these Hells are more direful than the rest may be evident from the fact that they continually breathe the murder of those who confess the Divine of the Lord . . . The reason these Hells are more malignant than the rest, is that in proportion as a man is in the **love of self**, and at the same time in the love of Own intelligence, in the same proportion his natural lumen is in a certain false resplendence; for the **love of self** is as a fire which kindles that lumen. Hence it is that they are able to think and reason cleverly against the Divine, and against all things of Heaven and the Church. I have sometimes been astounded when I heard such, believing that above others they could be brought to receive faith; but I have taken notice that this is impossible; for in proportion as the corporeal, worldly, and natural things had been in light, in the same proportion the celestial and spiritual things with them had been in thick darkness. The thick darkness was seen, and was completely dusky with a fieriness intermingled . . . It is the **love of self** which is here

meant in special by 'the beast ascending from the abyss,' which beast made war with the two witnesses, and killed them.

653. By the evils of the **love of self**, and by the derivative falsities. Sig. and Ex.

—<sup>2</sup>. It shall first be shown that by 'Sodom' in the Word is signified the **love of self**, and thence all evil; for evils of every kind spring from the **love of self**. For he who **loves himself** alone, loves his own proprium, and thus immerses all things of his will and understanding in his proprium, inasmuch that he cannot be elevated from it . . . Hence it is that he sees nothing from the light of Heaven . . . Therefore also the more a man **loves himself**, the more he spurns spiritual things . . . Hence also the internal spiritual mind . . . is closed, whence the man becomes merely natural; and a merely natural man favours evils of every kind; for the evils into which man is born reside in the natural man . . . III.

—<sup>4</sup>. To spiritual good . . . the opposite is infernal evil, which is the evil of the love of the world; and to celestial good the opposite is diabolical evil, which is the evil of the **love of self**. From the **love of self** spring evils of all kinds, and much worse than from the love of the world.

—<sup>8</sup>. For celestial love is that which is turned into the **love of self**, which is diabolical love. Sig.

— . Moreover, all with whom there reigns the **love of self** despise the holy things of Heaven and the Church, and deny the Divine of the Lord; and in order to confirm the evils which flow forth from that love, they either adulterate the Word, or reject it as a writing which is not holy . . . Hence it is that they who do these things from that love are compared to 'Sodom and Gomorrah.'

—<sup>9</sup>. For no one interiorly rejects the holy things of the Church, and denies the Divine of the Lord, except those who are in the **love of self**. They who are in the love of the world and the derivative evils can also reject the holy things of the Church, but still not interiorly; that is, from the confirmation of the heart.

714. 'A great red dragon' = all who are merely natural and sensuous from the **love of self**, and still know more or fewer things from the Word.

—<sup>10</sup>. All of these, who study the Word, and are in the **love of self**, are also in the conceit of Own intelligence . . . Intelligence from the proprium exists with all those who are in the **love of self**; for the **love of self** is the proprium itself of man; and those are in the **love of self** who read the Word and collect dogmas thence for the sake of reputation, glory, and honours; and as these cannot see any truths, but only falsities, they are in the body of the dragon . . . The heart of this body is the **love of self**, and the soul of its respiration . . . is the conceit of Own intelligence. From these two the dragon is said to be 'a great red' one. —<sup>11</sup>.

730<sup>3</sup>. For no one can serve two lords . . . for they are opposites; for from the love of the body, which is the **love of self**, and from the love of the world, which is the love of riches, when they are loved above all things, flow forth all evils; and from the evils falsities . . .

740<sup>3</sup>. Thus the infernal kingdom which corresponds oppositely to the Celestial Kingdom consists of devils

who are in the **love of self**. Hence it is that evils of all kinds flow forth from this Hell . . .

758<sup>2</sup>. All who are in the Hells, are in the **loves of self** and of the world ; and all who are in the Heavens are in loves to the Lord and towards the neighbour ; and the latter loves are completely opposite to the former. They who are in the **loves of self** and of the world love nothing but their own proprium, and the proprium of man is nothing but evil ; whereas they who are in loves to the Lord and towards the neighbour do not love their own proprium . . . and are withheld from their own proprium, and are kept in the Lord's proprium . . . Moreover, all the delights of life are the delights of the loves. The delights of the **loves of self** and of the world are delights of hatreds of various kinds ; whereas the delights of (the heavenly loves) are delights of charity of various kinds . . . and as they who are in the Hells do all things from the delights of their loves . . . it is evident whence comes such hatred of the dragon against the woman ; for by 'the dragon' are meant those who are in the **love of self** . . .

825. Hence it is that they who are in the **love of self** and of the world are in the love of all the evils thence originating, and in the love of the falsities from these evils.

837<sup>12</sup>. I tell thee, Reader, that all who live (faith alone) are in natural love separated from spiritual love, and natural love separated therefrom is the **love of self** and of the world, and consequently the love of all evils, and of all falsities from evils . . .

935<sup>2</sup>. The First Precept, 'Thou shalt not worship other gods,' contains also not to **love self** and the world ; for he who **loves self** and the world above all things worships other gods . . .

950<sup>3</sup>. There are two loves completely opposite to each other ; the **love of self**, and love to God ; and also the love of the world, and the love of Heaven. He who **loves self** loves his proprium . . . hence he loves evil in the whole complex ; and he who loves evil hates good, consequently God. He who **loves self** above all things immerses his affections and thoughts in the body, and thus in his proprium . . . and he who is immersed in the body and his proprium is in corporeal ideas, and in pleasures which are merely of the body ; and thence is in thick darkness as to the things which are above . . . and as he sees nothing of God, he denies God, and instead of God acknowledges either nature, or some man, or some idol, and also affects to be worshipped as God himself. Hence it follows then that he who **loves self** above all things worships other gods. In like manner he who loves the world above all things, but in a less degree, for the world cannot be loved so much as the proprium can ; and therefore the world is loved from the proprium, and for the sake of the proprium, because it is of service to it. By the **love of self** is especially meant the love of exercising command over others from the sole delight of dominion, and for the sake of eminence ; and not from the delight of uses . . . And by the love of the world is especially meant the love of possessing goods in the world from the sole delight of possession, and for the sake of opulence ; and not from the delight of uses from them . . . Both these loves are without limit ; and in

proportion as the opportunity is given, rush on to infinity. 951<sup>5</sup>, Ex.

982<sup>2</sup>. It is scarcely known in the world that all who are in the **love of self**, are according to the delight of that love in the delight of injuring others who do not make one with them. That such is the case is manifestly evident from the same after death . . .

1021<sup>2</sup>. There are two loves from which all concupiscences spring and perennially emanate as do streams from their fountains. These loves are called the love of the world, and the **love of self**. Concupiscence is love continually willing . . . Now as the love of the world and the **love of self** are the fountains of all concupiscences ; and as all evil concupiscences are prohibited in these last two precepts, it follows that the Ninth Precept prohibits the concupiscences which flow forth from the love of the world ; and the Tenth Precept the concupiscences which flow forth from the **love of self**. Ex. 1022<sup>3</sup>, Ex.

1055<sup>2</sup>. They who are in the **love of self** and thence in the love of dominating, and who acquire domination by means of the holy things of the Word . . . are they who profane . . .

1143<sup>4</sup>. The Hell where are these who are called devils is the **love of self** . . . The reason the diabolical Hell is the **love of self**, is because this love is opposite to celestial love, which is love to the Lord . . .

1144<sup>2</sup>. It has been said that the **love of self** and the love of the world are Hell : whence these loves come shall now be told. Man has been created to **love self** and the world, to love the neighbour and Heaven, and to love the Lord. Hence it is that when a man is born he first **loves self** and the world ; and then in proportion as he is wise he loves the neighbour and Heaven ; and in proportion as he still is wise, he loves the Lord. When he is such he is then in Divine order, and is actually led by the Lord, and apparently by himself. But in proportion as he is not wise, he stands still in the first degree, which is to **love self** and the world ; and if he loves the neighbour, Heaven, and the Lord, it is for the sake of himself before the world. If, however, he is not at all wise, he then **loves self** alone and the world for the sake of self ; in like manner the neighbour ; and Heaven and the Lord he either holds cheap, or denies, or hates ; if not with his mouth, still at heart. These are the origins of the love of self, and of the love of the world ; and as these loves are Hell, it is evident whence Hell is.

—<sup>3</sup>. As the **love of self** determines to itself all things of the thought and will, and immerses them in the body, it thence inverts and retorts the exteriors of the mind . . . from which it is that they tend . . . to Hell.

1193<sup>3</sup>. Still, everyone ought to provide for himself and his the necessities . . . of life . . . but not from the **love of self**.

J. (Post.) 241<sup>2</sup>. Diabolical Spirits . . . place themselves behind the upright, and insufflate the **love of self** . . .

D. Love x<sup>2</sup>. Diabolical love . . . is in Hell distinguished into two kingdoms ; one, in which there

reigns the love of self ; and another in which reigns the love of the world. The love of self involves evil uses *a quo*, which is from self ; and the love of the world involves evil uses *ad quem* ; which uses, as they are done from self, are also done for the sake of self ; for all love returns as by a circle to that from which it comes. This diabolical love is further distinguished into provinces ; and these again into Societies ; and so on . . .

[D. Love] xiv. That those are not men, and are not in the Lord, who love themselves above all things, and the world as themselves. Gen.art.

### Love of the Sex. *Amor sexus.*

M. 22<sup>2</sup>. The Angel said, I conjecture that with you there is not the chaste love of the sex. In Heaven we love virgins from their beauty and elegance of manners ; and we love them very much ; but chastely.

37. That principally the love of the sex (remains with every man after death) . . . Gen.art.

38. For the love of the sex is different from conjugal love. The love of the sex is with the natural man ; whereas conjugal love is with the spiritual man. The natural man loves and desires only external conjunctions, and the pleasures of the body therefrom . . .

44<sup>3</sup>. The novitiates said, We have heard . . . that in Heaven they are not given in marriage . . . Is there therefore the love of the sex ? The angelic Spirits replied, Your love of the sex does not exist there ; but the angelic love of the sex, which is chaste, and devoid of all allurements from lust. To this the novitiates said, If there is a love of the sex with no allurements, what in that case is the love of the sex ? . . . Is not such a love barren, and devoid of life ? To this the angelic Spirits replied, smiling, The angelic love of the sex . . . is nevertheless full of inmost deliciousnesses ; it is a most pleasant expansion of all things of the mind, and thence of all things of the breast, and it is within the breast as if the heart were sporting with the lungs, from which sport there goes forth a respiration, a tone of voice, and a speech, which cause the social intercourse between the sexes—that is, between youths and maidens—to be heavenly sweetnesses themselves, which are pure. All novitiates, on ascending into Heaven, are explored as to the quality of their chastity ; for they are introduced into the company of maidens, the Beauties of Heaven, who perceive from their tone of voice, their speech, their faces, their eyes, their gestures, and from their exhaling sphere, of what quality they are as to the love of the sex ; and, if this is unchaste, they flee away and tell their companions that they have seen satyrs or priapuses. The new-comers also are changed, and before the eyes of the Angels appear rough and hairy, and with feet like those of calves or leopards ; and presently they are cast down, lest they should defile the aura there with their lust. On hearing this, the two novitiates again said, So there is no love of the sex in Heaven ! What is a chaste love of the sex but a love emptied of the essence of its life ! . . . On hearing this, the two angelic Spirits indignantly replied, You are utterly ignorant as to what the chaste love of the sex is, because as yet you are not chaste. That love is the very

deliciousness itself of the mind, and thence of the heart, and not at the same time of the flesh below the heart. Angelic chastity, which is common to both sexes, prevents the passing of that love beyond the enclosure of the heart ; but within and above it the morality of a youth is delicatized with the beauty of a maiden with the deliciousnesses of the chaste love of the sex, which are too interior and too abundant in pleasantness to be described in words. But the Angels have this love of the sex, because they have conjugal love only ; and this latter love is not possible together with an unchaste love of the sex . . . On hearing this, the two novitate youths rejoiced, and said, There is still in Heaven the love of the sex : what else is conjugal love ? But to this the angelic Spirits replied, Think more deeply, consider, and you will perceive that your love of the sex is an extra-conjugal love ; and that conjugal love is quite different . . . If you were to ask the women in Heaven . . . What is love truly conjugal, I know that they would reply, It is not the love of the sex, but the love of one of the sex . . . I know also that they would swear that they do not know any other love of the sex ; for they say, How can there be a love of the sex, unless it is so meeting—*obvious*—and reciprocal that it breathes an eternal union, which consists in two being one flesh ?

46. That the love of the sex remains with every man after death, such as it had been interiorly, that is, such as it had been in his interior will and thought, in the world. Gen.art.

—<sup>2</sup>. As concerns the love of the sex, it is the universal of all loves ; for it has been implanted from creation in the very soul of man ; from which is the essence of the whole man ; and this for the sake of the propagation of the human race. The reason this love principally remains, is that after death a man is a man, and a woman a woman ; and because there is nothing in the soul, in the mind, and in the body, which is not masculine in the male, and feminine in the female ; and these two have been so created that they struggle towards conjunction . . . so as to become a one. This effort is the love of the sex, which precedes conjugal love. Now as the conjunctive inclination is inscribed on each and all things of the male and of the female, it follows that this inclination cannot be obliterated . . .

47. The reason the love of the sex remains such as it had been interiorly, is . . . (that) a man is his own love ; and love is seated in his spirit . . . As for example, if that love had been interiorly conjugal, or chaste, it remains after death conjugal, or chaste ; whereas if it had been interiorly scortatory, it remains so after death. But it is to be known that the love of the sex is not the same with one as it is with another ; the differences of it are infinite ; but still such as it is in the spirit of anyone, such it remains.

48. As the love of the sex is one thing, and conjugal love another, a distinct name is given to each . . . But as few know the difference between the love of the sex and conjugal love . . . I will preface something about it. The love of the sex is love towards many and with many of the sex ; whereas conjugal love is love only to one and with one of the sex ; and love to many and

with many is natural love; for it is common [to man] with beasts and birds. . . But conjugal love is spiritual love, and is peculiar and proper to men . . . and therefore in proportion as a man becomes spiritual, in the same proportion he puts off the love of the sex, and puts on conjugal love. At the beginning of marriage the love of the sex appears as if it were conjoined with conjugal love; but in the progression of marriage they are separated; and then, with those who are spiritual, the love of the sex is exterminated, and conjugal love is insinuated; whereas with those who are natural the contrary takes place. From what has now been said it is evident that the love of the sex, being with many, and in itself natural, nay, animal, is impure and unchaste; and, because it is roving and unlimited, it is scortatory . . .

55°. The Angel said that they were singing the chaste love of the sex. But the bystanders asked, What is the chaste love of the sex? And the Angel said, It is the love of a man towards a maiden or for a wife who is beautiful in form and becoming in manners, free from all idea of lasciviousness; and vice versa. . . The singing continued; and as they then knew the subject of the affection which it expressed, they heard it with much variety, everyone according to the state of his love. Those who regarded women chastely, heard that singing as symphonious and sweet; those who regarded women unchastely, heard it as unharmonious and melancholy; and those who looked upon women with loathing, heard it as discordant and hoarse. Then suddenly the plane on which they were standing was changed into a theatre; and a voice was heard—Discuss this Love. And suddenly there were present Spirits from various Societies, and in the midst of them some Angels in white. The latter then said, We . . . have inquired into every species of love . . . and it has been granted us to pass through Societies and explore them, and we have never yet found the common love of the sex chaste except with those who from love truly conjugal are in continual potency; and these are in the highest Heavens. It has also been granted us to perceive the influx of this love into the affections of our hearts, and we have clearly perceived it to surpass in sweetness every other love, except the love of two consorts whose hearts are a one. But we ask you to discuss this love, because to you it is new and unknown; and as it is pleasantness itself, by us in Heaven it is called heavenly sweetness. (The Spirits then deliver their opinions on the subject.)

—6. On hearing these things, the Angels were indignant, and asked those who . . . were standing at the south to speak. And they said, There is the love of a man and a man, and also that of a woman and a woman; and there is the love of a man for a woman, and of a woman for a man; and these three pairs of loves are quite different from each other. (Continued under Love, here.) But the love of a man and a woman is the love of the understanding and its affection; and this love enters deeply and conjoins; and this conjunction is this love. But the conjunction of minds, and not at the same time of bodies—or the effort to this conjunction alone—is spiritual love, and consequently chaste love; and this love exists solely with those who are in love truly conjugal, and thence in eminent potency;

because these, on account of chastity, do not admit the influx of love from the body of any other woman than their own wife; and as they are in supereminent potency, they cannot do otherwise than love the sex, and at the same time be averse to what is unchaste. Hence they have the chaste love of the sex; which, regarded in itself, is interior spiritual friendship, which draws its sweetness from potency which is eminent, but chaste. . . Now as this love with these does not partake of the flesh, but only of the spirit, it is chaste; and as the beauty of a woman, from the implanted inclination, at the same time enters into the mind, it is sweet. On hearing these things many of the bystanders put their hands to their ears, saying, These statements hurt our ears. . . They were unchaste. And then was again heard that singing from Heaven, and now sweeter than before . . .

58°. The primitive love of marriage emulates love truly conjugal . . . which takes place because there has then been cast out the love of the sex, which is unchaste; and in its place there sits implanted the love of one of the sex, which is love truly conjugal . . .

92. That from the influx of the marriage of good and truth from the Lord is the love of the sex, and also conjugal love. Gen.art.

— The universal conjugal sphere proceeds from the Lord, and pervades the universe from its primes to its ultimates . . . (and is) received by the male according to his form—thus in the understanding, because he is the intellectual form—and by the female according to hers—thus in the will, because she is the voluntary form from the intellectual one of the man—and as this same sphere is also the sphere of procreation, it follows that thence is the love of the sex.

93. In proportion as a man grows in wisdom, in the same proportion is his form perfected; and this form does not receive the love of the sex, but the love of one of the sex.

94. That the love of the sex is of the external or natural man; and hence is common to every animal. Gen.art.

97. That with man conjugal love is in the love of the sex as a gem in its matrix.

98. That the love of the sex with man is not the origin of conjugal love, but that it is the first of it; thus it is as an External Natural in which is implanted the Internal Spiritual. Gen.art.

98. The common love which is called conjugal . . . with some is nothing else than the limited love of the sex . . .

—2. Meanwhile the beginning of this love is as lust, which with some goes into the love of the sex actually . . .

99. That when conjugal love has been implanted, the love of the sex inverts itself, and becomes the chaste love of the sex. Ex.

145. The first love, by which is meant the love before the wedding and immediately after it, draws something from the love of the sex; thus from the ardour proper to the body . . .

150. That chastity cannot be predicated of . . . young

men and maidens before they feel in themselves the love of the sex. Ex.

[M.] 161. For nothing of conjugal love, and not even of the love of the sex, is with men; but only with wives and women. . . All the women and wives were withdrawn from the men; and the very sphere of the love of the sex was removed together with them. . . The men then came into a very strange state . . . and then the women were brought to them, and the wives to their husbands . . . but they had become cold to their blandishments . . . But when the wives began to be grieved at the utterly cold indifference of the men . . . the sphere of the love of the feminine sex, and the conjugal sphere . . . were restored; and then the men at once returned into their former state; the lovers of marriage into their state, and the lovers of the sex into theirs. Thus the men were convinced that nothing of conjugal love, and not even of the love of the sex, resides with them; but solely with wives and women.

162. The first heat of marriage does not conjoin; for it partakes of the love of the sex, which is of the body and thence of the spirit; and what is from the body in the spirit does not last long.

214<sup>2</sup>. The love which precedes friendship is like the love of the sex, which departs after the attainment of its desire.

256. (Commonness is a cause of cold) especially between those who have not removed the unchaste love of the sex from the love which is between them . . .

296. Choice belongs to the man . . . also because with men there is commonly the love of the sex, but with women the love of one of the sex.

297<sup>2</sup>. Besides, men have not any innate love of the sex; and without this love there is no interior pleasantness of life; and therefore in order to exalt their life by means of this love, it is incumbent on men to make themselves agreeable to women . . .

330<sup>4</sup>. It is evident that such a woman has the love of the sex, and not the love of one of the sex.

331. But insanity is not to love the wife, but to love the sex; and virtue fails this love.

345. The reason polygamy is lasciviousness, is that . . . it is the love of the sex . . . merely being limited to the number . . . and thus, being the love of the sex, it is the love of lasciviousness.

355<sup>2</sup>. It is not known (in Heaven) that there is any other love of the sex than conjugal love.

445. That fornication is of the love of the sex. —It is said that fornication is of the love of the sex, because fornication is not the love of the sex, but is from it. The love of the sex is like a fountain, from which both conjugal love and scortatory love may be derived . . . for the love of the sex is in every man—*homini*—; and it either manifests itself, or it does not manifest itself. If it manifests itself before marriage, with a harlot, it is called fornication; if not until with a wife, it is called marriage; if after marriage, with another woman, it is called adultery. Therefore . . . the love of the sex is like a fountain from which may spring forth both chaste love and unchaste love.

446. That the love of the sex . . . begins when a youth begins to think and act from his own understanding, and the voice of his speech begins to become masculine. Gen.art.

—<sup>2</sup>. (Thus) the love of the sex ascends as the understanding ascends, and descends as it descends. By ascending is meant into wisdom, and by descending is meant into insanity; and wisdom is to restrain the love of the sex, and insanity is to let it out widely . . .

447<sup>2</sup>. As to the love of the sex in special, it also is first corporeal, for it begins from the flesh; then it becomes sensuous, for the five senses are delighted by its General; afterwards it becomes natural, like the same love with animals, because it is the wandering love of the sex; but as man has been born in order to become spiritual, it afterwards becomes natural rational; and from natural rational spiritual; and finally spiritual natural; and then this love made spiritual inflows and acts into rational love, and through this into sensuous love, and finally through this into this love in the body and flesh; and as this is its ultimate plane, it acts into it spiritually, and at the same time rationally and sensuously; and it inflows and acts thus successively while the man is meditating upon it; but simultaneously when he is in the ultimate.

—<sup>3</sup>. The reason fornication is of the natural man, is that it proximately proceeds from the natural love of the sex; and it may exist natural rational, but not spiritual; because the love of the sex cannot become spiritual until it becomes conjugal; and the love of the sex from being natural becomes spiritual when the man recedes from wandering lust, and devotes himself to one, to whose soul he unites his own soul.

449. From these things it is evident that natural love, which is love for the sex, precedes spiritual love, which is love for one of the sex . . .

450. That with some men the love of the sex cannot without injuries be totally restrained from going out into fornication. Ex.

## Love of the world. *Amor mundi.*

See under LOVE OF SELF.

A. 230. The dominant evil of this posterity was . . . not so much the love of the world, as at this day; for they lived within their houses and families, and did not strive after wealth.

1675<sup>2</sup>. Persuasions from the love of the world do not rush on so far; and are only the insanities of not being content with their lot; but striving vainly after heavenly joy, and wanting to appropriate to themselves the goods of others; not so much with a mind to exercise command.

1690<sup>4</sup>. That the Lord fought against the love of the world, or against all things which are of the love of the world, is signified by, 'The devil brought Him upon a high mountain, and showed Him all the kingdoms of the world in a moment of time, and said, I will give Thee all this Power, and the glory of the world, because to me it has been given, and to whom I will I give it. If therefore thou wilt adore before me, all shall be Thine. But Jesus answering said unto him, Get thee behind Me satan; for it is written, Thou shalt adore the Lord thy

God, and Him only shalt thou serve' (Luke iv. 5-8; Matt. iv. 8-10).

1691<sup>2</sup>. 'The hills lifted up' = the love of the world.

2219<sup>3</sup>. The love of the world does not so much destroy these things; for this love is opposite to the *spiritual* things of faith . . .

4581<sup>7</sup>. 'The drink-offerings' then signified the things which are opposite to charity and faith; namely, the evils and falsities of the love of the world. III.

4750<sup>3</sup>. The opposite to the good of spiritual love is the evil of the love of the world . . . They who are in the evil of the love of the world are not so much against all good . . . By 'Israel,' in the opposite sense, are represented those who are in the love of the world.

—<sup>4</sup>. They who are in the love of the world, not being so much against all good whatever, are in Hells not so deep.

4997<sup>2</sup>. Not unlike is the evil of the love of the world; for this desires the wealth and the goods of others, and desires to possess all things of others. Hence also come enmities and hatreds, but in a less degree.

5620<sup>15</sup>. As external delight is such . . . as to contain in itself many things from the love of the world, it was forbidden. Sig.

5660<sup>e</sup>. They who are in heavenly proprium . . . are not disturbed by anything of the love of the world; consequently not by anything of fraud, fear, unrest.

6481. For the most part . . . opulence begets the love of the world . . .

7373. But the love of the world reigns with a man—that is, a man is in the love of the world—when in the things which he thinks and does he does not regard and strive after anything but gain, caring nothing as to whether this is effected with injury to the neighbour, or with injury to the public.

7374. Those are in the love of the world who desire to draw to themselves the goods of others by means of arts which they have devised; and still more those who do so by means of cunning and deceit. Those who are in this love envy others their goods, and covet them; and, in proportion as they do not fear the laws, they deprive, nay, they despoil them of them. N. 76.

7819. (With the man who is in the good of charity and of faith) the love of the world regards the love of the neighbour; for he loves the world as a means for the sake of the end that he may be able to serve the neighbour . . .

8318<sup>3</sup>. But those who are in evil from the love of the world also hold the neighbour as nought, and esteem him solely for his wealth; thus they esteem his wealth, and not him: these desire to possess all things which belong to the neighbour. When they are in this cupidity, they are devoid of all charity and mercy; for to deprive the neighbour of his goods is the delight of their life, especially of those who are sordidly avaricious . . . Those with whom the evil of this love dominates are also in Hells; but not in such deep ones. . .

9144<sup>6</sup>. 'Thorn' = the falsity of the concupiscences of the love of the world.

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H. 565. As concerns the love of the world, this love is not opposite to heavenly love to so great a degree, because there are not such great evils stored up in it. The love of the world is to want to draw the wealth of others to ourselves by any art whatever; and is to set the heart on riches; and to suffer the world to hold back and withdraw us from spiritual love, which is love towards the neighbour; thus from Heaven and from the Divine. But this love is manifold; there is the love of wealth in order to be advanced to honours, which are the sole objects of love; there is the love of honours and dignities in order to gain wealth; there is the love of wealth for the sake of various uses with which they are delighted in the world; there is the love of wealth for its own sake . . . and so on. N. 77.

578<sup>e</sup>. But those who have been in evils from the love of the world are in the Hells in front, and are called Spirits. These are not such great evils—that is, such hatreds and revenges—as they who are in evils from the love of self; consequently neither have they such wickedness and cunning; and therefore their Hells are milder.

587<sup>4</sup>. In the Hells in the northern and southern quarters are those who when they lived had been in the love of the world, and thence in evils of various kinds, which are enmity, hostility, thefts, robberies, cunning, avarice, unmercifulness. The worst Hells of this kind are in the northern quarter . . . and the direfulness of them increases in proportion as they are nearer to the western quarter . . .

596<sup>2</sup>. All who are in the Hells opposite to the Spiritual Kingdom are in the love of the world. From this it was evident . . . that love towards the neighbour, and the love of the world, are opposites.

P. 139<sup>6</sup>. The love of the world makes one with the love of gain . . .

215<sup>6</sup>. The love of riches and wealth for their own sake is the love of the world; properly, the love of possessing the goods of others by any art whatever.

278a<sup>3</sup>. Those who on account of worldly things do not think about sins . . . are those who love the world above all things, and who do not admit any truth which may withdraw them from the falsity of their religion . . .

R. 458. By 'demons' are signified the concupiscences of evil which originate from the love of the world . . .

M. 49. The external perception of love derives its cause and origin from such things as are of the love of the world and of the body. Wealth and possessions are especially of the love of the world . . .

267<sup>3</sup>. They who are in the love of the world desire to possess all things thereof, and grieve and envy if any treasures lie hidden with any . . .

268. A longing came upon us to see those who from the love of the world are in the visionary concupiscence or phantasy of the possession of all wealth . . . Their abodes were under the earth . . . but above Hell . . . We descended, and it was said that they are to be approached from the east, lest we should enter into the mist of their phantasy . . . There was seen a house built of reeds, thus full of chinks, standing in a mist, which

continually issued like smoke through the chinks of three of the walls. We entered, and saw fifty here, and fifty there, sitting upon benches. They were turned away from the east and south, and were looking to the west and north. Before each one there was a table, on which were distended purses, and around the purses an abundance of gold coins. We asked them, Is that the wealth of all the persons in the world? They said, Not of all in the world, but of all in the kingdom. The sound of their speech was hissing, and they appeared to have round faces, which glistened like the scales of a shell, and the pupils of their eyes shot forth as it were lightning on a green ground, which was from the light of the phantasy. We . . . said, You believe that you possess all the wealth of the kingdom? And they replied, We possess it. We then asked, Which of you? They said, Every one. We asked, How can every one? you are many. They said, Every one of us knows that all things which are his, are mine. No one is allowed to think, and still less to say, Mine are not thine; but everyone is allowed to think and say, Thine are mine. The coins upon the tables appeared, even to us, to be pure gold; but when we let in light from the east, they were little grains of gold, which they had magnified in that way by their common united phantasy. They said that everyone who enters ought to bring with him some gold, which they cut into small pieces, and these into little grains, and by the unanimous force of their phantasy they enlarge them into coins of the greater form. We then said, Were you not born men of reason? whence have you this visionary infatuation? They said, We know that it is an imaginary vanity; but as it delights the interiors of our minds, we enter here, and are delicatized as from the possession of all things. But we stay here only some hours, at the end of which we go out, and then a sound mind returns to us; but still our visionary delight alternately supervenes . . . thus we are alternately wise and insane. We also know that a hard lot awaits those who by cunning rob others of their goods. We inquired, What lot? They said, They are swallowed up, and are thrust naked into some infernal prison, where they are obliged to labour for clothing and food, and afterwards for some small coins, which they collect, and in which they place the joy of their hearts; but if they do evil to their comrades, they are fined a part of their coin.

[M.] 269<sup>a</sup>. (The love of the world one of the three universal loves. See LOVE, and LOVE OF SELF, here.) T. 394.

333. A sign that (love truly conjugal) surpasses the love of the world.

496. There are three degrees of the natural man: in the first are those who solely love the world, setting the heart on wealth: these are properly meant by the natural. In the second degree are those who solely love the delights of the senses, setting the heart on luxuries and pleasures of all kinds: these are properly meant by the sensuous. (Continued under LOVE OF SELF.)

T. 394. The love of the world is not only the love of wealth and possessions, but also of all things which the world affords, and which delight the senses of the body;

as beauty the eyes, harmony the ears, fragrance the nostrils, delicacies the tongue, soft things the skin; also becoming dress, convenient dwellings, company; thus all the delights from these and many other objects. . . . The reason charity has what is common with (this love), is that regarded in itself it is the love of uses . . . and the love of the world regards natural uses which may be called civil.

395. These three loves are rightly subordinated when . . . the love of the world makes the breast and the belly. (Continued under LOVE.) 403.

404. But . . . if the love of the world or of wealth makes the head—that is, if it is the reigning love—the love of Heaven is exiled from the head, and betakes itself into the body. The man who is in this state sets the world before Heaven; he does indeed worship God, but from love merely natural, which places merit in all worship; and he also does good to the neighbour, but for the sake of recompense. To these persons the things which are of Heaven are as coverings, in which they walk shining before the eyes of men, but dusky before the eyes of the Angels; for when the love of the world possesses the internal man, and the love of Heaven the external, the former then bedims all things of the Church, and hides them as under a veil.

—<sup>2</sup>. But this love exists in much variety, being worse in the degree in which it verges towards avarice; in this the love of Heaven becomes black; in like manner if it verges towards conceit, and eminence over others from the love of self. But it is otherwise if it verges towards prodigality. It is less hurtful if it regards as the end the splendid things of the world; as palaces, decorations, magnificent clothing, the pomp of servants, horses, and chariots, besides other like things. The quality of any love is predicated from the end which it regards and strives after. This love may be likened to a crystal of a blackish hue which smothers the light, and variegates it only in dusky and fading colours. It is like a mist and a cloud which take away the rays of the sun. It is also like the must of unfermented wine, which tastes sweet, but infests the stomach. Looked at from Heaven, such a man appears like a hunchback, walking with his head down and looking to the earth; and when he elevates it towards Heaven, he retorts the muscles, and quickly relapses into his stooping posture. By the Ancients in the Church such were called Mammons; but the Greeks called them Plutos.

Ad. 985. (On the love of the world.)

D. 1311. In an infant born from such parents . . . the love of the world is as it were yellow; the love of earthly things, as it were green . . .

4198. See OBSESS, here.

4199. Of these there are many genera, and many species; some also who indeed have loved the world, but have not thus acquired in the world the delight of life: these do not immediately want to return into it. There are others who also have loved the world, but are kept in a state of sleep until the delight of the world has been lulled . . . These are simple, and some good.

4225. See POSSESS, here.

**E. 576°.** The reason 'hyacinthine' also = the love of the world, is that the love of the world corresponds to the love of falsity ; as the love of self, which is signified by 'fire,' corresponds to the love of evil ; for from the love of self is all evil ; and from the love of the world—which is from that origin—is all falsity ; for the spiritual evil which is signified by the love of the world, in its essence is falsity ; as spiritual good in its essence is truth.

**653<sup>4</sup>.** To spiritual good . . . the opposite is infernal evil, which is the evil of the love of the world.

**—<sup>9</sup>.** They who are in the love of the world and the derivative evils can also reject the holy things of the Church ; but still not interiorly ; that is, from the confirmation of the heart.

**730<sup>3</sup>.** From the love of the world, which is the love of riches . . .

**740<sup>3</sup>.** As the Spiritual Kingdom consists of Angels who are in charity towards the neighbour, so the infernal kingdom which corresponds by oppositeness to the Spiritual Kingdom consists of satans who are in falsities from the love of the world. Hence it is that falsities of every kind flow forth from this Hell. **1143<sup>4</sup>.**

**950°.** For the world cannot be loved to such a degree as can the proprium . . . By the love of the world is especially meant the love of possessing goods in the world from the sole delight of possession and for the sake of opulence ; and not from the delight of uses from them . . . This love also is devoid of a limit . . .

**1021<sup>2</sup>.** It follows that the Ninth Precept prohibits the concupiscences which flow forth from the love of the world. . . . By 'not to covet the neighbour's house' is meant not to covet his goods, which in general are possessions and wealth, and to appropriate them to self by evil arts. This concupiscence is of the love of the world.

**1022<sup>3</sup>.** (Thus) the concupiscence of the Ninth Precept is the concupiscence of the love of the world.

**D. Love x<sup>2</sup>.** The love of the world involves evil uses *ad quem* . . .

**Love to the Lord.** *Amor in Dominum.*

**Love of the Lord.** *Amor Domini.*

**To love the Lord.** *Amare Dominum.*

**Love to God.** *Amor in Deum.*

See CELESTIAL GOOD, CELESTIAL KINGDOM, CELESTIAL LOVE, and LOVE.

**A. 33°.** Therefore true love is love to the Lord . . . There can be only one true love . . .

**61.** Those are called celestial things which are of love to the Lord and towards the neighbour.

**1013<sup>3</sup>.** Love to the Lord makes man one with the Lord ; that is 'a likeness ;' charity also, or love towards the neighbour, but 'an image' . . . This oneness originating from love, the Lord Himself describes, in John : 'I pray that they all may be one . . . ' . . . 'He that hath My precepts, and doeth them, he it is that loveth Me. If anyone shall love Me, he will keep My word, and My Father will love him ; and we will come to him, and make our abode with him.' From which it is

evident that it is love which conjoins ; and that the Lord has His abode with him who loves Him ; and also with him who loves the neighbour ; for this is the love of the Lord, **Ex. 2034<sup>3</sup>.**

**—<sup>9</sup>.** From these things it may be clearly seen what it is which makes a likeness, and an image, of God ; namely, that it is love to the Lord, and love towards the neighbour . . .

**1055.** (For) no other covenant is 'eternal' except love to the Lord and love towards the neighbour. This is eternal, because it is from eternity to eternity. **Ex.**

**1121.** The Most Ancient Church . . . had perception of all the things of faith, almost like the Angels, with whom they had communication, by reason that their interior man . . . through the medium of internal respiration, was joined with Heaven ; (for) love to the Lord and love towards the neighbour is attended with this ; for thus man is conjoined with the Angels through their veriest life, which consists in such love. They said that they had the law inscribed on them, because they were in love to the Lord and in love towards the neighbour . . . Nor did they doubt that all human laws, as all Divine ones, are founded in love to the Lord and charity towards the neighbour . . . And therefore as they had in them from the Lord that which is fundamental, they could not but know all things which are thence. They also believe that all who live in the world at this day who love the Lord and the neighbour, also have the law inscribed on themselves, and are accepted as citizens everywhere on earth, as the same are in the other life.

**1153.** All the differences of external worship, as also of internal, are circumstanced according to the adoration of the Lord in the worship ; and the adoration is circumstanced according to the love to the Lord and the love towards the neighbour ; for the Lord is present in the love, thus in the worship.

**1176.** They do not know that love to the Lord and love towards the neighbour are faith itself.

**1568<sup>2</sup>.** The ends of the loves of self and the world look outwards or downwards ; but the ends of love to the Lord and of love towards the neighbour look inwards or upwards ; from which it may be evident that they disagree so much that they can never be together.

**1707<sup>3</sup>.** Therefore influx by celestial things exists solely with those who are in love to the Lord and in charity towards the neighbour.

**1799<sup>4</sup>.** That Churches are so called is from what is doctrinal alone, which would never have been so if love to the Lord and charity towards the neighbour had been made the Principal of faith.

**1803.** Those who are in love to the Lord and in love towards the neighbour. **Sig. and Ex.**

**1824.** The Celestial itself is love to the Lord and love towards the neighbour. This Celestial inflows from the Lord, through the internal man into the external.

**1844<sup>2</sup>.** When yet the Church (is solely) with those who love the Lord, and the neighbour as themselves . . .

**2023.** By love is meant love to the Lord ; by charity, love towards the neighbour. Love to the Lord can never be separated from love towards the neighbour ;



for the Lord's love is towards the universal human race . . . and therefore he who has **love to the Lord** has the Lord's love, and thus cannot do otherwise than love the neighbour. But they who are in love to the neighbour are not all on that account in **love to the Lord**; as the upright gentiles, who are in ignorance about the Lord . . . and also others, who are within the Church. For **love to the Lord** is in a higher degree. They who have **love to the Lord** are celestial men; whereas they who have love towards the neighbour, or charity, are spiritual. The Most Ancient Church . . . was in **love to the Lord**; but the Ancient Church . . . was in love towards the neighbour. This distinction between **love** and **charity** will be observed in what follows.

[A.] 2048<sup>2</sup>. Those are called celestial who are in **love to the Lord** . . . 3325<sup>7</sup>.

2069<sup>3</sup>. The celestial Angels are distinguished from the spiritual by **love to the Lord** . . .

2116<sup>2</sup>. The evils of life of those who have lived in **love to the Lord** and in charity towards the neighbour, also all remain, but they are tempered with the goods which . . . they have received from the Lord . . .

—<sup>3</sup>. In the Word, by 'faith' nothing else is meant than **love to the Lord** and charity towards the neighbour; thus the derivative life.

—<sup>e</sup>. That Heaven itself consists in **love to the Lord** and in mutual love. Refs.

2120. By 'the sun' (which will be darkened) nothing else is meant than **love to the Lord** and charity towards the neighbour.

2219<sup>2</sup>. This is the order into which man has been created. Consequently, it is love to God and love towards the neighbour which ought to be the life of man, and that by which he is distinguished from brute animals.

2227<sup>2</sup>. Celestial good is of **love to the Lord**; spiritual good is of love towards the neighbour. From the former good is the latter; for no one can **love the Lord** unless he also loves the neighbour. Love towards the neighbour is in **love to the Lord**; for **love to the Lord** is from the Lord; thus from Love Itself towards the universal human race. To be in **love to the Lord** is the same as to be in the Lord; and they who are in the Lord cannot but be in His love, which is towards the human race . . .

2231<sup>2</sup>. Love to the Lord and charity towards the neighbour would be as a flame, and all perception and thought would be as the light thence . . .

2243<sup>7</sup>. At this day they do not even know that the Fundamental of faith is **love to the Lord** and charity towards the neighbour.

2268<sup>2</sup>. The Angels as it were dwell in man's truths, and insinuate affections of good from the Lord, when man lives in **love to the Lord**, and in charity towards the neighbour; for they are delighted to dwell . . . with such men.

2341<sup>2</sup>. 'Mountain'=**love to the Lord**.

2425<sup>e</sup>. (Thus) he is truly the neighbour who is in **love to the Lord**, and in charity towards the neighbour.

2508<sup>2</sup>. Angels and men are in the heavenly marriage in proportion as they are in **love to the Lord** and in charity towards the neighbour, and in proportion as they are in the derivative faith . . .

2571. As 'the Land of Canaan'=the man of the Church, the Church, and the Lord's Kingdom, it also =that which is the essential of them; namely, **love to the Lord**, and charity towards the neighbour . . .

2572<sup>3</sup>. As the Angels are in **love to the Lord** and in mutual love, they are also in all truth . . .

2588<sup>3</sup>. It is from the doctrine of the Word that the First and Principal of doctrine is **love to the Lord** and charity towards the neighbour . . .

—<sup>5</sup>. They who are in **love to the Lord** and in charity towards the neighbour can receive the truths of doctrine, and have faith in the Word . . .

2718<sup>6</sup>. For example: he who loves the neighbour from good, **loves the Lord**.

—<sup>7</sup>. (The spiritual) can come from obscurity into light, if only they are willing to be in the Affirmative that all good is of **love to the Lord**, and of charity towards the neighbour; and that love and charity are spiritual conjunction; and that all bliss and happiness are thence . . .

2760, Pref.<sup>2</sup>. That faith itself in the Lord, which exists solely with those who are in **love to the Lord** and in charity towards the neighbour, has this Power. Sig.

2870<sup>e</sup>. But that which is of **love to the Lord**, and of love towards the neighbour . . . is freedom itself. 2872.

2881. Nothing would be more more easy to the Lord than to compel man . . . to as it were **love Him**.

2935<sup>2</sup>. All that which is of **love to the Lord** and of charity towards the neighbour is good; and all that which asserts and confirms them is truth.

—<sup>e</sup>. They think of **love to Him** from a certain worldly love.

2982. (All the Lord's Churches) then made one in the fact that they acknowledged **love to the Lord** and charity towards the neighbour as the Principal and as the very essential . . .

3122. By the 'mercy and truth' which are from the Lord, the Most Ancients understood nothing else than the reception of the influx of **love to the Lord**, and of the derivative charity towards the neighbour . . . Moreover, through charity towards the neighbour, celestial men were introduced into **love to the Lord** . . .

3147<sup>6</sup>. Unless natural things are purified, that is, unless the things of the love of self and the world are thence removed, internal things, which are of **love to the Lord** and towards the neighbour, can never inflow. Sig.

3175<sup>2</sup>. The good which man has above the animals is to **love God**, and to love the neighbour: all human good is thence.

3183. (A child) is then [introduced] into a state of the affection of celestial good, that is, of love towards his parents, which with them is in place of **love to the Lord**. This state is signified by 'an infant.'

3224. But they who are in **love to the Lord** and in love towards the neighbour, thus who are in spiritual heat, which is of the light of Heaven, are affected with goods and truths, which extinguish falsities; but still with these there exists a correspondence.

—e. The interior mind is opened solely with those who are in innocence, in **love to the Lord**, and in charity towards the neighbour.

3235<sup>2</sup>. To the celestial the Lord appears as a Sun, because these are in celestial love; that is, in **love to the Lord** . . .

3240. The good with the celestial is of **love to the Lord**; and the truth which is with them is of love towards the neighbour . . .

3263<sup>2</sup>. For there are many among the gentiles who know from rational lumen that there is one God . . . and who live in **love to that God**, and in love towards the neighbour.

3316<sup>3</sup>. When the word 'bread' is read in the Word, the Angels . . . instead of bread perceive celestial love, and the things which are of celestial love; that is, of **love to the Lord** . . .

3325<sup>4</sup>. Good is the first-born; that is, the good of **love to the Lord** and of love towards the neighbour; for no other good than that which is thence is good. Ex.

3427<sup>2</sup>. For the Word in the internal sense treats of no other thing than of **love to the Lord**, and of love towards the neighbour. Ill.

—4. But the interiors with those who are in **love to the Lord** are open, inasmuch that the light of truth from the Lord can inflow, affect their minds, and give the apprehension that it is so.

3464<sup>2</sup>. From the words, 'This is My Body,' and 'This is My Blood,' the Angels with the man are in the idea of **love to the Lord**, and of charity toward the neighbour . . .

3539<sup>4</sup>. A man can apprehend from the understanding, although his will may dissent . . . that the happiest life is from **love to the Lord** and from love towards the neighbour, because the Divine Itself inflows into it . . . Hence also it can be perceptible before the understanding, but not before the will, that **love to the Lord** is the life of Heaven; and that mutual love is the soul from this life . . .

3596<sup>2</sup>. 'Bread,' here, = the things which are of **love to the Lord** . . .

3635. The Celestial Kingdom consists of those who are in **love to the Lord** . . . Refs.

3653. There are three kinds of men within the Church; namely, those who are in **love to the Lord**; those who are in charity towards the neighbour; and those who are in the affection of truth. Those who are in the first class . . . are signified by 'Let those who are in Judea flee to the mountains' . . .

3688<sup>4</sup>. As the Lord is present in what is good and pious, (a regenerate man) by affection towards what is good, testifies **love to the Lord**. 3768<sup>2</sup>.

3691<sup>3</sup>. For the man who is in **love to the Lord**, and in charity towards the neighbour, is a kind of little

Heaven, which corresponds in an image to the three Heavens; and also has an influx of good and truth . . . from the three Heavens . . .

—4. They who are in the very **love to the Lord**, inasmuch that they have a perception of the love, are in a higher degree of good and truth, and are in the . . . Third Heaven; thus are nearer to the Lord, and are called Celestial Angels . . .

—3. In **love to the Lord** there is the proximate image of the Lord, which is called 'a likeness;' and therefore they who are in the very **love to the Lord** are called His likenesses . . .

3804<sup>2</sup>. Such are all angelic forms; and such would man be if he were in **love to the Lord** and charity towards the neighbour from his interior life. Into such forms was man created, because into the likeness and image of God . . .

3815. That in . . . Heaven there are no other relationships than those of **love to the Lord** and of love towards the neighbour; or, what is the same, than of good, might have been evident to me from the fact that all the Societies . . . are most distinct from each other according to the degrees and differences of love and of the derivative faith . . .

3816. The affection of good, or **love to the Lord** and love towards the neighbour, has bliss and happiness in it . . .

3887. The Celestial Kingdom is constituted of those who are called celestial; and these are they who have been in **love to the Lord**, and thence in all wisdom; for above others they are in the Lord; and thence above others are in a state of peace and innocence . . .

3957<sup>8</sup>. The seventh thing which man can know of himself, is that **love to God** and love towards the neighbour are the things which cause man to be man, distinct from brute animals; and that these things constitute heavenly life, or Heaven; and that the opposite things constitute infernal life, or Hell.

3969<sup>4</sup>. In the Lord's Celestial Kingdom are those who are in **love to the Lord**, and in the derivative charity. These constitute the Third or Inmost Heaven.

3994. Charity without innocence is not charity; still less is **love to the Lord** . . .

4060. The state of the Church then as to good; that is, as to charity towards the neighbour and **love to the Lord**. Sig. and Ex.

—2. 'The sun' (darkened) = that **love to the Lord** . . . will vanish. 10604<sup>2</sup>.

4075<sup>3</sup>. See INFINITE, here.

4104<sup>5</sup>. If a man sets the spiritual kingdom before (the natural kingdom), he then acknowledges **love to the Lord** and charity towards the neighbour as principal and primary; consequently, all things which confirm them . . . Whereas, when he has the natural kingdom as the end . . . he extinguishes the things which are of **love to the Lord** and charity towards the neighbour . . .

4191<sup>e</sup>. That **love to the Lord** is conjunction with Him, is evident . . .

4197<sup>4</sup>. Celestial good is of **love to the Lord** . . .

[A.] 4225. All who are in love to the Lord, and in charity towards the neighbour . . . are within the Grand Man.

4280<sup>4</sup>. Hence it is that those who are in genuine conjugal love, are also in . . . love to the Lord, and in . . . charity towards the neighbour.

4286<sup>2</sup>. The Inmost Heaven is celestial; for the Angels there are called celestial; for they are in love to the Lord, and are thence most conjoined with the Lord . . .

4581<sup>4</sup>. The oil (in the meat-offering)=love to the Lord; and the fine flour=charity towards the neighbour.

4723<sup>2</sup>. There are two essentials which constitute the Church, and thence two principal things of doctrine . . . The second is that love to the Lord and charity towards the neighbour make the Church, and not faith separated from them.

4735<sup>2</sup>. This (Divine) love, and the reciprocal love of man to the Lord, and also love towards the neighbour, are the things which are signified and represented in the Holy Supper . . .

4776. It is the veriest truth of the Church, that love to the Lord and love towards the neighbour are the primary things (Mark xii. 29-31). Cupidities extinguish this truth; for they who are in the life of cupidities cannot be in the life of love and charity; for they are complete opposites. The life of cupidities is to love self alone . . . hence they extinguish charity with themselves; and they who extinguish charity, also extinguish love to the Lord; for there is no other means of loving the Lord except charity; for the Lord is in charity . . .

4844<sup>12</sup>. 'The cake' which the widow made in the first place=the good of love to the Lord; whom from her small store she loved above herself and her son.

4925<sup>2</sup>. As, in the supreme sense, the Lord is 'the First-born,' and thence love to the Lord and charity towards the neighbour . . .

4981. 'The blessing of Jehovah,' in the genuine sense, =love to the Lord and charity towards the neighbour; for those who are endowed with these are called 'the blessed of Jehovah;' for they are also endowed with Heaven and eternal salvation.

4997. Good is conjunction, because all good is of love to the Lord and of love towards the neighbour. The good of love to the Lord conjoins him with the Lord, and consequently with all the good which proceeds from the Lord; and the good of love towards the neighbour conjoins him with Heaven and the Societies there; thus he is conjoined with the Lord through this love also; for Heaven properly so called is the Lord; for He is the all in all things there.

5113<sup>3</sup>. When (the man of the Celestial Church) had gained the perception of charity, he was led into the perception of love to the Lord; hence all the truths of faith appeared to him in the Intellectual as in a mirror. Ex.

5120<sup>5</sup>. (The Celestial Church is distinguished from the Spiritual Church by being) in love to the Lord. And the Holy Supper was instituted in order to represent and signify the Lord's love towards the universal

human race, and the reciprocal [love] of man towards Him.

5122<sup>2</sup>. Afterwards charity . . . becomes the beginning; and from it new states commence . . . towards interior things, to love to the Lord . . .

5165<sup>3</sup>. If love to the Lord and charity towards the neighbour had formed the interiors, there is a splendence therefrom in the face . . .

5236<sup>2</sup>. For celestial and spiritual love—that is, love to the Lord and charity towards the neighbour—are not possible except in innocence.

5530<sup>2</sup>. With those who are in the loves of self and of the world such things as favour these loves are in the middle . . . and those which are contrary are cast out of doors, as are those things which are of love to God and of love towards the neighbour.

5608. The Inmost Heaven consists of those who are in innocence; for they are in love to the Lord; and, as the Lord is innocence itself, those who are there, being in love to Him, are in innocence; who, although they are the wisest of all in the Heavens, still appear to others as infants.

—<sup>3</sup>. As end, cause, and effect are distinct from each other, so, in the Spiritual World, are love to the Lord, charity towards the neighbour, and the works of charity. For these three to make a one, or to come forth together, the first must be in the second, and the second in the third . . . Unless interiorly in charity there is love to God, it is not charity . . .

5922<sup>2</sup>. Celestial good is the good of love to the Lord . . . For the Internal of those who are in the Celestial Kingdom is love to the Lord . . .

6014<sup>6</sup>. All celestial goods are of love to the Lord.

6027<sup>2</sup>. For there inflows from the Lord good, which is of love to the Lord and of charity towards the neighbour, through the Internal into the External; and in proportion to the good in the External, in the same proportion it is received there.

6295<sup>2</sup>. With the celestial man there is the good of love to the Lord, and the good of love towards the neighbour. The good of love to the Lord is his Internal, and the good of love towards the neighbour is his External; and therefore with those who are of the Celestial Church, in the Internal of that Church are those who are in love to the Lord, and in the External of that Church are those who are in love towards the neighbour . . .

6323<sup>3</sup>. If man were in the order into which he was created; namely, in love towards the neighbour, and in love to the Lord—for these loves are proper to man—he, above all animals, would be born not only into scientifics, but also into all spiritual truths and celestial goods; and thus into all wisdom and intelligence; for he is able to think about the Lord, and to be conjoined with Him through love; and thus to be elevated to what is Divine and eternal . . . 7750<sup>2</sup>.

6370. For he is safe among all evils, even in the midst of the Hells; for love to the Lord and love towards the neighbour are attended with this; for the reason that they who are in this love are most conjoined with the Lord, and are in the Lord, because in the Divine

which proceeds from Him; hence nothing of evil can touch them.

6390. For . . . all freedom is from the affection of love to the Lord and towards the neighbour . . . for the affection of this love inflows from the Lord, who does not command, but leads.

6626. Nay, with the Angel, Spirit, and man, who lives in charity towards the neighbour and in love to the Lord, the least of all the things of thought have relation to a man; because this charity and love are from the Lord; and whatever is from the Lord has relation to a man. Moreover, these are the things which make man.

6821<sup>e</sup>. And he who loves the Lord's Kingdom, loves the Lord; because the Lord is the all in all things of His Kingdom . . .

6824. As the Lord is in the highest (degree), and is to be regarded in each degree, as the End *ad Quem*; therefore He is above all, and is to be loved above all things.

7178. No one can know what good is as understood in a spiritual sense, unless he knows what is love towards the neighbour and love to God . . .

7233<sup>e</sup>. The Intellectual cannot be illustrated unless it is believed that love to the Lord and charity towards the neighbour are the principals and essentials of the Church. He who proceeds from these as acknowledged [principles], provided he himself is in them, sees innumerable truths . . .

7488. (Thus) from love to the Lord and love towards the neighbour come forth all goods; and (therefore) all truths.

7489. (Therefore) in proportion as a man is in the loves of self and of the world, in the same proportion he is not in love towards the neighbour, and still less in love to the Lord; for they are opposites.

7542. The Inmost with the good is love to the Lord and love towards the neighbour . . . It is this Inmost which is here meant (by 'the heart').

7750<sup>e</sup>. That love to the Lord and love towards the neighbour have in them all intelligence and wisdom, may be evident from those who in the world had been in these loves. When these come into Heaven they know and have wisdom in such things as they had never known before; nay, they there think and speak like the rest of the Angels, which . . . are ineffable. The reason is that these loves have in them the faculty of receiving such things.

8269<sup>e</sup>. Good from the Divine is here described by 'to love the Lord' . . .

8455. Peace has in it confidence in the Lord, that He rules all things, and provides all things, and that He leads to a good end. When man is in the faith of these things, he is in peace; for he then fears nothing, and no solicitude about future things renders him unquiet. Man comes into this state in proportion as he comes into love to the Lord.

8480<sup>e</sup>. Good from the Lord is with those who love the Lord above all things and the neighbour as themselves;

but good from man is with those who love themselves above all things . . .

8549. Spiritual life is to love God above all things, and to love the neighbour as one's self; and this according to the precepts of faith which the Lord has taught in the Word.

8639. He who does not know that the Lord is the Saviour of the human race, cannot have faith in Him, adore Him, love Him; and thus do what is good for His sake.

8665<sup>a</sup>. 'Peace' . . . = the state of the Inmost Heaven, where are those who are in love to the Lord, and in the derivative innocence . . .

8745. At last both (the internal and the external man) have as the end to love the neighbour and to love the Lord; and not, as before, to love self and the world.

8762. They who at the same time believe that such things are to be performed; but that still the essential of worship is the life of faith—that is, charity towards the neighbour and love to the Lord—are of the Internal Church . . .

8773. Primary truths are . . . also that love to God and love towards the neighbour are the precepts upon which all other things depend; and that this love is impossible except by means of faith.

8827. In the Third Heaven . . . they are under the immediate view of the Lord, because those who are there are in love to the Lord, and are thence in peace and in innocence above all others.

8857. The case is similar with love to the Lord. When this love is dominant, it is present in each thing of the man's life . . . This is meant by to have God constantly before the eyes; and by to love Him above all things, with the whole soul, and with the whole heart.

8868<sup>e</sup>. The truths which are alive are truths of faith from love to the Lord and from charity towards the neighbour . . .

888c. For they who love the Lord do not love Him from themselves, but from the Lord. For all good inflows from Him, and those love who desist from evil; for evil stands in the way, and rejects the influx of good from the Lord.

8891<sup>a</sup>. By the eating from the tree of knowledge was meant the fall of that Church from good to truth; consequently from love to the Lord and towards the neighbour to faith without these; and this through ratiocination from the intellectual proprium . . .

8897. 'Honour thy father and thy mother' = love for . . . the Lord and for His Kingdom.

8902<sup>a</sup>. Love to the Lord not being able to come forth with man. Sig.

8928<sup>a</sup>. For he who is in light never doubts, still less denies, that love to the Lord and charity towards the neighbour are the essentials of the Church, and that upon them are founded all the truths which are of the Word, consequently which are of faith.

8941<sup>a</sup>. Whereas the truths which are from the Word

... have in them love to the Lord and love towards the neighbour; thus all goods in the complex.

[A.] 8979. For in the spiritual sense nothing else is called good except that which is of love to the Lord and of love towards the neighbour . . .

8988<sup>3</sup>. In Heaven good is the esse itself, and truth is the existere thence; or, what is the same, love to the Lord and love towards the neighbour are the esse itself of Heaven and the Church; and faith is the existere thence.

9032. It is a genuine truth of the doctrine of the Church that charity towards the neighbour and love to the Lord make the Church with man; and that these loves are insinuated by the Lord through faith; that is, through the truths of faith which are from the Word.

9141<sup>3</sup>. The love of good—that is, love to the Lord and love towards the neighbour—make the fire of life with a good man and with an Angel of Heaven . . .

9207<sup>4</sup>. For those who love the Lord, and also themselves in an equal degree, are those who are called 'lukewarm . . .'

9210<sup>3</sup>. For they who do what is good for the sake of the neighbour and the Lord, love the Lord above all things, and the neighbour as themselves . . .

9241. With the trust and confidence which are called faith itself, the case is this . . . they who are in charity towards the neighbour and in love to the Lord can have such faith; for their heart is towards the Lord. III.

9245<sup>e</sup>. They who 'do the Lord's words' are they who love the neighbour and who love the Lord; for he who loves, does. III.

9262. 'Innocent' is predicated of the good of love to the Lord . . . and the good of love to the Lord is interior good. Sig. . . Because they are in innocence who love the Lord.

9276<sup>6</sup>. The heart of the Grand Man—that is, of Heaven and the Church—is constituted of those who are in love to the Lord and in love towards the neighbour; thus, abstractedly from persons, of love to the Lord and of the love of the neighbour . . .

9341<sup>4</sup>. That then the truths of faith are seen and revealed to those who are in love to the Lord. Sig.

9378. And all those love the Lord, consequently are conjoined with Him through love, who are in the good of life from the truths of faith; because the good from these truths is from the Lord; nay, is the Lord. III.

9613<sup>3</sup>. The conjunction of the angelic Societies into one Heaven has relation to these laws . . . 5. That the universal bond is the Lord; thus love from Him, and the derivative love to Him.

9705. In a word, in proportion as a man is in love to the Lord and in love towards the neighbour, in the same proportion he is in the internal man, and thinks and wills from it, and also speaks from it and acts from it . . .

9800. They who are in love and faith to the Lord, and in charity towards the neighbour, are in the understanding of truth and in the will of good; for with them there is a reception of the good and truth which are from the Lord.

9863. For the good which inflows with a man, Spirit, or Angel, appears as his. Hence love to the Lord is love from the Lord.

10038<sup>2</sup>. There are two fires of life with man; one is of the love of self, the other is love to God. They who are in the love of self cannot be in love to God, because they are opposites. Ex.

10131<sup>2</sup>. For without the good of innocence there is no love to the Lord, nor charity towards the neighbour . . .

10187<sup>e</sup>. By good is meant charity towards the neighbour, and love to the Lord; for all goods are thence.

10189<sup>4</sup>. They who are in love to the Lord and charity towards the neighbour, and thence in faith, look at the Lord before them in every turning of their bodies . . . for the Lord turns them to Himself; for He enters into them through the way of the east, and keeps them constantly in a determination to Himself. Hence their external sight is determined by their internal sight . . . and this by the love . . .

10201<sup>3</sup>. By intelligence and wisdom . . . is meant the faculty of seeing and perceiving the truths and goods which are of faith and charity, and which are of love to the Lord. This faculty is impossible except with those who are in illustration from the Lord; and they are so far in illustration as they are in love to the Lord and charity towards the neighbour; for the Lord enters through good, thus through the love and charity, which are with the man, and leads into the truths which correspond to the goods . . .

10205. That [there is to be] no worship from any other love than the love of the Lord. Sig. and Ex. . . The case is this: acknowledgment, faith, and love to the Lord, are the principal things of all the worship within the Church; for acknowledgment, faith, and love conjoin; acknowledgment and faith conjoin the Intellectual therein; and love the Voluntary; and these two make the whole man . . . It is otherwise with those who are outside the Church . . .

10227<sup>2</sup>. The ascription of all things to the Lord opens the interiors of man towards Heaven; for thus it is acknowledged that nothing of truth and good is from self; and in proportion as this is acknowledged . . . the man comes into innocence, and into love and faith in the Lord. Thence come conjunction with the Divine, influx thence, and illustration.

10284<sup>2</sup>. Whereas the love which is with a man from the Lord is love towards the neighbour and love to God . . . and love towards the neighbour and love to the Lord reign in Heaven, and are Heaven . . .

10551<sup>2</sup>. Every one is mistaken who believes himself to be in illustration if he does not love to know truth for the sake of truth, and for the sake of the good of life . . . because to live according to the Divine truths which are from the Word is to love the Lord; and from the Lord, when He is loved, is all illustration.

10559<sup>2</sup>. This do all who are in externals without an internal; for if these venerate and adore and as it were love God, it is not for His sake, but for the sake of themselves . . . 10602<sup>2</sup>.

10578<sup>2</sup>. Whereas they who are in externals not separ-

ated from what is internal, can all see the interior things of the Word, of the Church, and of worship . . . Hence it follows that those who are in love to the Lord, and also those who are in charity towards the neighbour, see them ; for love to the Lord and charity towards the neighbour open the internal man, and when this is opened the man as to his interiors is in Heaven among the Angels where the Lord is.

—<sup>3</sup>. It shall here be told in a few words what love to the Lord is, or what it is to love the Lord. He who believes that he loves the Lord, and does not live according to His precepts, is very much mistaken ; for to live according to them is to love the Lord. These precepts are truths which are from the Lord, thus in which is the Lord ; and therefore in proportion as these are loved—that is, in proportion as one lives according to them from love—in the same proportion the Lord is loved. The reason is that the Lord loves man, and from love wills that he be happy to eternity ; and man cannot become happy except through a life according to His precepts ; for through them man is regenerated, and becomes spiritual, and thus can be elevated into Heaven. But to love the Lord without a life according to His precepts, is not to love Him ; for then there is not anything with the man into which the Lord is inflowing, and elevating him to Himself . . . From these things it may be evident what it is to love the Lord . . . III.

10596. The life of Heaven is in those who have loved God above all things, and the neighbour as themselves. These are they who have faith . . .

10606. For in the Inmost Heaven there reigns celestial love, which is love to the Lord from the Lord . . .

10645<sup>2</sup>. Many suppose . . . that they worship the Lord through love when they love Him ; but by . . . merely loving, the Lord is not worshipped ; but by living according to His precepts ; because these alone are they who . . . love the Lord. The rest say . . . that they love Him, and still do not love Him. Ex.

—<sup>4</sup>. Hence it is evident that . . . to love the Lord is to imbue the Voluntary with the goods of love ; and that this cannot be done, except by learning truths from the Word, by willing them, and by doing them . . .

10683<sup>4</sup>. They who love to do truth for the sake of truth, love the Lord ; because truth is from the Lord ; and the Lord causes it to become good by the willing and doing of it. Ex. and III. —<sup>6</sup>, Ref.

10694<sup>2</sup>. But they who are in the externals and at the same time in the internals of the Church, of worship, and of the Word, are in love towards the neighbour, and in love to the Lord ; and are thence in the light of Heaven. (Continued under LOVE OF SELF.)

10721. From these things it may be evident what makes Heaven ; namely, that it is love to the Lord and love towards the neighbour ; and also faith ; but the latter in proportion to the life it has from those loves.

10761. For the essentials of the Church are love and faith in the Lord from the Lord.

10787. We spoke to them about the Lord, about love to Him, about love towards the neighbour . . . that to

love the Lord is to love the precepts which are from Him, which is to live according to them from love . . .

10814<sup>2</sup>. For in proportion as man does not love and worship the Lord, in the same proportion he loves and worships himself ; and in the same proportion also he loves the world above Heaven.

10829. To love the Lord is to live according to His precepts. That this is to love the Lord, He Himself teaches in John : ' If ye love Me, ye will keep My commandments. He who hath My precepts, and doeth them, he it is who loveth Me. If anyone will love Me, he must keep My word ; but he who doth not love Me, keepeth not My words' (xiv. 15, 21, 23, 24).

H. 13. That the Divine of the Lord in Heaven is love to Him and charity towards the neighbour. Chapter.

15. There are two distinct loves in Heaven : love to the Lord, and love towards the neighbour. In the Inmost or Third Heaven there is love to the Lord ; and in the Second or Middle Heaven there is love towards the neighbour. Each proceeds from the Lord ; and each makes Heaven. How these two loves are distinguished from each other, and how they are conjoined with each other, is evident in Heaven in manifest light ; but not in the world except obscurely. In Heaven, by to love the Lord is not meant to love Him as to His person ; but to love the good which is from Him ; and to love good is to will and do good from love. And by to love the neighbour is not meant to love one's companion as to his person ; but to love the truth which is from the Word ; and to love truth is to will and do truth. Hence it is evident that these two loves are distinguished from each other as are good and truth ; and that they conjoin themselves with each other as good does with truth.

16. I have sometimes spoken on this subject with the Angels ; who said that they wonder that the men of the Church do not know that to love the Lord and to love the neighbour is to love good and truth, and, from willing, to do them ; when yet they might know that everyone testifies love by willing and doing the things which another wills ; and that thus he is loved in turn, and is conjoined with him ; and not by loving him and still not doing his will, which in itself is not to love ; and also that they might know that the good which proceeds from the Lord is the likeness of Him, because He Himself is in it ; and that those become likenesses of Him, and are conjoined with Him, who make good and truth to be of their life, by willing and doing them. III.

17<sup>2</sup>. In the other life . . . those who are in love to the Lord and in love towards the neighbour turn themselves constantly to the Lord . . .

19. That love to the Lord and love towards the neighbour comprehend in themselves all Divine truths, may be evident from the things which the Lord Himself has said about these two loves : ' Thou shalt love thy God from thy whole heart and from thy whole soul ; this is the greatest and the first precept. The second, which is like it, is, Thou shalt love thy neighbour as thyself. On these two precepts hang the Law and the Prophets' (Matt. xxii. 37-40). ' The Law and the Prophets' are the whole Word ; thus all truth Divine.

[H.] 64<sup>2</sup>. To perform use is to will well to others for the sake of the common good ; and not to perform use is to will well to others not for the sake of the common good, but for the sake of self. The latter are they who love themselves above all things ; but the former are they who love the Lord above all things. Hence it is that the former who are in Heaven act as a one ; but this not from themselves, but from the Lord ; for they regard Him as the Only One *a Quo* ; and His Kingdom as the common [good] which we are to consult. III.

72<sup>2</sup>. In the Heavens, the goods of all are from one love ; thus from one origin. The one love which is the origin of all the goods there is love to the Lord from the Lord. Hence it is that the whole Heaven is His likeness in general ; each Society in a less general ; and each Angel in particular.

112<sup>2</sup>. To love the Lord and the neighbour is, in general, to perform uses.

225°. (The Celestial Angels) say that to live according to truths is to love the Lord.

271. The reason the Angels of the Third Heaven are such (as to wisdom), is that they are in love to the Lord ; and this love opens the interiors of the mind to the third degree ; and is the receptacle of all things of wisdom.

—<sup>e</sup>. Love to the Lord in this Heaven is to will and to do Divine truth ; for Divine truth is the Lord in Heaven.

278. Those who are in a state of innocence . . . love all that is good, and are delighted with all that is true ; because they know and perceive that to love good—thus to will and to do it—is to love the Lord ; and that to love truth is to love the neighbour.

350°. To be loved by the Lord is also to love the Lord ; for love is reciprocal ; for to him who is loved the Lord gives that he should love.

356. App.<sup>4</sup>. That knowledge, intelligence, and wisdom are the sons of love to God and of love towards the neighbour. Refs.

390<sup>2</sup>. Wisdom is to love use ; thus the good of one's fellow-citizen, of the society, of our Country, and of the Church. In this also consists love to the Lord ; because all the good which is the good of use is from the Lord ; and is also love towards the neighbour ; because the neighbour is the good which is to be loved in (them).

396. But the delights of the soul or spirit all flow forth from love to the Lord and from love towards the neighbour ; thence too are the affections of good and truth, and interior happinesses. These loves together with their delights inflow from the Lord and from Heaven by an internal way . . . and affect the interiors . . . In proportion, therefore, as these two loves of Heaven are received and affect us, the interiors are opened . . .

399. In the Heavens there is a communication of all with each and of each with all. Such a communication flows forth from the two loves of Heaven, which are . . . love to the Lord and love towards the neighbour. These loves are communicative of their delights. The reason love to the Lord is such, is that the Lord's love is the love of the communication of all things of His

own to all ; for He wills the happiness of all. There is a like love in each of those who love Him, because the Lord is in them . . .

401. The man who is in the love of self and the world, so long as he lives in the body, feels delight from them . . . But the man who is in love to God, and in love towards the neighbour, so long as he lives in the body, does not manifestly feel delight from them, and from the good affections which are from them ; but only a bliss almost imperceptible, because it is stored away in his interiors, and is covered over by the exteriors which are of the body, and is dulled by the cares of the world. But after death the states are completely changed . . . the obscure delight, and almost imperceptible bliss, which had been with those in the world who had been in love to God and in love towards the neighbour, is then turned into the delight of Heaven, which becomes perceptible and sensible in every way . . .

481. They who love goodness, sincerity, and justice for their own sake, and do and live them, also love the Lord above all things, because they are from Him ; and also love the neighbour, because these are the neighbour who is to be loved.

—(q). That to love the Lord is to love that which is from Him ; because in everything which is from Him is Himself. Refs.

554<sup>2</sup>. I have been told from Heaven . . . that love to the Lord and love towards the neighbour reign in the Heavens, and also make the Heavens . . .

557. Celestial love is to love uses for the sake of uses . . . for this is to love God and to love the neighbour ; because all uses . . . are from God ; and also are the neighbour who is to be loved . . .

596<sup>2</sup>. All who are in the Celestial Kingdom are in love to the Lord ; and all who are in the Hells opposite to this Kingdom are in the love of self . . . Hence it has been evident that love to the Lord, and the love of self, are opposites . . .

N. 59. The two loves from which are all goods and truths are love to the Lord, and love towards the neighbour . . .

60. The two loves from which are all goods and truths, and which . . . are love to the Lord and love towards the neighbour, make Heaven with man, and therefore they also reign in Heaven ; and, as they make Heaven with man, they also make the Church with him. 78.

61. These two loves . . . open and form the internal spiritual man, because they reside there . . .

90°. Hence it is evident that when good is loved, the Lord is loved ; for the Lord is He from whom is good, who is in good, and who is good itself.

96°. From these things it may now be evident in what way love to the Lord conjoins itself with love towards the neighbour.

106°. That within charity there is love to the Lord, thus the Lord, although the man is not aware of it. Refs.

231. Love to the Lord and love towards the neighbour make Heaven ; and so also does faith ; but the latter in proportion as it has life from these loves.

Life 38. In proportion as anyone is in good, and from good loves truths, in the same proportion he loves the Lord; because the Lord is good itself and truth itself . . . Ill.

22. Love to the Lord is properly love; and love towards the neighbour is charity. There is no love to the Lord with man except in charity: in the latter the Lord conjoins Himself with man.

W. 122. As all the quarters in the Spiritual World are determined from the east . . . it is evident that the Lord, and love to Him, are the source from which all things are; and that in proportion as anyone is not in this love, in the same proportion he is remote from Him; and dwells either in the west, or in the south, or in the north, at distances there according to the reception of the love.

125. Those Angels who are in love to the Lord from the Lord see Him directly; therefore they are in the east and the west . . .

141<sup>o</sup>. There are two loves which are the heads of all the rest, or to which all other loves have relation. The love which is the head, or that to which all heavenly loves have relation, is love to the Lord . . .

142. See LOVE OF DOMINATING, here.

237<sup>o</sup>. The third degree, which is called celestial, is opened by the celestial love of use, which love is love to the Lord; and love to the Lord is nothing else than to commit to life the precepts of the Word; which, in sum, are to shun evils because they are infernal and diabolical, and to do goods because they are heavenly and Divine. These three degrees are thus opened with man successively.

275<sup>o</sup>. Love to the Lord, and the derivative love towards the neighbour, make the inmost degree in the Heavens . . . Wisdom and intelligence from their loves make the middle degree in the Heavens . . .

426. That spiritual and celestial love is love towards the neighbour and love to the Lord . . . Gen.art.

— By love to the Lord is meant the love of doing uses . . .

P. 94. The conjunction of the Lord with man, and the reciprocal conjunction of man with the Lord, is effected by loving the neighbour as one's self, and loving the Lord above all things.

—<sup>2</sup>. To love the Lord above all things is nothing else than not to do evil to the Word, because in the Word is the Lord; and not to do evil to the holy things of the Church, because in the holy things of the Church is the Lord; and not to do evil to the soul of anyone, because the soul of everyone is in the hand of the Lord. They who shun these evils as enormous sins love the Lord above all things; but no others can do this than those who love the neighbour as themselves; for they are conjoined.

199<sup>o</sup>. Whereas if man attributes all things to the Lord, his soul becomes the love of the Lord . . .

R. 353. Mutual love proximately descends from love to the Lord, because the Lord's love is to do uses to the community, and to every society in general; and He effects them by means of men who are in love to Him.

556<sup>o</sup>. By to love the Lord is meant to love to do His precepts. Ill. The reason is that He Himself is His own precepts; for they are from Him; consequently He Himself is in them; thus in the man on whose life they have been inscribed; and they are inscribed on a man by his willing and doing them.

691. That love to the Lord would torment them, because they were in the concupiscences of evils from the delight of their love. Sig. and Ex.

903<sup>o</sup>. These things have been said that it may be known that all things of the doctrine of the New Jerusalem have relation to love to the Lord and to love towards the neighbour. Love to the Lord is to have faith in the Lord and to do His precepts; and to do His precepts is love towards the neighbour, because to do His precepts is to do uses to the neighbour. Ill.

915. For (those who approach the Lord immediately, and live according to the precepts of the decalogue by shunning evils as sins), and no others, are in the doctrine of love to God and of love towards the neighbour; which two things are the foundations of religion. Sig. and Ex.

M. 134<sup>o</sup>. Man is born into no love in order that he may come into all . . . and into love to the Lord by means of love towards the neighbour . . .

T. 160<sup>o</sup>. Because at the side towards the east there are Societies which are in love to God and towards the neighbour . . .

287. It is also known that all things of doctrine and of life have relation to love to God, and to love towards the neighbour . . .

—<sup>2</sup>. Now as love to God, and love towards the neighbour, are all things of the Word; and the decalogue in its first table contains in a summary all things of love to God, and in the second table all things of love towards the neighbour, it follows that it contains all things which are of doctrine and of life.

306. In the spiritual sense, by 'to honour the father and mother' is meant to reverence and love God and the Church. Ex.

329. That the ten precepts of the decalogue contain all things which are of love to God, and all things which are of love towards the neighbour. Gen.art.

394. That there are three universal loves: the love of Heaven, the love of the world, and the love of self. Gen.art. . . By the love of Heaven is meant love to the Lord, and also love towards the neighbour; and as both of them regard use as the end, it may be called the love of uses. (Continued under LOVE.)

414<sup>o</sup>. It is to be known that those who love their Country . . . after death love the Lord's Kingdom . . . and they who love the Lord's Kingdom, love the Lord, because the Lord is the all in all things of His Kingdom.

416. They who love the Lord's Kingdom (which means the Communion of Saints and also Heaven) love the Lord above all things, consequently are in love to God above all others; for the Church in the Heavens and on earth is the Body of the Lord; for they are in the Lord, and the Lord is in them.



[T. 416]<sup>2</sup>. For they who love the Lord's Kingdom not only love the Lord above all things, but also love the neighbour as themselves; for love to the Lord is the universal love, and hence it is in each and all things of spiritual life, and is also in each and all things of natural life; for this love resides in the highest things with man; and the highest things inflow into the lower ones . . . Ill.

419. The man who loves good because it is good, and truth because it is truth, loves the neighbour eminently, because he loves the Lord, who is good itself and truth itself . . .

456. On the conjunction of love to God and of love towards the neighbour. Gen.art.

580<sup>2</sup>. Into the Highest Heaven come those who by regeneration receive love to the Lord . . .

797<sup>5</sup>. Then (Melancthon's) eyes were opened, and he saw that the whole of the Word was full of love to God and of love towards the neighbour . . .

D. 4792. (The Moravians) were told . . . that to love the Lord is most dangerous if they are not in the good of life according to the precepts of faith; because the Lord is the Holy itself . . .

5152. It is said that those who are in the Heavens are in love to the Lord and in charity towards the neighbour; but they who do not know in what way they are in love and charity may believe that it is merely to love the Lord and to love the neighbour; but it is not so. But love to the Lord consists in the fact that they love to do the things which the Lord has commanded; thus the Divine truths which are in the Word, and to love them. In this consists their love to the Lord. And love towards the neighbour, with them, consists in the fact that they love to do those things which the doctrine of their Church dictates; thus to do them from faith. This, with them, is to love the neighbour.

5988<sup>2</sup>. As (the Moravians) said that they had loved the Lord, because He has been received by God the Father as a Son on account of the passion of the cross, they were told that such love does not at all conjoin them, except with some simple ones in the Ultimate Heaven . . .

D. Min. 4593. They who have love towards the neighbour do not always have love to the Lord; as the spiritual; but they have reverence, and estimation; which are confirmed by means of the truths of faith.

4635. If man were devoid of hereditary evil, he would be born into Divine order itself; namely, into love to the Lord, and into love towards the neighbour . . .

E. 148. Those are in interior life who are in love to the Lord; and no others are in love to the Lord than those who acknowledge the Divine in His Human.

154. There are two loves which make Heaven or the Church: love to the Lord, and love towards the neighbour or charity. Love to the Lord is what is called celestial love; and love towards the neighbour, or charity, is what is called spiritual love . . .

218. They who are in spiritual love, or in charity and

the derivative faith, are in intelligence; but they who are in celestial love, or in love to the Lord and the derivative perception of truth, are in wisdom.

409<sup>7</sup>. 'Servants'=those who want to love the Lord and themselves equally; and Heaven and the world equally . . . when yet there must be a predominance of one love over the other; and where there is a predominance, that which opposes itself is hated and despised. For the love of self and of the world is opposite to love to the Lord and love towards the neighbour. Hence it is that they who are in celestial love would rather die, and be deprived of honours and riches in the world, than be drawn away by them from the Lord and from Heaven . . .

433. 'Of the tribe of Judah were sealed twelve thousand'=love to the Lord, and that all who are therein are in Heaven and come into Heaven. Ex.

—<sup>2</sup>. Besides, no one is admitted into Heaven except by the Lord; for the universal Heaven is His; and therefore no one is there or comes thither except him who acknowledges Him and loves Him. To love Him is not to love Him as to His person; but to live according to His precepts. Ill.

— The reason those love the Lord who do and keep His precepts and words, is that His 'precepts,' and 'words'=Divine truths; and all Divine truth proceeds from Him; and that which proceeds from Him is Himself; and therefore when a man is in this as to life, then the Lord is in him, and he is in the Lord; whence it is said: 'Ye in Me, and I in you;' and that He 'will come and make His abode with them.' This, therefore, is to love Him. Moreover, to love is to be conjoined; for love is spiritual conjunction; and conjunction is effected through the reception of the Divine truth in doctrine and in life.

—<sup>3</sup>. As 'Judah,' in the supreme sense,=the Lord as to celestial love; and, in the internal sense, the Celestial Kingdom, he also=love to the Lord; for this love is the reciprocal love with man; and reigns in the Lord's Celestial Kingdom. —<sup>4</sup>, Ill.

445<sup>2</sup>. They who are in the goods of life from the spiritual affection of truth and good are in charity; and they who are in the goods of life from the celestial affection are in love to the Lord . . .

707. The Church with those who are in love to the Lord, and thence in love towards the neighbour. Sig.

—<sup>2</sup>. For love to the Lord is to love and will the things which are the Lord's; thus the things which the Lord has commanded in the Word . . .

758<sup>2</sup>. Whereas all who are in the Heavens are in loves to the Lord and towards the neighbour . . . The delights of loves to the Lord and towards the neighbour are the delights of charity of various kinds . . .

780<sup>6</sup>. 'A child'=innocence, and at the same time love to the Lord; for love to the Lord makes one with innocence . . .

797<sup>4</sup>. (Such) hold cheap love to God, and love towards the neighbour . . .

798<sup>4</sup>. There are two universal loves, which are fundamental of all; namely, love to the Lord, and love towards the neighbour, which is called charity. In

these are all who do goods from the Word ; for all good is of love.

799<sup>a</sup>. 'To remain in the house of Jehovah all the days of our life'=. . . to remain in the good of **love to the Lord**.

826<sup>2</sup>. I will show what **love to the Lord** is. In the Third Heaven they are all in **love to the Lord** from the Lord ; and they are such as possess truths inscribed on their life, and not on the memory . . . For all truths with them are inscribed on their affections, which derive their essence from celestial love, which is **love to the Lord** . . . And as these Angels are in **love to the Lord** from the Lord, their interior life consists of mere affections of good and truth from that **love** ; whence it is that they do not speak truths, but do truths ; thus they do good works ; for the affections of good and truth which are from this **love** cannot do otherwise than come forth into act ; and when they come forth they are called uses, and are meant by good works. They also perceive in themselves the quality of the uses or works, from the affection from which they are ; and also their differences, from the conjunction of many affections ; thus they do all things with interior wisdom. And as they do not think truths, and thence speak them ; but only do them ; and this comes from their **love to the Lord**, and consequently from affections alone, of which their life consists, it is evident that **love to the Lord** consists in doing truths from the affection of them, and that their deeds are good works ; consequently, that to **love the Lord** is to do. III.

—<sup>e</sup>. From these things it is evident how ample is the doctrine of **love to the Lord** ; for it is the doctrine of all the affections which are of love ; and each affection has truths inscribed on itself, according to the quality of its perfection ; and it produces them in act with infinite variety ; and these affections do not come into the understanding in the shape of ideas ; but to the interior sensitive perception, in the shape of the delights of the will, which cannot be described by words. Those become Angels of the Third Heaven who draw the laws of life from the Word, and live according to them ; and who worship the Lord.

828<sup>2</sup>. And **love to the Lord** from the Lord is innocence. Hence by 'infants,' and 'children,' in the Word, is signified innocence, and also **love to the Lord**.

831<sup>2</sup>. Spiritual love is the love of truth ; and, in the supreme sense, is the love of the Divine truth which proceeds from the Lord ; thus is also **love to the Lord**, but in a lower degree than that in which are the Celestial Angels. The latter are in **love to the Lord** from the reception of the Divine good from Him ; but the former are in **love to the Lord** from the reception of Divine truth from Him . . .

863. They who love truths abstractedly from such things (as honours and gain) **love the Lord** ; for the Lord with man is in the truths which are from good . . .

973<sup>2</sup>. For to **love the Lord** is not to love His person ; but to love the things which proceed from the Lord ; for these are the Lord with man . . .

981. By **love to the Lord** is signified the love or affection of doing His commandments ; thus the love of

keeping the precepts of the decalogue ; for in proportion as a man, from love or affection, keeps and does them, in the same proportion he **loves the Lord**. The reason is that these are the Lord with man.

1020<sup>2</sup>. When a man abstains from [acts of] false witness as understood in a moral and spiritual sense, and shuns and is averse to them as sins, there then inflows from the Lord through Heaven the love of Truth and the love of justice ; and when a man thence loves Truth and loves justice, he then **loves the Lord** ; for the Lord is Truth itself, and justice itself . . .

1026<sup>4</sup>. Upon one of the tables were written the Precepts of **love to the Lord** ; and upon the other those of love towards the neighbour. The first three Precepts are of **love to the Lord** ; and the last six are of love towards the neighbour ; and the Fourth Precept—which is 'Honour thy father and thy mother'—is an intermediate Precept ; for by 'the father' there is meant the Father in the Heavens ; and by 'the mother' is meant the Church, which is the neighbour.

1099<sup>3</sup>. By **love** is meant **love to the Lord** ; and by to **love the Lord** is not meant to love the Lord as a Person. By this love alone man is not conjoined with Heaven ; but by the love of Divine good and Divine truth, which are the Lord in Heaven and in the Church ; and these two are not loved by knowing them, thinking them, understanding them, and speaking them ; but by willing and doing them for the reason that they have been commanded by the Lord, and consequently because they are uses. Ex.

1143. Truths and goods from a celestial origin are the truths and goods with those who are in **love to the Lord**, which are called celestial . . .

— (The Babylonians) say that the Lord is loved, because He has given this Power to man . . . But **love to the Lord** is impossible with them ; for the love of dominating over Heaven and the Church is quite contrary . . .

1144<sup>2</sup>. See LOVE OF SELF, here.

D. **Love x. Love to the Lord** involves uses *a quo* ; and love towards the neighbour involves uses *ad quem*. xiii<sup>2</sup>, Ex.

xiii. That in proportion as a man is in the love of uses, in the same proportion he is in the Lord's love, and in the same proportion he loves Him, and loves the neighbour, and is a man. Gen.art.

— The reason why by to **love the Lord** is meant to do uses from Him and for His sake, is that all the good uses which man does are from the Lord . . . and to **love Him** is to do them ; for that which a man loves he does. No one can **love the Lord** in any other way ; for the uses which are goods are from the Lord . . . nay, are the Lord Himself with man. These are the things which the Lord can love. He cannot be conjoined in love with any man except through His own Divine things, consequently He cannot in any other way give to man to **love Him** ; for man cannot **love the Lord** from himself : the Lord Himself draws him, and conjoins him with Himself ; and therefore to **love the Lord** as a Person, and not use, is to **love Him** from self, which is not to love. He who does uses . . . from the Lord, does them

for His sake. These things may be illustrated by the celestial love in which are the Angels of the Third Heaven. These Angels are in love to the Lord above the Angels in all the other Heavens. Both the latter and the former know that to love the Lord is nothing else than to do the goods which are uses ; saying that uses are the Lord with them. By uses they mean the uses and goods of ministry, of administration, of function, with both priests and magistrates, and with business men and workmen. The goods which do not flow from their offices they do not call uses ; but alms, benefits, and things gratuitous.

[D.Love] xvii<sup>e</sup>. These (who shun evils as sins), and no others, are they to whom the Lord can give to love Him above all things, and the neighbour as themselves.

xix<sup>e</sup>. Thus and no otherwise (that is, by man's doing and acting), the Lord is loved, and the neighbour is loved.

D. Wis. iv. Without this appearance there is no Reciprocal, so that man should love the Lord as the Lord loves him . . . For the Lord wills to be loved ; and therefore He gives to man to will it.

xi. That love to the Lord from the Lord comes forth in charity . . . Gen.art.

— They who think about love to the Lord and about charity towards the neighbour only naturally, and not at the same time spiritually, think no otherwise, because they can think no otherwise, than that the Lord is to be loved as to His person, and also the neighbour as to his person ; whereas they who think both naturally and spiritually, perceive . . . that both an evil and a good man can love the Lord as to His person ; and in like manner the neighbour ; and that if an evil man loves, he cannot be loved back ; but that if a good man loves, he can. Hence a spiritual natural man concludes that to love the Lord is to love that which is from Him, which in itself is the Divine in which the Lord is ; and that this is to do good to the neighbour ; and that thus and no otherwise can he be loved by the Lord, and be conjoined with Him through love. But a natural man cannot think spiritually about this matter, unless these things are delivered distinctly before him.

3. That love to the Lord comes forth in charity, because [it comes forth] in use. Gen.art.

—<sup>2</sup>. Hence it is evident . . . that the conjunction of love to the Lord with charity towards the neighbour is in use . . . For man cannot love the Lord from himself ; nor can he from himself do uses ; but the Lord loves him, and reciprocates His own love in him, and also causes that it appears to him as if he loves the Lord from himself. This, therefore, is the love of the Lord from the Lord.

7. That the uses which are done by a man who does not fight against evils . . . are against love to the Lord, and against love towards the neighbour. Ex.

De Conj. 7. That conjugal love is love to the Lord. —All who are in love truly conjugal are in love to the Lord ; for the reason that it descends from the marriage of the Lord with the Church. Hence it is that they who are in the Third Heaven—who are all in love to the Lord—are in love truly conjugal.

Love towards the neighbour. *Amor erga proximum.*

Love of the neighbour. *Amor proximi.*  
To love the neighbour. *Amare proximum.*

See CHARITY ; and under LOVE TO THE LORD, NEIGHBOUR, and SPIRITUAL.

A. 548. If they want to be like the Angels, they ought to love the neighbour more than themselves. . . They wondered that there is such a love in Heaven, or that it is possible for anyone to love the neighbour more than himself ; when yet they had heard that they should love the neighbour as themselves. But they were informed that all goods increase indefinitely in the other life ; and that there is such a life in the body that they cannot advance beyond loving the neighbour as themselves, because they are in corporeal things ; but that when these have been removed, the love becomes more pure, and at last angelic ; which is to love the neighbour more than self. That such a love is possible, might have been evident from the conjugal love of some, in that they have preferred death to the injury of their consort ; from the love of parents towards their children, in that a mother would rather suffer hunger than see her infant hungering, even in the case of birds and animals ; and also from sincere friendship, in that people undergo dangers for their friends ; and even from civil and simulated friendship, which wants to emulate sincere friendship, in that they prefer to offer [the best things] to those to whom they will well . . . ; and finally from the nature of love, which is such, that it is its joy to be of service to others, not for the sake of self, but for their sake. But these things could not be apprehended by those who loved themselves above others, and who in the life of the body had been greedy for gain ; and least of all by misers. 1392. H.406. D.4104.

904<sup>2</sup>. The presence of the Lord is predicated according to the state of love towards the neighbour, and of faith, in which the man is. The Lord is present in love towards the neighbour, because He is present in all good . . .

—<sup>3</sup>. The presence of the Lord with a man exists for the first time when he loves the neighbour . . .

1013<sup>2</sup>. 'An image' = spiritual love ; that is, love towards the neighbour, or charity.

1141<sup>e</sup>. Those called 'sons of Shem' . . . worshipped the Lord, and loved the neighbour.

2023. By charity is meant love towards the neighbour.

—<sup>2</sup>. They who have love towards the neighbour or charity, are spiritual men . . . The Ancient Church . . . was in love towards the neighbour or charity. 2048<sup>2</sup>.

2048<sup>2</sup>. Those are called spiritual who are in love towards the neighbour, and thus in the truth of faith. 2069<sup>3</sup>.

2088<sup>2</sup>. Love towards the neighbour or charity was implanted through truth . . .

2196<sup>9</sup>. From appearances a man supposes that no one can love the neighbour more than himself.

2227<sup>2</sup>. Spiritual good is of love towards the neighbour; (which) is from celestial good; for no one can love the Lord unless he also loves the neighbour. (Continued under LOVE TO THE LORD.)

2228<sup>3</sup>. Heavenly life is from all those ends, thoughts, and works which are of love towards the neighbour.

2253<sup>6</sup>. Hence it is evident that in proportion as anyone loves the neighbour, in the same proportion he has life from the Lord.

2715<sup>2</sup>. The celestial love the neighbour more than themselves.

2718<sup>5</sup>. The neighbour is to be loved from the good which is with him. Ex.

—<sup>6</sup>. He who loves the neighbour from good, loves the Lord. Ex.

3240. The truth with the celestial is of love towards the neighbour.

3316<sup>3</sup>. Instead of wine, the Angels have the idea of spiritual love . . . that is, of love towards the neighbour.

4221<sup>6</sup>. Hence it was evident of what quality those become who are in no love towards the neighbour . . .

4364<sup>2</sup>. He who has been regenerated; that is, who loves the neighbour . . .

4368<sup>4</sup>. When those who are in the affection of truth from the good of genuine charity hear that love towards the neighbour does not begin from self, but from the Lord, they rejoice; whereas they who are in the affection of truth from the love of self and of the world . . . sharply maintain that that love begins from self. Hence they do not know what it is to love the neighbour as themselves.

4459<sup>5</sup>. They who are in mere externals cannot possibly apprehend that heavenly joy is to love the neighbour more than self, and the Lord above all things . . . For he who is in externals alone loves himself more than the neighbour . . .

4730<sup>2</sup>. Who at this day knows anything else than that love towards the neighbour is to give to the poor . . . to aid everyone from one's wealth, and to benefit him in every way, without distinction as to whether he is good or evil . . .

4776<sup>2</sup>. They who are in love towards the neighbour do good from good-will . . .

—<sup>3</sup>. From these things it may be evident what Heaven is; namely, that it is love towards the neighbour . . . They who are in love towards the neighbour are able to receive all the truths of faith, and to imbue them, and appropriate them to themselves; for in love towards the neighbour there is the all of faith; because Heaven and the Lord are in it.

—<sup>4</sup>. All things are in the loves . . . such, therefore, as the loves are, such are the lives . . . Love towards the neighbour receives the life of Heaven . . . Thus in love towards the neighbour there is the all of Heaven.

4837<sup>3</sup>. The love of good and truth is that which is called love towards the neighbour; for the neighbour is he who is in good and the derivative truth; and, in the abstract sense, is good itself and its truth.

6023<sup>2</sup>. The neighbour is loved when anyone rightly discharges his office for the good of others . . .

6295<sup>2</sup>. The good of love towards the neighbour is the External of the celestial man. Therefore . . . in the External of the Celestial Church are those who are in love towards the neighbour.

6366<sup>6</sup>. Influx from the Celestial Kingdom (into the Spiritual Kingdom) is effected through love towards the neighbour; for this is the External of the Celestial Kingdom; and is the Internal of the Spiritual Kingdom.

6495. The influx which is from the Lord is the good of celestial love; thus of love towards the neighbour. In this love the Lord is present; for He loves the universal human race . . . and as the good of this love is from Him, He Himself is in it; thus is present with the man who is in the good of this love.

— But when a man receives influx from Hell, he then feels . . . the life of the love of the neighbour—unless it is for himself—to be undelightful.

6667. For with these there is no mercy, because no love of the neighbour . . . The love of the neighbour which appears with them is nothing else than the love of self; for in proportion as the other favours him . . . in the same proportion he is loved . . .

7369. In proportion as a man is in the love of self, in the same proportion he removes himself from the love of the neighbour; consequently . . . from Heaven; for in Heaven there is the love of the neighbour. 7489.

8123<sup>2</sup>. Therefore he who does any good for the sake of good, and what is just for the sake of what is just, loves the neighbour . . . Whereas he who does what is unjust for the sake of any gain, hates the neighbour. N. 103<sup>6</sup>.

8678<sup>2</sup>. The state of the reception of the Divine and of Heaven . . . is a state of love towards the neighbour . . .

9049. With him who does good from the heart . . . there is increased the affection of love towards the neighbour, to whom he does good; and with this affection, a delight which is heavenly delight, ineffable. Ex.

9262. The good of love towards the neighbour is exterior good; and the good of love to the Lord is interior good. . . 'Just' = the good of love towards the neighbour. 9263 III.

10308. For no one can love the neighbour from himself. He who does so from himself, loves the neighbour and benefits him for the sake of self, which is to love self.

10787. (We said to them) that love towards the neighbour is to will good and thence to do good to a fellow-citizen, our Country, the Church, the Lord's Kingdom, not for the sake of self, in order to be seen, or for the sake of meriting; but from the affection of good.

H. 15. In the Second or Middle Heaven there is love towards the neighbour. (This also) proceeds from the Lord, and makes Heaven.

—<sup>2</sup>. By to love the neighbour is not meant to love one's companion as to his person; but to love the truth

which is from the Word ; and to love truth is to will and do truth. 16.

[H.] 64°. And they who loveto do what is good to others, not for the sake of self, but for the sake of good, **love the neighbour** ; for *there* good is the neighbour.

558a. That the love of self is opposite to **love towards the neighbour**, may be seen from the origin and the essence of each. With him who is in the love of self, the love of the neighbour begins from self. Ex. . . But spiritual love towards the neighbour begins from the Lord ; and from Him as the centre proceeds to all who are conjoined with Him through love and faith ; and it proceeds according to the quality of the love and faith with them.

—<sup>2</sup>. Hence it is evident that the **love of the neighbour** which begins from man is opposite to the love of the neighbour which begins from the Lord ; and that the former proceeds from evil, because from the proprium of man ; but the latter from good, because from the Lord . . . It is also evident that the love of the neighbour which proceeds from man and his proprium is corporeal ; whereas the **love of the neighbour** which proceeds from the Lord is heavenly.

N. 74. The Exterior is instructed to counterfeit the things which are of the love of the public and of the neighbour . . . For they know that to love the public and the neighbour interiorly affects all ; and that they are loved and esteemed in the same proportion. The reason it affects them, is that Heaven inflows into this love.

84. On love towards the neighbour, or on charity. Chapter.

100. It is believed by man that **love towards the neighbour** is to give to the poor, to render aid to the needy, and to do good to everyone ; but charity is to act prudently, and for the sake of the end that good may result. He who renders aid to any vicious poor or needy person, thereby does evil to the neighbour ; for by the aid which he renders him he confirms him in evil, and supplies him with the means of doing evil to others. It is otherwise with him who renders assistance to the good.

103. The reason these things are of the **love towards the neighbour** or of charity, is that . . . every man is the neighbour, but diversely. A society less or greater is more the neighbour ; our Country is still more the neighbour ; the Lord's Kingdom is still more so ; and the Lord is so above all. And, in the universal sense, the good which proceeds from the Lord is the neighbour ; consequently also what is sincere and what is just.

106. That the love in the Spiritual Kingdom is **love towards the neighbour** or charity ; and is called spiritual love. Refs.

—<sup>3</sup>. That to **love the neighbour** is not to love his person ; but that which is with him and from which he is ; thus good and truth. Refs.

Life 67. That in proportion as anyone shuns as sins murders of every kind, in the same proportion he has **love towards the neighbour**. Gen.art.

F. 21. But it is one thing to **love the neighbour** from

the good or use in him towards self, and it is another thing to **love the neighbour** from the good or use in self towards him. (The former) can be done by an evil person ; but (the latter) cannot be done except by a good one ; for the latter from good loves good ; or from the affection of use loves use. The difference between these two is described by the Lord in Matt.v.32,*et seq.* It is said by many, I love him because he loves me and does good to me ; but still to love him on this account alone is not to love him interiorly ; unless the man himself is in good, and from that loves his good. The latter is in charity ; but the former is in friendship which is not charity. He who **loves the neighbour** from charity conjoins himself with his good ; and not with his person, except in so far and so long as he is in good. This man is spiritual, and he **loves the neighbour** spiritually. Whereas he who loves another from friendship alone, conjoins himself with his person, and then at the same time with his evil. After death, this man can with difficulty be separated from the person, which is in evil ; but the other can. Charity effects this through faith ; because faith is truth ; and the man who is in charity scrutinizes and sees by means of truth what is to be loved ; and in loving and benefiting he has regard to the quality of the use.

22. **Love towards the neighbour** is charity . . .

W. 47<sup>2</sup>. See LOVE, here.

237. The second degree, which is called spiritual . . . is opened by the love of uses from intellectual things, or by the spiritual love of uses, which love is **love towards the neighbour** . . .

414<sup>2</sup>. **Love towards the neighbour** from the Lord is the love of wisdom ; or the genuine love of the human understanding.

426. By **love towards the neighbour** is meant the love of uses ; and by love to the Lord is meant the love of doing uses. Ex.

P. 207. See LOVE OF SELF here.

208. A sign that they are being led by the Lord, is that they **love the neighbour**.

275. The love into which man was created is the **love of the neighbour** ; that he may will as well to him as to himself, and better ; and that he may be in the delight of this love when he is benefiting him ; scarcely otherwise than as it is with a parent towards his little children. This love is truly human ; for in it there is what is spiritual ; by which it is distinguished from natural love, which brute animals have. If man were born into this love, he would not be born into the thick darkness of ignorance . . . but into a certain light of knowledge and of the derivative intelligence ; and into these he would quickly come. He would, indeed, at first creep like a quadruped ; but with the implanted endeavour to raise himself up upon his feet . . .

276. But when the **love of the neighbour** was turned into the love of self . . . human love was turned into animal love ; and man . . . became a beast . . .

— . When the **love of the neighbour** was turned into the love of self, man could no longer be born into the light of knowledge and intelligence ; but into the thick darkness of ignorance ; because into the . . .

ultimate of life, which is called the corporeal Sensuous . . .

—<sup>2</sup>. That the love of the neighbour and the love of self are opposite loves, may be seen by everyone. For the love of the neighbour wills well to all from itself. (Continued under LOVE OF SELF.)

R. 356<sup>2</sup>. Love towards the neighbour is the love of obeying the Lord's precepts, especially those which are contained in the second table of the decalogue. Enum. . . . The man who does not will to do such things because they are sins, loves the neighbour; for he does not love the neighbour who bears hatred to him, and from hatred wants to kill him; he does not love the neighbour who wants to scortate with his wife; nor does he love the neighbour who wants to steal and plunder his goods; and so on. T.330.

387. As love towards the neighbour is at this day called charity . . .

M. 269<sup>2</sup>. There are three universal loves of which every man has been constituted from creation: the love of the neighbour, which is also the love of doing uses; the love of the world . . . and the love of self . . . The love of the neighbour, or that of doing uses, is spiritual love . . . Man is man when the love of the neighbour . . . makes the head . . . —<sup>3</sup>, Des.

T. 287<sup>2</sup>. The decalogue . . . in the second table contains all things of love towards the neighbour . . .

301. When the Lord came into the world . . . (the Sabbath) was made a day . . . also of love towards the neighbour. III.

392. On charity, or love towards the neighbour. Chapter.

407. What it is to love the neighbour shall be told. To love the neighbour is not only to will and do good to a relative, a friend, and a good man; but also to a stranger, an enemy, and an evil man. (Continued under CHARITY.)

410<sup>2</sup>. As, therefore, every man is the neighbour, and the variety of men is infinite, and every one is to be loved as the neighbour according to his good, it is evident that there are genera and species, and also degrees, of love towards the neighbour. Now as the Lord is to be loved above all things, it follows that the degrees of love towards the neighbour are to be measured by the love to Him; thus by the measure in which another possesses the Lord in Himself, or has a possession from the Lord . . . But as these degrees are in the internal man, and this rarely manifests itself in the world, it is enough that the neighbour be loved according to the degrees of which one has Knowledge. But after death these degrees are clearly perceived . . . That there are degrees of love towards the neighbour, is evident from the Lord's parable of the Samaritan, who showed mercy to him who had been wounded by thieves; whom the priest and the Levite saw and passed by; and when the Lord asked which of those three seemed to have been the neighbour, the reply was, 'He who did mercy' (Luke x. 30-37).

411. We read, 'Thou shalt . . . love the neighbour as thyself' (Luke x. 27). To love the neighbour as one's self, is not to despise him in comparison with one's

self; to act justly with him; and not to bring an evil judgment concerning him. The law of charity laid down by the Lord Himself is this: 'Whatsoever things ye would that men should do to you, so also do ye to them; for this is the Law and the Prophets' (Matt. vii. 12; Luke vi. 31, 32). So do they love the neighbour who are in the love of Heaven; whereas they who are in the love of the world love the neighbour from the world, and for the sake of the world; but they who are in the love of self love the neighbour from self, and for the sake of self.

416. Love towards the Lord's Kingdom is therefore love towards the neighbour in its fulness; for they who love the Lord's Kingdom not only love the Lord above all things, but also love the neighbour as themselves . . .

417. That to love the neighbour, regarded in itself, is not to love his person; but the good which is in his person. Gen.art.

418<sup>o</sup>. But the love of good with a wicked man is not the love of the neighbour; for a wicked man does not love another interiorly, except in so far as he is of service to him. But to love the good in another from the good in one's self is genuine love towards the neighbour; for then the goods kiss each other, and conjoin themselves together.

419. The man who loves good because it is good, and truth because it is truth, loves the neighbour eminently, because he loves the Lord, who is good itself and truth itself. From no other source is the love of good and thence of truth, and thus of the neighbour. Thus is formed love towards the neighbour from a celestial origin.

431<sup>2</sup>. But conjugal love, and love towards children . . . do not produce love towards the neighbour as do the exercises of duties in employments . . .

456. On the conjunction of love to God and of love towards the neighbour. Gen.art.

580<sup>2</sup>. Into the Middle (Heaven come those who by regeneration receive) love towards the neighbour . . .

Ad. 977. (On the love of the neighbour.)

D. 2405. Union is never possible, consequently the happiness thence, unless each one loves the neighbour more than himself . . . and such love is never possible except from the Lord's love . . .

2668. How the love of the neighbour is represented also by the muscles and the derivative actions . . . Ex.

2783. On the love of the neighbour.

2796. As the love of the neighbour no longer exists in the world, ambition has succeeded in its place . . .

3061. On those who want to enter into Heaven, when as yet they are not in the love of the neighbour.

3516<sup>2</sup>. Because they were completely contrary to love towards the neighbour . . .

3906. The life of Heaven . . . is a life of love; namely, in that everyone loves the neighbour more than himself.

4077. Therefore unless anyone loves the neighbour, he has not faith . . .

[D.]4104. It was perceived that he who in the life of the body **loves the neighbour** as himself, has it given him in the other life to **love the neighbour** more than himself; for the goods of love are indefinitely increased . . .

5152<sup>e</sup>. **Love towards the neighbour**, with (the Angels) consists in the fact that they love to do those things which the doctrine of their Church dictates; thus to do them from faith. This, with them, is to **love the neighbour**.

D. Min. 4593. They who have **love towards the neighbour**, as the spiritual, do not always have love to the Lord; but they have reverence, and estimation, which are confirmed by means of the truths of faith.

4596. On general **love towards the neighbour**. . . They who have had a general **love towards the neighbour**, without consideration as to who is the neighbour, and of what quality is the love, are at this day in great abundance, and suffer themselves to be seduced by every deceitful, hypocritical, and simulating Spirit . . . They are for the most part sensuous, and enter but little into reasons. They constitute the skin. Des. 4597.

E. 204<sup>2</sup>. The neighbour is not every man, but is that which is with man. If this is true, sincere, and just; and the man is loved from these, then the **neighbour is loved**. That this is what is meant by charity in the spiritual sense, may be seen by everyone, provided he reflects. No one loves another for the sake of his person; but for the sake of that which is with him; hence are all friendship, all favour, and all honour. It follows from this, that to love men from the truth, sincerity, and justice which are with them, is spiritual love; for truth, sincerity, and justice are spiritual things; for they are from Heaven from the Lord . . .

707<sup>2</sup>. By 'the woman encompassed with the sun,' is signified the Church with those who are in love to the Lord, (and are thence in **love towards the neighbour**). The reason it is said, and are thence in **love towards the neighbour**, is that love towards the neighbour is derived from love to the Lord, as what is posterior from its prior; or as what is exterior from its interior; in a word, as an effect from its effecting cause. For love to the Lord is to love and will those things which are the Lord's; thus those things which the Lord has commanded in the Word; and **love towards the neighbour** is to do them from that willing; and thus consists in the performance of the uses which are the effects.

768<sup>2</sup>. It is said in the Word that the **neighbour is to be loved** as a man loves himself; but in the spiritual sense it is not meant that the neighbour is to be thus loved as to his person, but that those things are to be loved, which appertain to his person from the Lord; for the person is not loved actually from the fact that he is a person or a man; but because he is such or such; thus the person is loved from his quality; and therefore this quality is that which is meant by the neighbour, and which therefore is the spiritual neighbour, or the neighbour who is to be loved in the spiritual sense; and this with those who are of the Lord's Church is all that which proceeds from the Lord; which in general has relation to all good; both spiritual, and moral and civil; and therefore they who are in these goods, love

those who are in the same. This, therefore, is to **love the neighbour** as one's self.

828. Something shall now be said concerning **love towards the neighbour** with (the Angels of the Third Heaven). By the neighbour they understand uses, which indeed are works; but with them uses are all things which are done with them of the Lord, and which chiefly regard the worship of the Lord, His Church, the implantation of its holy things, chiefly with infants, with whom they have conjunction, and in whom they inspire innocence, and the affections thereof; also the good of society in general; and also in particular. These things are chiefly of their love, because they are of the love of the Lord . . . The reason these things are their neighbour, is that they do not look to persons; but to such things as appertain to persons . . . For every Angel, Spirit, and man is his own love . . . thus his own good and thence his own truth. As these things make them, (the Celestial Angels), being wise, cannot look to anything else than the things from which they are. To them this is the neighbour, or the brother and companion . . . Hence it is evident what is **love towards the neighbour** in the Third Heaven. Further ex.

831<sup>5</sup>. As the love (of the Angels of the Second Heaven) is the love of truth, they acknowledge as their neighbour truth in act, which is called spiritual good; thus the good of the Church, the good of the society in which they are, the good of their fellow-citizens in the society; consequently also moral good, which is called sincerity, and civil good, which is called justice; and therefore their **love towards the neighbour** consists also in exercises, which are works.

902<sup>4</sup>. (The Celestial Angels said) that they had **loved the neighbour**, because they had accounted hatreds and revenges as heinous.

1026<sup>4</sup>. Upon the second table were written the Precepts of **love towards the neighbour**. . . The last six Precepts are those of **love towards the neighbour**.

1144. These truths and goods have been profaned by Babylon by this: that they have perverted spiritual love, which is **love towards the neighbour**; for they who are in such love of self as are the Babylonians cannot possibly **love the neighbour**. If they do love him it is for the sake of themselves: so that the end is still the man himself; and the **love of the neighbour** is the means . . . The **love of the neighbour**, in the spiritual sense, is the love of uses; and when uses are for the sake of self, there is no love of uses, but the love of self.

1193<sup>2</sup>. To love uses is nothing else than to **love the neighbour**. In the spiritual sense, use is the neighbour. Ex.

D. Love xiii<sup>2</sup>. That by to **love the neighbour** is meant to do uses to the Church, one's Country, the society, and a fellow-citizen, is because these are the neighbour in a wide and in a narrow sense. These cannot be loved in any other way than by means of the uses which belong to each person's office. Enum.

xx<sup>2</sup>. As heat comes forth from the **love of the neighbour**, there is a correspondence between love and heat . . .

C. 124. That he who loves the neighbour from charity in himself, loves the neighbour. Gen.art.

210. That not to will to do evil to the neighbour is to love him. Gen.art.

**Coro. 16.** Each Heaven which is founded after the consummation of each Church is made triplicate . . . Into the Highest are elevated those who are in love to the Lord and the derivative wisdom; into the Middle, those who are in spiritual love towards the neighbour and the derivative intelligence; into the Lowest those who are in spiritual natural love towards the neighbour, which is called charity, and who are thence in the faith of the Truths concerning God, and in a life according to the Precepts of the decalogue.

### Lover. *Amasius.*

A. 947<sup>o</sup>. 'The lovers' with whom the perverted Church is said to have 'scortated' (Hos.ii.5)=those who pervert goods and truths. (=those who falsify. 10402<sup>7</sup>).

E. 419<sup>17</sup>. By 'the lovers who shall go away into captivity' (Jer.xxii.22) are signified the delights of the loves of self and of the world, and the derivative delights of evils; 'lovers'=these delights.

654<sup>70</sup>. 'I will stir up thy lovers against thee, the sons of Babel . . .' (Ezek.xxiii.22)=the destruction of the Church through the evils of the love of self . . .

730<sup>40</sup>. By 'the baals and lovers after whom she went' (Hos.ii.13) are signified those things which are of the natural man and are loved; namely, cupidities, and the derivative Falsities.

811<sup>13</sup>. By 'lovers' (Jer.xxii.22), in the abstract sense, are signified the truths of the Church.

### Lover. *Amator.*

M. 210<sup>e</sup>. This is left to lovers.

E. 750<sup>18</sup>. By 'lovers' (Jer.iv.30) are meant those who are in the love of evil.

### Lovely. *Bellus.* A.10754.

**Lovely. *Venustus.*** A.829<sup>2</sup>. 1625. H.99<sup>2</sup>. M.192<sup>2</sup>. T.448<sup>2</sup>.

**Low.** See BELLOW.

**Low.** See VILE.

**Low.** *Bassus.* A.941<sup>2</sup>.

### Lower. *Inferior.*

See under HIGHER, and VALLEY.

A. 2162<sup>8</sup>. 'The earth'=all the lower things . . . as the lower rational and natural things . . . such as are those things which are in the lower Heavens . . .

2576<sup>9</sup>. Knowledges from scientifics; thus lower truths. Sig. —10.

3029<sup>9</sup>. For what is lower in man is perceived from what is higher. Ref.

3405<sup>2</sup>. Lower things are compounds of higher ones. (See DEGREE, here.) 5114<sup>3</sup>.

3417. That (the Lord betook Himself) to lower

rational things; or from interior appearances to exterior ones. Sig. and Ex.

—'. 'A valley'=lower things; or, what is the same, exterior ones.

3431. To lower things still. Sig. and Ex.

4715. That he taught those things of the Church which are lower. Sig. and Ex.

—<sup>2</sup>. For the lower things of the Church are said to be from the Divine Natural and Sensuous of the Lord; not that these things are lower in the Lord; for in the Lord . . . everything is infinite . . . but because it is so with man. Ex.

5147. If the lower things were to receive good from the Lord immediately, they would either obscure or pervert it; for they are relatively more imperfect.

5947. The things which are lower ought to serve interior things. Lower things are the truths of the Church in the Natural, which are represented by the sons of Jacob . . .

6372. The truths which are from (the Celestial Kingdom) in lower things. Sig. and Ex.

—'. 'The feet'=natural things; thus lower things; for natural things are below.

6463. As to his lower things in which are interior ones. Sig. and Ex.

8818. 'They stood in the lower parts of the mountain' (Ex.xix.17)=far from the good of celestial love. Ex.

9893. 'Lower' (Ex.xxviii.27)=the lowest part of Heaven.

R. 343. A closer and stronger influx into the lower parts. Sig. and Ex. 346.

840. The Lord's operation into the lower parts . . . Sig. and Ex.

T. 69. The human mind . . . may be let down to a degree lower and lower . . .

D. 4018. In the World of lower Spirits . . .

E. 283<sup>2</sup>. By lower things are meant exterior things. 595<sup>2</sup>, Ex.

304<sup>18</sup>. External things are signified by 'the lower parts of the earth' (Is.xliv.23).

505. Progression towards the lower parts. Sig. and Ex.

682. In proportion as lower things (in the Spiritual World) are in order, higher things are so. Ex.

702. That then in the lower parts, where the evil are, there were conflicts and tumults of thoughts, and ratiocinations . . . Sig. and Ex.

D. Wis. xii. 3. For to operate into lower things is according to order; for this is to operate into the things which are derived . . .

### Lower Earth. *Terra inferior.*

**Earth of Lower Things. *Terra inferiorum.***

See under LOWER REGIONS, PIT, and VASTATION.

A. 539. He was therefore cast down into the Earth of Lower Things.



[A.] 699. In order that I might see . . . the vastation of those who are in the **Lower Earth**, I have sometimes been let down thither. . . A kind of column encompassed me, (which was) 'the wall of brass' . . . and was formed of angelic Spirits, in order that I might be let down safely to the unhappy. When I was there, I heard miserable lamentations; and, in fact, these: O God! O God! Have mercy upon us! Have mercy upon us! and this for a long time. It was granted to speak to those miserable ones . . . They especially complained of evil Spirits—that they desired and burned with nothing else than to torture them. They were in despair, and said that they believed that their torment would be eternal; but it was granted to comfort them. D.228.

815. (Such) are let downwards through a very dark hole towards the lowest things of the **Earth**, deep down according to the degree of their hatred and revenge . . .

817. (The public exposure in the **Lower Earth** of one who had been a murderer.) Des. D.1260.

951. Those who had supposed themselves to be holy are in the **Lower Earth**, before the left foot; where they sometimes appear to themselves to have a shining face . . .

1106. There are many who . . . from simplicity and ignorance, had imbued falsities as to faith, and had had a certain species of conscience according to the principles of their faith, and who had not . . . lived in hatreds, revenges, and adulteries. . . They cannot be admitted into the heavenly Societies so long as they are in falsity, because they would contaminate them; and therefore they are kept for some time in the **Lower Earth**, in order that they may there put off their principles of falsity. The periods of time they remain there are longer or shorter, according to the nature of the falsity, the life thence contracted, and the extent to which the principles have been confirmed with them. Some suffer sufficiently hard things there; some not hard things. These are the things which are called vastations . . . When the time of vastation is over, they are taken up into Heaven, and are instructed as novitiates . . .

1107. While they remain in the **Lower Earth**, they are kept by the Lord in the hope of deliverance, and in the thought of the end: that they are thus being amended . . .

2759. At the right side there rose up out of the **Lower Earth** as it were a roll; and it was said that they were many Spirits from the untaught common people; but not depraved. Des.

3481. (The Jews) appear in front, in the **Lower Earth**, beneath the plane of the left foot.

4728. The reason 'pits'=falsities, is that the men who have been in principles of falsity are kept for some time after death under the **Lower Earth**, until the falsities have been removed from them, and have been as it were cast to the sides. The places there are called 'pits.' They who come thither are those who must be in vastation. . . The **Lower Earth** is proximately beneath the feet, and the region round about to a short distance. There are very many after death before they are elevated into Heaven. This Earth is also mentioned here and there in the Word. Beneath it are the places of vasta-

tion, which are called 'pits.' Below these places, and round about to a great extension, are the Hells.

—<sup>2</sup>. Hence it is in some measure evident what 'Hell' is, what 'the **Lower Earth**,' and what 'the pit,' where mentioned in the Word. Fully ill.

—<sup>3</sup>. 'I will make thee dwell in the **Earth of Lower Things**' (Ezek.xxvi.20).

—<sup>4</sup>. 'They are all delivered to death, to the **Lower Earth**, in the midst of the sons of man, to them that go down to the pit . . . All the trees of Eden shall comfort themselves in the **Lower Earth** . . .' (Ezek.xxxi.14,16).

—<sup>5</sup>. Wail over the multitude of Egypt, and make her herself and the daughters of the magnificent nations descend to the **Earth of Lower Things**, with those who descend to the pit . . .' (Ezek.xxxii.18).

4940. When for the second time I was encompassed with an angelic column and let down into the **places of lower things**, it was given me sensibly to perceive that those who were in the **Earth of Lower Things** corresponded to the feet and the soles; moreover those places are under the feet and soles. I spoke to those who were there. They are such as had been in natural delight, and not in spiritual. Concerning the **Lower Earth**, see 4728.

4941. In these places are also those who had ascribed all things to nature, and but little to the Divine . . . But still those who had led a good moral life, when they have been detained there for some time, successively put off those principles, and put on principles of truth.

4942. While I was there, I heard in one chamber [a noise], as if some were at the other side of the wall who wanted to break in, at which those who were there were much terrified, believing that they were robbers; and it was said that those who are there are kept in such fear, in order that they may be deterred from evils; because with some fear is a means of amendment.

4943. In the **Lower Earth** beneath the feet and soles are also those who had placed merit in good deeds and in works; many of whom seem to themselves to be cutting wood. The place where they are is rather cold, and they seem to themselves to acquire heat by their labour. I spoke to them, and was permitted to ask them whether they did not want to go out of that place. They said that as yet they had not merited it by their labour. But when that state has been passed through, they are taken out thence. These also are natural . . . But as they had led a pious life, and had acted so from ignorance, in which there had been something of innocence, Angels are sometimes sent to them, who comfort them. A sheep . . . also sometimes appears to them at the left, above, at the sight of which they receive consolation.

4944. They who come from the Christian world, who have led a good moral life, and have had something of charity towards the neighbour, but have cared but little for spiritual things, are for the most part sent into the **places** beneath the feet and soles, and are kept there until they put off the natural things in which they have been, and imbue spiritual and celestial things in so far as they are able according to their life. When they have imbued these, they are elevated from thence to the heavenly Societies. I have sometimes seen them emerging, and also their gladness because they had come into heavenly light.

4945. In what situation are the places beneath the feet, it has not as yet been given me to know. They are very many; and are most distinct from each other. In general, they are called the **Earth of Lower Things**.

4947. Beneath the soles of the feet are also those who in the life of the body have lived for the world and pleasure-*genio*; having been delighted with such things as are of the world; and who have loved to live in splendour; but only from external cupidity or that of the body; and not from internal cupidity, or that of the mind; for they have not been proud in disposition, by setting themselves before others... and therefore such have not rejected the doctrinal things of the Church... in their hearts they have said that it is so, because those who study the Word say so. With some who are such the interiors are open towards Heaven, into which are successively insinuated celestial things; namely, justice, probity, piety, charity, mercy; and they are then elevated into Heaven.

4948. But those who... have thought and studied nothing from their interior, except the things of self and the world... and have at the same time lived in pleasures, or in a delicate life conjoined with interior cunning, are under the sole of the right foot; but deep down there; thus beneath the **Earth of Lower Things**, where the Hell of such is. Des.

5321<sup>4</sup>. There is a place at the right, near the **Lower Earth**, where there appear chariots and horses... Those walk and converse there who in the world had been learned, and who had made learning the end of life...

5392. In the region of the stomach and intestines are those who are in the **Earth of Lower Things**; who, as they have carried with them from the world unclean things, which inhere in their thoughts and affections, are on this account kept there for some time, until such things have been wiped away... They can (then) be elevated to Heaven. Those who are there are not as yet in the Grand Man; for they are like foods let down into the stomach, which are not intromitted into the blood, thus into the body, until they have been defecated. Those who have been defiled with earthly dregs are beneath these in the region of the intestines. But the excrements themselves, which are voided, correspond to the Hells...

5427. The Angels who are in the Heavens... can see each and all things which are taking place in the World of Spirits—which world is proximately below the Heavens—; and also each and all things which are taking place in the **Earth of Lower Things**; nay, which are taking place in the Hells; but not contrariwise.

6423. In order that good... may be able to protect... those who are in the **Lower Earth**, good acts by means of truth.

6854<sup>2</sup>. As the Spiritual could be saved only by the Advent of the Lord, they could not be elevated into Heaven before, and were therefore kept meanwhile in the **Lower Earth**, in the places there which in the Word are called 'pits,' which **Earth** was obsessed around by the Hells where are falsities; by which they were then much infested; but still they were guarded by the Lord. But after the Lord had come into the world,

and had made the Human in Himself Divine, He then delivered those who were there in the 'pits,' and elevated them to Heaven; and out of them He formed... the Second Heaven. This is what is meant by the descent of the Lord to the **Lower Regions—ad inferos**; and by the deliverance of those who had been bound. 7207. 7932a. 8345°. 8668°. 8751°. 9229°.

—<sup>4</sup>. 'The bound,' in special, = those who had been detained in the **Lower Earth** until the Advent of the Lord.

6928. The Spirits of our **Earth**, especially when newly arrived in the other life, love things corporeal and worldly... and desire to know such things in the other life. In order, therefore, that they may be able to be with good Spirits, who do not care for such things, they are kept in places which are beneath the soles of the feet, and which are called in the Word 'the **Lower Earth**;' and this until they are averse to things corporeal and earthly, and thus put them off. When this has been effected, they are elevated into Heaven; and are initiated into interior things; and become Angels.

6945°. Therefore (the spiritual) could not be taken out of the **Lower Earth**... until after the Lord's resurrection. Ex.

7090. Here and in what follows it treats of those of the Spiritual Church who were saved by the Advent of the Lord into the world; and who, before His Advent, had been detained in the **Lower Earth**, and had there been harassed by falsities; that is, by infernals who are in falsities from evil. That **Earth** is beneath the soles, encompassed round by the Hells; at the front part by those who have falsified truths and adulterated goods; at the right by those who pervert Divine order, and thence study to acquire for themselves power; at the back by evil Genii, who from the love of self have secretly machinated evil against the neighbour; deep down below them are those who have altogether spurned the Divine, and have worshipped nature, and have thus removed from themselves everything spiritual. With such are those encompassed who are in the **Lower Earth**...

—<sup>2</sup>. The **Lower Earth**, where those of the Spiritual Church were reserved... is sometimes mentioned in the Word; as in Isaiah: 'Sing O Heavens, because Jehovah hath done it; shout O lower things of the earth...' (xliv.23); treating of those who are in the **Lower Earth**, that they are saved by the Lord. Further ill.

—<sup>3</sup>. At this day, also, they who are of the Church, and have filled their ideas with worldly and also with earthly things, and have caused the truths of faith to be adjoined to such things, are let down to the **Lower Earth**, and are also in combats there; and this until those worldly and earthly things have been separated from the truths of faith, and such things have been inserted that they can no more be conjoined. When this has been accomplished, they are elevated into Heaven... These worldly and earthly things cannot be separated and removed except by combats against falsities. (Continued under COMBAT.)

7147. They who are in the **Lower Earth** are infested by the falsities and evils injected by the Hells which are round about; for the reason that evils and falsities may

be removed, and truths and goods insinuated; and that they may thus be brought into a state that they can be elevated into Heaven. (Continued under INFEST.) Sig.

[A.] 7189°. The earth, or land, where those of the Spiritual Church are being infested by falsities, is near the Hells which infest, and is called the **Lower Earth**. Refs.

7240°. 'The Land of Egypt'=where those of the Lord's Spiritual Kingdom were infested by falsities. This was in the **Lower Earth**, which is near the Hells. The land of Egypt where the sons of Israel were, and which was called Goshen,=that **Lower Earth**; but where the Egyptians were,=the Hells around, from which are infestations by falsities.

7686. It treats in special of those who before the Advent of the Lord were in the **Lower Earth**, and could not be elevated into Heaven until the Lord had come into the world, and had assumed the Human, and had made it Divine. Meanwhile these were being infested by the evil, who also had been of the Church, and had confessed the truths of faith, but had lived an evil life. Des.

7828. The beginning of the deliverance of those of the Spiritual Church who had been . . . detained in the **Lower Earth** . . . Sig.

8039. The further preparation of those of the Spiritual Church who . . . had been detained in the **Lower Earth** . . . Tr.

8099. Those of the Spiritual Church who . . . had been detained in the **Lower Earth**, and had been infested there by those who had been in faith separated from charity . . . when delivered thence, were not immediately taken up into Heaven, but were first brought into the second state of purification, which is that of temptations; for the truths and goods of faith cannot be either confirmed or conjoined without temptations . . . These things were represented by the Sons of Israel not being immediately introduced into the Land of Canaan, but first into the desert . . . (The signification of their first passing through the Sea Suph. Ex.)

8261. (The deliverance of those who had been detained in the **Lower Earth**.) Sig.

8629. A certain Spirit, ascending from the **Lower Earth**, came to me and said . . . that he had understood scarcely anything of the things which had been said about spiritual life and light . . . He was very stupid . . . When he lived in the world he had been among those who were more celebrated for their learning. He was cold . . .

10810°. I saw that that flaming beam descended into the lower parts of the earth there . . . The Angels said that the lower parts of that earth (that is, the Sixth Earth) were inhabited by both the good and the evil; but that they were well separated; to the intent that the evil might be ruled by means of the good . . .

H. 391. There are (Societies of Angels) which are present with those who are in the **Lower Earth** . . .

C. J. 65. The popish saints to the number of a hundred were brought from the **Lower Earth**. Des. T.824.

R. 295, Pref. On the state of those who had been

guarded by the Lord in the **Lower Earth** on account of the evil, that at the time of the Last Judgment they were to be delivered. Tr.

325. 'Under the altar'=the **Lower Earth**, where they were guarded by the Lord. . . By 'the souls of the slain' . . . are signified those who are hated, reproached, and rejected by the evil in the World of Spirits; and who might be seduced by the dragonists and heretics . . .

—2. As they were 'under the altar,' it is evident that they had been guarded by the Lord. For all who have led any life of charity are guarded by the Lord, lest they should be injured by the evil; and, after the Last Judgment, when the evil have been removed, they are taken out from custody, and are elevated into Heaven. Since the Last Judgment, I have often seen them let out of the **Lower Earth**, and translated into Heaven. Ex.

675°. After some days I saw (the Englishmen) to the number of a hundred ascending from the **Lower Earth**, to which that small Society had subsided . . .

840, Pref. On the ascent from the **Lower Earth** of those who had worshipped the Lord, and had shunned evils as sins. Tr.

845. That then those were taken up from the **Lower Earth**, who had been kept concealed by the Lord, lest they should be seduced by the dragon and his beasts. Sig. and Ex.

—2. The place where they had been kept concealed is called the **Lower Earth**, which is proximately above the Hells, beneath the World of Spirits; and there, by communication with Heaven, and by conjunction with the Lord, they are in safety. There are many such places; and they live together cheerfully there, and worship the Lord; nor do they know anything about Hell. After the Last Judgment, they who are there are by turns elevated into Heaven by the Lord; and, while they are being elevated, those who are meant by the dragon are removed. I have often been permitted to see them taken up, and consociated with the Angels in Heaven. This is meant in the Word by the sepulchres being opened, and by the dead rising again.

884°. Those who had grieved on account of the infestations from them, and had come into fear of damnation, and of evils and falsities from Hell, and of grievous temptation, had been taken away by the Lord from consort with them, and had been sent into a certain **Earth** beneath that one, where also there are Societies, and had been guarded there; and this until the evil had been separated from the good; which was effected by the Last Judgment; and then those who had been guarded in the **Lower Earth** were elevated by the Lord into Heaven.

M. 231. I once heard vociferations which egurgitated as if through water from the Lower Regions—*ex inferis* . . . I descended by a flight of steps; and when I was below, I saw a level country set thick with trees, intermingled with thorns and nettles; and I asked whether that was Hell; and they said, It is the **Lower Earth**, which is proximately above Hell. (Three companies seen there; one consisting of Judges of friendship and of presents; another of Reasoners; and the third of Con-

firmers. Their proceedings, character, and surroundings, described.) 232. T.332.

232. I again heard the voices from the **Lower Earth—*infera terra***. T.333.

4617. These said, Descend into the **Lower Earth**, and ascend into the Higher Earth. In the latter you will perceive and feel the delights of the Angels of Heaven; and in the former the delights of the Spirits of Hell.

T. 71. I once heard beneath me as it were the roaring of the sea . . . I was told that it was a tumult among those who were gathered together in the **Lower Earth**, which is proximately above Hell. And presently the ground, which made a roof over them, yawned; and through the opening birds of night flew out in flocks . . . and immediately after them locusts . . . When I had seen and wondered at these things, suddenly out of the **Lower Earth**, where that tumult was, a Spirit raised himself up, who could transform himself into an Angel of light; and he cried, Where is he who speaks and writes about the Order to which the Omnipotent God has tied Himself down in relation to man? We have heard these things below, through the roof. (Swedenborg then states to him the general laws of order.) When the satan had heard these things . . . he subsided . . . and the birds . . . cast themselves into the sea, which is there called the Sea Suph . . . and the tumult below ceased . . .

108. If hereafter anyone from the Christian world comes into the Spiritual World . . . and does not believe in the Lord, and approach Him alone, and is then not able to receive this, because he has lived evilly, or has confirmed himself in falsities, at his first step to Heaven he is repelled, and his face is turned . . . to the **Lower Earth**, whither he also goes, and conjoins himself with those there who are meant by the 'dragon' and 'the false-prophet.'

D. 214. See CAPTIVE, here. 218. 219. 220.

297. That those who are [elevated] by God Messiah from the **Lower Earth** or the pit into the interior Heaven, and also into the more interior one, have their places and abodes allotted them in the most exact manner. — I have wondered that thousands, perhaps tens of thousands, have been elevated by God Messiah from the pit, or from the lower parts of the earth . . . The greater part of them seem to themselves to be conveyed in chariots or carriages, and to be carried round to various places, and try whether this or that place is suitable for them . . . Nor is there any Soul ever elevated by God Messiah who does not find his rest . . . This translation may last longer with some; but not with anxiety. Meanwhile they are being more accommodated and perfected.

717. Below is Hell; then [comes] the **Lower Earth**, which is also signified by another name; then [comes] the Heaven of Spirits; then the interior Heaven; then the more interior one; and thus the inmost. Everywhere the like is going on, but with much difference; namely, in this: that in the **Lower Earth**, and in the Heaven of Spirits, they obtain whatever is a pleasure to them; and thus they are translated from one Society

into another. But evil Spirits [are treated] in a contrary manner; namely, with punishments . . .

1701<sup>o</sup>. They who are under the feet are in the **Earth of Lower Things**; thus are in like manner more or less deep, as the former are more or less high.

1741. The greatest part of (those who constitute the externals of man) are from our Earth; for our orb is now in externals . . . nor are they (at first) admitted to act as such membranes; but they are outside or below the Grand Body; namely, in the **Earth of Lower Things**, and in various places of Hell; from which they are taken out, and elevated, in order to constitute such things. (Continued under MEMBRANE.)

1771. On those who are in the **Earth of Lower Things**. — In the **Earth of Lower Things** there are many abodes, or places, where those are kept who are being prepared . . . [They are] almost beneath the left foot, a little in front, to a rather great height. Many are kept in what is obscure, being in a state almost intermediate between the life of the body and its sleep; and there they think very little, merely by turns remembering the things which from imprudence they had done evilly in life; but not so that their conscience is tormented thereby; for such are there as have not done evil from a better conscience or of set purpose; but still they have perpetrated evil; thus from imprudence; for that it was evil they might have known in the life of the body; for so had they been instructed from the Word of the Lord; but after they had taken up with their principles the Word of the Lord could no longer penetrate, because they had persevered in the imprudence of their life.

1772. They who are in the **Earth of Lower Things** are not indeed in the Grand Man; but outside of it; but still they live from the Lord's life.

2846. On the ways by which Souls ascend from the **Lower Earth** into the World of Spirits.

2847. They are also thrust down by ways . . . and so to the lower things of the earth . . . The same are projected as it were upwards into the World of Spirits, not by the way by which they had come.

3652. The end of (saints) is that they are kept in the **Lower Earth** . . . 3651.

3660. See DAVID, here.

4485. So long as the phantasies (of Souls) are not from their cupidities, nor their appearances from their affections, they are carried hither and thither . . . This is the reason why Souls are long in the **Lower Earth**, and also in the World of Spirits, before they come to their own place.

4653<sup>o</sup>. (Solifidians) who had known the confession of faith to be that faith alone saves; but who had not taught it, or impressed it further upon themselves, and had lived a life of what is good and just, are in the **Lower Earth**.

5389. (Elevation of those who were in the **Lower Earth** witnessed by Swedenborg at the time of the Last Judgment.) 5427a. 5480. J.(Post.)156.

5480. See LAST JUDGMENT, here. 5503. 5762. 5765b. 5815. 5816. 5882. E.391. 394<sup>3</sup>. 397. 430<sup>17</sup>.

[D.] 5779. On the situation of those who are in the **Lower Earth** . . .

5781. Neither can it be comprehended how the case is (as to the situation of those who are) in the **Lower Earth**. There, too, there are good Spirits and also evil ones, but as it were stratified; for the reason that the evil may be ruled by means of the good there. Ex.

D. Min. 4822. He advanced to others in the **Lower Earth** . . . where there were enthusiastic Spirits, who said that they were the Holy Spirit . . .

E. 403<sup>18</sup>. (The captivity of the Jews=the preservation of the good in the **Lower Earth**. See CAPTIVE, here.)

537<sup>12</sup>. These things (Zech.ix.11) are said of the deliverance by the Lord of the faithful who had been detained in the **Lower Earth** until His Advent. 659<sup>15</sup>.

696<sup>3</sup>. All those who say that they have been in faith, but have not been in the life of faith . . . do not receive the instruction; and therefore they are separated; some into the Hells; and some into the Earth which is called in the Word 'the **Lower Earth**,' where they suffer hard things.

899<sup>2</sup>. They who had lived (the life of charity) had been heretofore reserved by the Lord beneath the Heavens, and had been protected from infestation by the Hells, until the Last Judgment; after the execution of which they had been exsuscitated from their places, and elevated into Heaven. The reason they were not elevated before, was that before it the Hells had prevailed . . . but after it the Heavens prevailed . . . and therefore if they had been elevated before they could not have resisted the power in which the Hells were over the Heavens. That they have been elevated it has been granted to see; for from the **Lower Earth**, where they had been reserved by the Lord, I saw phalanxes rising again and elevated, and translated into Heavenly Societies. This took place after this Last Judgment . . . The like took place also after the former Judgment, which was executed by the Lord when He was in the world. . . This arcanum is what is meant by the resurrection of those who had heretofore lived the life of charity. The same is meant by these words in John: 'Now is the judgment of this world; now shall the prince of this world be cast out. But I, if I be lifted up from the earth, will draw all to Me' (xii.31,32). And this was represented by that 'many of the saints who slept were raised up, and going forth from their monuments after the Lord's resurrection, entered into the holy city, and appeared to many' (Matt. xxvii.52,53). —<sup>9</sup>.

**Lower mind.** See MIND—*animus*.

**Lower Regions.** *Inferi*.

A. 6854<sup>2</sup>. See LOWER EARTH, here. M.231.

8018<sup>2</sup>. The deliverance of (those of the Spiritual Church) when He rose again, is signified by the descent of the Lord to the **Lower Regions**.

M. 7<sup>2</sup>. There then appeared as it were a mist ascending from the **Lower Regions** . . .

263<sup>2</sup>. The devil replied hoarsely, I am from the **Lower Regions** . . .

269. We ascended from these **Lower Regions** . . . (Compare 268.)

535. I heard a hostile murmur from the **Lower Regions** . . . T.849.

**Lower Regions.** *Orcus*. T.380<sup>4</sup>. 469.

**Lowest.** *Infimus*.

A. 2162<sup>2</sup>. 'A shoe'=lowest things of all, which are unclean.

2219<sup>4</sup>. The love of self even with those of the **lowest** sort . . .

2761. 'The heel'=the **lowest** Natural.

4041. The heavenly form in the **lowest** sphere. Des.

4459<sup>6</sup>. (The Israelites) are in outermost or **lowest** things . . .

5387<sup>4</sup>. The beard and the teeth=the **lowest** natural things.

6188<sup>2</sup>. 'In the corner of a bed'=in the **lowest** of the Natural.

6389. 'A bony ass'=the **lowest** service.

6390<sup>2</sup>. To serve in the **lowest** things. Sig.

6398<sup>2</sup>. Sensuous things are the **lowest** with man . . .

7784<sup>3</sup>. 'A dog'=the **lowest** of all in the Church.

8313<sup>4</sup>. They who are in charity . . . want as the **lowest** to serve all.

9895<sup>2</sup>. That the things which are **lowest**, or ultimate, hold higher things together . . . Ref. This **lowest**, or ultimate, is represented by the belt of the ephod.

10044<sup>2</sup>. See HIGHEST, here.

10049. The purification of the **lowest** things. Sig. and Ex.

W. 253<sup>2</sup>. Being natural . . . they are in the **lowest** things of Heaven, where they sometimes suffer hard things.

**Lowest Heaven.** *Coelum infimum*.

See under FIRST HEAVEN.

Coro. 17<sup>3</sup>. The Angels of the **lowest** Heaven are in the spiritual natural air . . .

**Lubim.** *Lubim*. A. 1164<sup>4</sup>. —<sup>6</sup>.

**Lucid.** *Lucidus*.

A. 1458. In a **lucid** state as to the interiors. Sig.

1525. The **lucidity** in which those live who pertain to a certain internal province of the face. Des.

2973<sup>5</sup>. (How the body is made) 'full of light,' E. 313<sup>15</sup>.

—<sup>6</sup>. The exteriors appear as it were **lucid**.

3057<sup>6</sup>. Then comes the morning, or a **lucid** state.

4328<sup>2</sup>. A **lucidity** like the flaming solar **lucidity**, (which represented) their Intellectual.

— A flaming **lucidity**=truth from good.

— Around the column there was a **lucidity** which was variegated by something shining white, and which presented colours; by which things was signified the state of the Spiritual Church. . . The **lucidity** variegated by something shining white signified the Intellectual in which there was a new Voluntary from the Lord.

5530<sup>2</sup>. In such a state are the infernals; hence there sometimes appears a lucidity around them; but within this lucidity, where they themselves are, there is what is dusky, monstrous, and horrible. But with the Angels there is a flaming beam in the midst from the good of celestial and spiritual love, and a derivative lucidity or bright whiteness round about them.

6829<sup>6</sup>. After the obscurity and anxiety of temptations there appears what is lucid and glad...

H. 210. The things in the Middle Heaven appear as something lucid in the Ultimate Heaven...

T. 504. From that freedom in their minds there appeared a lucidity...

—<sup>2</sup>. As it were smoke from Hell extinguished the lucidity which was above the memory...

D. 3646. On a very lucid bright-whiteness.

4031. The lucidity in which those live who constitute the internals of the nostrils. Des.

4743. Are alternately in Hell and in a lucid world.

5420. By means of that Doctrine they had made shining appearances in the air.

E. 64<sup>2</sup>. 'A bright cloud' (Matt. xvii. 5) = the Word in the letter in which is the internal sense.

1081<sup>4</sup>. 'Full of light' = wise.

## Lucifer. *Lucifer.*

A. 254<sup>9</sup>. Who is there called 'Lucifer.'

7375. These two loves (of self and of the world) increase in proportion as the reins are loosed to them... insomuch that those who are in them want to climb into the throne of God... according to these words concerning Lucifer, by whom are meant those who are in these loves, and who are called 'Babel': 'Thou hast said in thine heart, I will ascend the Heavens, I will exalt my throne above the stars of God; and I will sit on the Mount of Assembly, in the sides of the north: I will ascend above the loftiness of the cloud; and I will become like the Most High. But thou shalt be let down to Hell' (Is. xiv. 13-15). 8678.

10412<sup>2</sup>. See BABEL, here. H. 544. J. 54<sup>4</sup>. P. 231<sup>5</sup>.

J. 58<sup>6</sup>. Those who are on the mountains there, are meant by 'Lucifer' (Is. xiv. 12).

P. 257<sup>2</sup>. From which it follows that Babel, there, is 'Lucifer'...

—<sup>3</sup>. The fire of the love of self first excited (the Babylonians) to preach the Lord and to teach the Word; and it is from this their primeval state that Lucifer is called 'the son of the dawn' (Is. xiv. 12).

—<sup>5</sup>. When the love of self pushed its dominion to the throne of the Lord, removed Him, and set itself thereon, that love, which is 'Lucifer,' could not do otherwise than profane all things of the Word and of the Church...

R. 737<sup>2</sup>. It is from their first state, when they held the Word to be holy, that Lucifer, by whom is meant Babel, has been called 'the son of the dawn'; but it is from their latter state that he is said to have been 'sent down into hell.' 763<sup>2</sup>.

M. 269<sup>4</sup>. The devil said, I am Lucifer the son of the

dawn; and because I have made myself like the Most High, I have been cast down. But he was not Lucifer; but believed himself to be him...

T. 41<sup>2</sup>. In proportion as (the good of love or of charity, and the truth of wisdom or of faith) are divided by man, in the same proportion he becomes an image of Lucifer and the dragon; and is cast down from heaven...

146<sup>6</sup>. I know that those who are meant by 'Lucifer,' and who are of Babel... are carried away by a zeal which with many is from infernal love...

276. They are like the Lucifers in Hell, who still call themselves there the sons of the dawn.

D. 4723<sup>9</sup>. (This Spirit) is Lucifer, on the Mount of Assembly. Des.

4883. 'Lucifer' = the love of self, which makes itself God the Father upon the mountain... Lucifer is Babel.

E. 223<sup>4</sup>. By 'Lucifer' (Is. xiv.) is meant Babel, where all the truth of doctrine of the Church has been either falsified or annihilated. Ex. 405<sup>28</sup>, Ex.

1029<sup>11</sup>. The reason Babel is called 'Lucifer the son of the dawn,' is that Babel in the beginning is the Church which is in zeal for the Lord, for the good of love, and for the truths of faith; although within the zeal of its pastors there lies hidden the fire of dominating over all by means of the holy things of the Church...

—<sup>12</sup>. As by 'Babel' in the beginning is signified such a Church, therefore the king of Babel is here called 'the son of the dawn'; 'Lucifer' from the light of truth then; and 'the son of the dawn' from the beginning of the light or of day; for 'the dawn' = the Church in its beginning...

1188<sup>6</sup>. This (love of commanding) is described by 'Lucifer' (Is. xiv. 4-24). But it is those who have exercised this dominion from the love of it who are Lucifers; not the rest.

J. (Post.) 108. When Babel or Babylonia is called 'the son of the dawn' [it is meant] that Babel in the beginning adores the Lord, and observes the precepts above all others, nursing dominion in the mind; but that in process of time... it drags the Lord Himself from His throne, and seats itself thereon.

## Lud. *Lud.*

A. 1158<sup>6</sup>. As by 'islands' are signified the things which are more remote, Tharshish, Pul, Lud, Tubal, and Javan, by whom are signified external worships, are called 'isles' (Is. lxvi. 19).

1164<sup>2</sup>. Mentioned. 2686<sup>4</sup>.

1223. 'The sons of Shem... Lud...' (Gen. x. 22) = the things which are of wisdom... 'Lud,' etc. were so many nations, by whom are signified the things which are of wisdom... by 'Lud,' the Knowledge of truth. 1227. 1231, Ex. and Ill.

3448<sup>8</sup>. 'Lud' and also 'Put' (Ezek. xxvii. 10) = those who are in Knowledge. Refs.

## Ludim. *Ludim.*

A. 1193. 'Mizraim begat Ludim,' etc. (Gen. x. 13) = so

many nations, by whom are signified so many kinds of rituals . . . which are merely scientifics. 1194. 1195.

[A.] 1195<sup>2</sup>. That such things are signified by 'the Ludim' or 'Lydians,' is evident from Jer.xlvi.9 . . . 'The Lydians'=scientific rituals.

## Luke. *Luca.*

E. 740<sup>6</sup>. 'The devil' is mentioned in Luke; 'satan,' in Mark. Ex.

## Lukewarm. *Tepidus.*

### Lukewarm, To be. *Tepescere.*

A. 1513. One of those who are called lukewarm came to me, behaving himself as if he had repented; and I was not sensible of his deceit, although I thought that he was hiding something inwardly. But the Spirits said that they could not endure his presence; and that they felt themselves affected as men are wont to be when inclined to vomit; and that he was among those who are to be spewed out. He afterwards spoke execrable things, and could not desist . . .

5217<sup>8</sup>. A subject in whom truths and the opposite falsities subsist simultaneously is called lukewarm; and one in whom falsities and truths are commingled is called profane.

9207<sup>4</sup>. They who are in such truth (as is devoid of a desire for good) are they who are called 'lukewarm,' as is evident from the things which precede.

9210<sup>3</sup>. They who do all things for the sake of themselves and the world, love themselves above . . . God . . . This is meant by . . . 'No one can serve two lords . . . ' There are those who serve both; but these are they who are called 'lukewarm,' and 'neither cold nor hot,' who are 'spewed out.'

Life 71. Two opposites cannot be together . . . If they were, there would be what is lukewarm (Rev.iii. 15,16).

P. 231<sup>7</sup>. The seventh kind of profanation is from those who first acknowledge Divine truths, and live according to them, and afterwards recede and deny them. This is the worst kind of profanation . . . The profane of this kind are meant by 'the lukewarm' (Rev. iii.14-16).

296<sup>7</sup>. Man, whether he is in good or in evil, cannot be in both at the same time; nor by turns; unless he is lukewarm.

R. 204. 'Therefore because thou art lukewarm, and not cold nor hot, it will come to pass that I shall vomit thee out of My mouth' (Rev.iii.16)=profanation, and consequent separation from the Lord. Ex.

—<sup>e</sup>. That lukewarm water excites vomiting, is also from correspondence.

403<sup>9</sup>. Where there is no charity . . . there is infernal love. There is no middle love except with the lukewarm.

T. 437. In proportion as anyone turns away from Hell he turns to Heaven . . . No one can stand between the two with a versatile neck . . . for these are they of whom the Lord says . . . 'Thou art neither cold nor hot. Would thou wert cold or hot. But as thou art lukewarm, and neither cold nor hot, I will spew thee out of My mouth.' Further ex.

651<sup>e</sup>. If, therefore, any man were to receive both good and evil—good from the Lord, and evil from the devil—both with the will, would he not become 'neither cold nor hot, but lukewarm,' and be 'spewed out'?

D. 793. On a certain lukewarm [Spirit].

795. (Character of lukewarm Spirits.)

1002. They who constitute the bladder . . . desire to punish severely . . . by means of tepid or warm waters.

1862. Such a heat, being counterfeit . . . is a lukewarm affair, which is to be spewed out.

3560. His being constant in his resistance was not a bad sign, because he was then less lukewarm.

4170. The reason lukewarm water excites vomiting [is] that lukewarm spiritual things are such. . . When I was thinking about lukewarm water, and about spiritual lukewarmness at the same time, there were Spirits who seemed as it were to vomit . . .

E. 189. Then the man is lukewarm. Des.

233. 'Therefore because thou art lukewarm' (Rev. iii.16)=those who live from the doctrine concerning faith alone and justification thereby. (For) 'lukewarm' =those who are between Heaven and Hell, and thereby serve two lords. That they are such who think, believe, and live from the doctrine concerning faith alone . . . is not as yet known, and it shall therefore be manifested. Ex.

—<sup>2</sup>. That these are lukewarm is evident from the fact that . . .

—<sup>4</sup>. From these things it may be evident who are meant by 'the lukewarm.' Ex.

— (For) the lot of the lukewarm is not unlike that of the profaners. Des.

235. And what is lukewarm in the world causes vomiting.

—<sup>2</sup>. That they who are lukewarm . . . are separated from Knowledges from the Word, is not known to themselves. Ex.

D. Love xx. *Tepescat*, occurs.

## Lull. *Sopire.*

### Lulling, A. *Sopitio.*

A. 541. Certain Spirits . . . were reduced into such a state that they could be elevated into Heaven, being lulled as to corporeal things and phantasies. 542. D.2109.

994<sup>3</sup>. So long as man lives in the body . . . these interior things are as it were lulled . . .

1982. Certain Souls . . . who desired to see the glory of the Lord . . . were lulled as to the exterior senses and lower faculties into a kind of sweet sleep.

2041<sup>3</sup>. This can also be perceived by the unregenerate while the cupidities of these loves are quiescent with them, as takes place when they are in holy meditation, or while they are laid asleep, which takes place when they are in misfortunes, sicknesses, etc. . . Then, since bodily and worldly things have been laid asleep, and are as it were dead, they perceive something of heavenly light, and of comfort thence. But there is no removal of their cupidities with them, but only a lulling . . .

With the evil bodily and worldly things can also be **laid asleep**, and then they can be elevated as it were into something heavenly . . . these external things are then **laid asleep** with them, and so they are carried into the First Heaven.

235<sup>12</sup>. The falsity . . . that a man is saved . . . if only in the state of **lulling** of bodily things that is usual for a short time before death he utters something of faith with apparent affection.

3147<sup>2</sup>. When the things of the external man are only **lulled**; as in misfortunes.

8981<sup>e</sup>. When these loves are **lulled**, which takes place in a state of disease.

H. 467. Then the natural memory is **lulled**, and they are awakened into the interior memory.

497<sup>e</sup>. Then their interiors are opened, and their exteriors are **lulled**. 499. 501, Ex.

W. 257<sup>4</sup>. The man with whom the spiritual degree is opened comes into this wisdom when he dies; and is also able to come into it by the **lulling** of the sensations of the body . . .

P. 278a. For confession is a **lulling** of all things . . .

298. When (after death) the External is **lulled**, and the Internal awakes . . .

M. 1. These things . . . have been seen not in any **dozing** state of the mind; but in a state of full wakefulness.

T. 185. Who in the world had **lulled**—*obsopiverunt*—the understanding to sleep . . .

D. 2339<sup>e</sup>. Such an opinion has **lulled** to sleep many men.

2403. Evil Spirits **lulled** by singing.

2488. This cannot be restored, but can only be reduced to nothing, so that it is **lulled** as it were in sleep, or as in death . . . Therefore it is merely the **lulling** of it . . .

4471. At last their bodily delights can be **lulled** . . .

5003. That he may be let into his evils, lest they lie dormant . . .

5127<sup>2</sup>. Otherwise (their sensuous things) would be dormant . . .

5623<sup>e</sup>. With those who come into the interior Heaven the Natural is **lulled**.

5696. The Voluntary is then **lulled** . . .

5849<sup>e</sup>. While their confirmed falsities are **lulled** . . .

5917<sup>2</sup>. In this state the former state is **lulled**.

J. (Post.) 333. The love of evil is then stored away or **lulled** with them . . .

—<sup>c</sup>. There is such a thing as a holy External and a profane Internal: the Internal is **lulled** . . . the External is not **lulled**.

## Lumen. Lumen.

See LUMINOUS; and under FOOL—*fatuus*, and LIGHT.

A. 186. The coming into eternal life is represented by a shining white **lumen** which flashes yellow beautifully; by which is signified his first life; namely, that it is celestial with spiritual.

455. (He supposed) that heavenly joy would consist in a **lumen** of glory, like the **lumen** when the solar rays appear golden . . . Such a **lumen** was given him, and he was in the midst of the **lumen**. . . He said that he was in Heaven; but he could not stay there long, for it gradually wearied him . . . D. 3348.

854. 'The mountains of Ararat' = **lumen** . . . (for) 'Ararat' = **lumen**, and in fact the **lumen** of one who is regenerate. New **lumen**, or the first **lumen** of the regenerate, never comes forth from the Knowledges of the Truths of faith, but from charity. The truths of faith are like rays of light; love or charity is like a flame. The **lumen** in one who is to be regenerated is not from the Truths of faith, but from charity; the Truths of faith themselves are the derivative rays of **lumen**. Thus it is evident that 'the mountains of Ararat' = such **lumen**. This **lumen** is the first **lumen** after temptation; and, being the first, it is dim, and is called **lumen**, and not light.

1053<sup>2</sup>. See LIGHT, here.

1528. Their life of phantasies appears like the **lumen** thence, which is dim . . .

1531. The **lumen** of which was almost solar.

1577<sup>2</sup>. If in the light of the sun there are both heat and **lumen**, as in the time of spring . . .

1666<sup>2</sup>. Falsities may be likened to the dim **lumen** from (a coal fire).

2162<sup>16</sup>. When the goods and truths of faith are perverted by natural **lumen**, as it is called . . .

2196<sup>13</sup>. Which the Rational of man, from its own **lumen** born from sensuous things, and thence darkened, cannot believe.

2367<sup>2</sup>. The light of wisdom and intelligence (of the Angels) is ineffable. The **lumen** itself in which man is is relatively dark. Sig.

2385<sup>2</sup>. The life of evil continually inflows into their Rational, and infuses a certain fallacious **lumen** from the fire of the affections of evil, and causes them to see falsities as truths, like those who are wont to see phantasms in nocturnal **lumen** . . .

2701<sup>2</sup>. 'If the **lumen** be darkness, how great is the darkness' (Matt. vi. 23). E. 274<sup>3</sup>.

2733<sup>2</sup>. (This) is contrary to the genuine **lumen** of reason.

2796<sup>e</sup>. For these have obscured and extinguished their natural and rational **lumen** . . .

3263<sup>2</sup>. For there are many among (the gentiles) who know from rational **lumen** that there is one God . . .

—<sup>c</sup>. The natural **lumen** which they have has in it what is spiritual; (otherwise) such things could never be acknowledged.

3340. Sometimes there is given (the infernals) a **lumen**, but it is like a fatuous **lumen**, and is extinguished to them, and becomes thick darkness, as soon as they look into the light of truth.

3573<sup>2</sup>. Of which man can have scarcely any idea by means of those things which are of the light of the world; that is, which are of natural **lumen** with him . . .



[A.] 3969<sup>16</sup>. **Lumen** is not in fire, but **lumen** proceeds from fire.

3993<sup>7</sup>. For every regenerate person sees goods and truths in his natural **lumen** from the light of Heaven; for the light of Heaven makes his intellectual sight, and the **lumen** of the world his natural sight.

4046. Afterwards the same (Spirits) presented a flaming **lumen**, gross but still luminous, which first appeared under the left side of the chin . . . from which it could be known of what quality they were; for **lumens** indicate affections, and also degrees of intelligence.

4060<sup>2</sup>. 'The moon shall not give her **lumen**' (Matt. xxvi.)=that (charity) will not appear . . .

—4. The Sun and Moon in the Heavens, that is, the Lord, is never darkened nor remits its **lumen** . . .

4156<sup>3</sup>. It is fatuous **lumen** which produces this skill.

4214<sup>2</sup>. This (imaginative and perceptive) faculty is twofold; one comes from the light of Heaven, and the other from fatuous **lumen** . . . That which is from the light of Heaven is in good . . . but that which is from fatuous **lumen** is in evil . . .

—3. As to fatuous **lumen** in the other life, the case is this: they who have been in such in the world are in the like in the other life, and there reason about good and truth, and about evil and falsity, and in fact much more perfectly and excellently than in the life of the body . . . But it at once appears—not to them, but to good Spirits and Angels—that their reasonings are of fatuous **lumen**; and that the light of Heaven which inflows with them is at once turned into such **lumen** . . .

—5. They are cast to Hell, where there is such **lumen**.

4416. There succeeds a yellow **lumen** as from sulphur. (See LIGHT here.)

—2. (Such) appear in a **lumen** like that of a coal fire. (See LIGHT here.)

—3. The man who leads a life of evil cannot believe that he is in such a **lumen**, because he does not see the **lumen** in which his spirit is, but only the **lumen** in which is the sight of his eye, and consequently his natural mind; whereas if he were to see the **lumen** of his spirit, and were to experience what it would become if the light of truth and good from Heaven were to inflow into it, he would clearly know how far he was from receiving the things which are of light . . .

4418. (The infernals) are in a yellow **lumen** like that of a fire of coal and sulphur. This **lumen** is what is meant by 'darkness'; for their understanding is according to the **lumen**, consequently according to the derivative sight . . . (Moreover) those **lumens** become darkness at [the approach of] heavenly light.

4531. In Hell there is not darkness, but a dim **lumen**, like that which is from a coal fire, in which they see each other; otherwise they could not live. This **lumen** originates with them from the light of Heaven, which is turned into such when it falls into their insanities; that is, into their Falsities and cupidities. The Lord is everywhere present with light, even in the Hells, otherwise they would not have any faculty of thinking and speaking; but it becomes light according to the

reception. This **lumen** is what is called in the Word 'the shadow of death,' and is compared to 'darkness:' it is also turned into darkness with them when they approach the light of Heaven; and when they are in darkness they are in folly and stupidity . . . 6000.

4715. Everyone is able to know (this) from natural **lumen** alone.

4798<sup>e</sup>. In their own **lumen** (the infernals) appear otherwise, from phantasy.

5128<sup>e</sup>. When the Rational is subject to sensuous things . . . the things which are in the centre are in a certain **lumen** there, but in a fatuous **lumen**, or such as arises from a coal fire. Into this **lumen** there inflows **lumen** from Hell on all sides. It is this **lumen** which is called 'darkness;' for as soon as anything of light from Heaven inflows into it, it is turned into darkness.

5303<sup>2</sup>. When (such) are removed from the light (of Heaven), and are remitted into their own **lumen** which they have in Hell, they appear among themselves as men.

5827<sup>2</sup>. In the first state (of regeneration) truth appears manifestly, because it is in the **lumen** of the world, and is not far from the sensuous things of the body; but good not so much, for this is in the **lumen** of Heaven . . .

6240. (Celestial men, and those of the Spiritual Church) differ from each other as the **lumen** of the sun differs from the **lumen** of the moon.

6310. According to the degrees in man there are also lights. The internal Sensuous . . . has a very gross **lumen**. This **lumen** it has been granted me to discern by much experience; and I have observed that whenever I sank down into this **lumen**, falsities and evils of many kinds came in the way, and even stumbling-blocks against heavenly and Divine things, and filthy things besides. The reason is that this **lumen** dominates in the Hells, and by means of it especially the Hells inflow with man. When a man is in this **lumen** his thought is nearly in the same **lumen** as his external sight, and it is then almost in the body. Men who are in this **lumen** are to be called the sensuous . . . In this **lumen** are they who have not at all cultivated interior things, by living in the neglect of and contempt for all things which are rational and spiritual; and in this **lumen** especially are misers and adulterers, and also those who have lived in mere pleasures and in shameful idleness . . . D.4627<sup>5</sup>. —11.

6313. When a man is elevated towards interior things, he comes from a gross sensuous **lumen** into a milder **lumen**, and is then at the same time withdrawn from the influx of stumbling-blocks and filthy things, and is brought . . . nearer to the light of Heaven . . . 6844<sup>3</sup>. D.4627<sup>7</sup>.

6315. The man who in his life is elevated from sensuous things through the good of faith is alternately in sensuous **lumen** and in interior **lumen** . . . When he is in interior **lumen** he thinks from what is just and fair; and if he is in a still more interior **lumen**, he thinks from spiritual truth and good. He who is in the good of life is elevated from one **lumen** into the other, and into the interior **lumen** the moment he begins to think evilly; for the Angels are near him . . . I have frequently perceived the elevations . . .

6865<sup>3</sup>. It is sensuous **lumen**, which is from the **lumen** of the world, which then cheats them; for . . . when doctrinal things have been confirmed they appear to them in sensuous **lumen** as do truths themselves.

6948<sup>8</sup>. Hence when a man is in the Sensuous, and in its **lumen**, he is in thick darkness as to those things which are of the Spiritual World . . . and the sensuous **lumen** is turned into mere thick darkness when light from Heaven falls into it. Ex.

7645<sup>2</sup>. The **lumen** (of infernal Spirits), which is called intellectual **lumen**, is not unlike the **lumen** of this world . . .

7688. In the other life the **lumen** in which are those who are in falsity becomes thick darkness at the presence of the light of Heaven . . .

7870<sup>2</sup>. The **lumen** (from which (the infernals) see is indeed from the light from the Lord through Heaven . . . but when this heavenly light passes . . . into the will . . . it is turned into a **lumen** which is like the **lumen** from a coal fire; which **lumen** . . . is turned into dense thick darkness by the light of Heaven when it inflows.

8148<sup>4</sup>. Falsities are like the **lumen** from (that fire).

8636. From (the senses, man) has acquired a **lumen** which is called natural **lumen**; from which he sees nothing else than the things of the world and of self, and not the things which are of Heaven and of God . . .

8916. And the **lumen** of the world relatively to the light of Heaven is like a cloud, or relatively to the flame is like smoke.

8918. The (Angels) then fall from the light of Heaven into the **lumen** of nature, which to them is thick darkness.

8941<sup>3</sup>. The second religiosity (from Own intelligence) is one in which the **lumen** of nature is everything.

8944. It is believed in the world that man can know many things of religion from the **lumen** of nature . . .

— This is evident from the learned of the world, who by means of knowledges have raised the **lumen** of their nature above that of others . . .

— Hence it is evident of what quality is the **lumen** of nature without revelation. —

— Many who . . . from the **lumen** of their own nature have dexterously confirmed those things which belonged to the doctrine of their Church . . .

—<sup>3</sup>. The gentiles . . . have not had this knowledge from the **lumen** of their own nature . . .

8951. (Some in Saturn call their great nocturnal **lumen** the Lord . . .)

9103<sup>3</sup>. The Natural of man sees things in the light of the world, which light is called natural **lumen**. Man acquires this **lumen** for himself by means of the objects which enter through the sight and hearing . . .

9141<sup>2</sup>. The love of falsity and the faith of falsity make the **lumen** of life with an evil man and a Spirit of Hell.

9188<sup>4</sup>. Such persons see from the external man . . . thus from natural **lumen**, and nothing from spiritual light.

9227<sup>3</sup>. See LIGHT, here.

9256<sup>6</sup>. 'A light for the revelation of the nations' (Luke ii. 32).

9391<sup>13</sup>. To hatch truth . . . from one's Own **lumen**. Sig.

10156<sup>2</sup>. Those who are . . . in no other light than the light of the world . . . even if they want to enter into the things of Heaven by their **lumen**, which is called natural **lumen**, there comes over them as it were a thick darkness . . . Hence it is that the merely natural man, however much he may believe himself to surpass others in **lumen**, at heart denies Divine and heavenly things . . . It is otherwise with those who suffer themselves to be elevated by the Lord into the light of Heaven . . .

10201<sup>4</sup>. For with them the internal man is closed, which sees from the light of Heaven; and the external man is open, which sees from the light of the world; and to see anything from the light of the world without an influx of light from Heaven, is to see the things of Heaven in thick darkness; nay, in proportion as the man has then kindled natural **lumen** by the loves of self and of the world, in the same proportion he rushes into falsities . . .

10227<sup>3</sup>. For (such) have light from no other source than the fallacies and appearances which are in the world, and thus from their own **lumen**, which is called natural **lumen**, separated from the light of Heaven; which **lumen**, when separated, is mere thick darkness as to the truths and goods of Heaven.

10236<sup>7</sup>. (The sensuous man) is more skilful than others in reasoning, and in acting for the sake of gains and honours; for his body blazes with the fire of the love (of self and of the world), and this fire kindles a **lumen** which is called natural **lumen**; and when this has been kindled even to resplendence, then the light of Heaven, which is of the interior man, is completely obscured; and hence the things which are of this light, being in thick darkness, are said to be nothing. It is otherwise with those who act from the fire of Heaven, and think from the light thence.

10400<sup>2</sup>. When the external man, when reading the Word, sees without the internal, he sees in thick darkness; for natural **lumen** without light from Heaven is mere thick darkness in spiritual things; and light from Heaven enters through the internal man into the external, and illuminates the latter.

10675<sup>8</sup>. He who sees solely from the world sees from fatuous **lumen**, which **lumen** becomes mere thick darkness when light from Heaven inflows into it.

10694. For they who are in externals without an internal are in the love of self and of the world, and are thence in a **lumen** which is called natural **lumen**. But they who are in the externals and at the same time in the internals of the Church . . . are in love towards the neighbour and in love to the Lord, and are thence in the light of Heaven . . .

10780. That it is so cannot be apprehended by man from the **lumen** of nature; for from this **lumen** he does not know the laws of Divine order.

H. 130<sup>2</sup>. See LIGHT, here.

[H.] 170. The man who thinks solely from natural **lumen** does not comprehend that . . .

171<sup>e</sup>. When it pleases the Lord (the eyes of a man's spirit) are opened, and he is withdrawn from the natural **lumen** in which he is from the senses of the body, and is elevated into spiritual light, in which he is from his spirit . . .

176<sup>e</sup>. Those who have not extinguished with themselves the light of Heaven by natural **lumen** and its fallacies . . .

352. The interiors of these are not open except from beneath, but their exteriors [are open] in proportion as they have confirmed themselves; and therefore the light from which they see is not the light of Heaven, but is the light of the world, which is called natural **lumen**; for in this light falsities can shine as do truths; nay, when confirmed, they can be resplendent; but not in the light of Heaven.

553<sup>4</sup>. As soon as anything of light from Heaven is let in, the human forms (of the infernals) are turned into monstrous forms . . . Hence it is that they shun the light of Heaven, and cast themselves down into their own **lumen**, which **lumen** is like the **lumen** from ignited coals, and in some places is like that from burning sulphur; but even this **lumen** is turned into mere thick darkness when anything of light from Heaven inflows thither. Hence it is that the Hells are said to be in 'darkness.' 584.

584<sup>2</sup>. The eyes (of the infernals) are accommodated to the reception of this **lumen** (as from ignited coals), because while they lived in the world they had been in thick darkness as to Divine truths, by denying them; and had been as it were in **lumen** as to falsities, by affirming them, whence the sight of their eyes had been so formed. Hence, too, it is, that the light of Heaven is thick darkness to them, and therefore when they go out of their caves they see nothing. (Continued under **LIGHT**.)

J. 58<sup>5</sup>. Those of the Babylonish crew who were in the east were pre-eminently in **lumen**, which **lumen** they had prepared for themselves by art.

W. 166<sup>2</sup>. To think so is contrary to the **lumen** of sound reason.

P. 166. The natural and rational **lumen** is not from this latter light, but from the former. (See **LIGHT**, here.)

R. 148. (That they overcome evils) by truths from the sense of the letter, and at the same time by rational things from natural **lumen**. Sig. and Ex.

—<sup>e</sup>. By 'iron' is signified natural truth . . . and at the same time the natural **lumen** of man. In these two things consists the power of truth.

695<sup>2</sup>. When the light of Heaven inflows into the chambers with those in Hell, it becomes so dark that they cannot see one another; and therefore all Hell is closed, so that not a chink is open; and then they are in their own **lumen**. The reason they do not appear to themselves to be in darkness, but in **lumen**, although they are in falsities, is that their falsities, after they have confirmed them, appear to them as truths. Hence is their **lumen**; but it is a fatuous **lumen**, as is the

**lumen** of the confirmation of falsity. This **lumen** corresponds to the **lumen** of the sight of owls and bats, to which [birds] darkness is **lumen**, and **lumen** is darkness . . .

897. 'Her light was like unto a stone most precious' (Rev. xxi. 11) . . . By 'her light' is signified the Divine truth there; for this is meant in the Word by 'light.'

919. That the men of (the New) Church will not be in the love of self and in Own intelligence, and thence in natural **lumen** alone; but in spiritual light from the Divine truth of the Word from the Lord alone. Sig. and Ex.

940. That in the New Jerusalem . . . men will not be in Knowledges concerning God from natural **lumen**, which is from their Own intelligence, and from glory originating from conceit; but will be in spiritual light from the Word from the Lord alone. Sig. and Ex.

—<sup>2</sup>. It shall be explained . . . what natural **lumen** from the glory originating from conceit is. There is a natural **lumen** from the glory originating from conceit, and also [one which is] not from conceit. Those have a **lumen** from the glory originating from conceit who are in the love of self and thence in evils of every kind . . . These are in natural **lumen** from the glory originating from conceit; for the love of self in the will becomes conceit in the understanding; and this conceit from that love can elevate the understanding even into the light of Heaven . . .

—<sup>e</sup>. But natural **lumen** from the glory which is not from conceit is with those who are in the delight of uses from genuine love towards the neighbour. The natural **lumen** of these is also rational **lumen**, in which, within, there is spiritual light from the Lord. The glory with these is from the resplendence of the light which inflows from Heaven . . .

I. 6<sup>5</sup>. It is believed that natural **lumen**—which is also rational—is from the light of our world; but it is from the light of the Sun of the Spiritual World; for the sight of the mind inflows into the sight of the eye; and it is the same with lights; and not the reverse way.

T. 40<sup>2</sup>. When the higher regions of the mind, where the true light of life dwells, are closed up, the region of the mind below them opens itself, into which only the **lumen** of the world is admitted; and this **lumen**, separated from the light of the higher [regions], is a fatuous **lumen**, in which falsities appear as truths, and truths as falsities . . .

Ad. 940<sup>2</sup>. But the **lumen** in which the objects of the memory are seen, even with closed eyes, comes from its own little founts, which are Spirits of various natures in the infra-celestial sphere . . . But natural **lumen** [comes] from its own luminaries, namely from the sun, moon, stars, flames, and phosphorescent substances.

D. 1680. The **lumen** in the rotunda was like a living flame . . .

1689. The same [Spirits] presented a flaming **lumen** . . . under the left of the chin . . .

—<sup>e</sup>. Spirits are wont to show fixed lights.

3410. I was shown in what **lumen** (the dragon) was. It was said that he was in a **lumen**. Des.

— . There are many such . . . who are nocturnal fiery **lumens**; thus who are circumfused with such a **lumen** . . .

—<sup>v</sup>. They are nocturnal **lumens**; nay, waxen **lumens**, rather; because there is in them more of sulphur than of tallow.

3840<sup>o</sup>. He afterwards presented a luminous obscure something as the **lumen** of the Holy Spirit, about which (the Quakers) are wont to preach much, and by which they understand a mere luminous obscure something, and not intellectual **lumen**.

3853. They said that these things signify the **lumen** of corporeal or sensuous things.

— . By these things they said is signified natural **lumen**, that it is such.

4047. On candles and lights.—Candles have very often been seen by me, and the light from them . . .

4627<sup>b</sup>. Every division of the interiors of man has a distinct **lumen** and a distinct heat. The Sensuous has a relatively gross **lumen**. (Continued at A.6310, above.)

—<sup>6</sup>. This **lumen** is presented when such things come in the way of the thought as are entirely seen, heard, and felt . . .

—<sup>7</sup>. When a man is elevated from this **lumen** . . . he comes into an interior **lumen**, which is not of the Sensuous, but of the interior Natural. When a man is in this **lumen** he is in a better state, and is then in apperception about sensuous things; and if he is able to think still more interiorly about their quality and about the causes, he is then in a still more interior **lumen**, namely, in spiritual [**lumen**] of the Natural. This light is partly from the light of Heaven in natural light. The ancient *Sophi* . . . knew this, and said . . . that if the lower mind were to be withdrawn from sensuous things, it would come into a higher light and bliss.

—<sup>8</sup>. Thus the understanding sees by the light of Heaven; the interior understanding by the light of Heaven, the exterior by the influx of the light of Heaven into the **lumen** of the world . . . Hence, from light are thought, apperception, reflection, animadvertence, prudence, rational analysis, the faculty of judging, of discriminating, and of choosing. All these are from light, because they are of the internal sight. And therefore whatever a man hears passes into that light . . .

—<sup>12</sup>. Once at daybreak it was granted me to see by sensuous **lumen** the Spirits who in the other life were in this **lumen**. (Their appearance des.)

—<sup>13</sup>. He who is in this gross **lumen**—that is, in sensuous **lumen**—is also in the pleasures of the body and of sensuous things . . . and when he thinks from this **lumen** about the truths of faith . . . he rejects them . . .

—<sup>14</sup>. When a man is being regenerated the truths of faith and goods of charity are insinuated by the Lord into the things which are of sensuous **lumen** and heat . . . nor do they suffer themselves to be withdrawn; for then spiritual **lumen** is in that **lumen**, and leads it as the soul does the body.

—<sup>15</sup>. The reason sensuous **lumen** is such, is that all who are in the World of Spirits from Hell are in such

**lumen**; and when one is in such **lumen** he is in consort with the infernal crew there.

4629<sup>6</sup>. They who are in sensuous **lumen** very rarely if ever can be in good and truth, or have good and truth as the end . . . but only themselves . . .

—<sup>7</sup>. All adulterers are in sensuous **lumen** . . . and so also are the voluptuous and avaricious.

—<sup>8</sup>. Whenever I have come into this **lumen**, there has inflowed what is evil and false, what is in the nature of a stumbling-block against the Lord, Heaven, good and truth, also filthy things, especially the lascivious things of adulteries. The reason is that the Spirits who are such are in this **lumen**, and then inflow; and there are few who have suffered themselves to be regenerated down to the Sensuous. . . As soon as I was withdrawn from that **lumen** into the **lumen** of the interior Natural . . . I was taken away from those things, and I came into thought and faith about good and truth. But man is much in sensuous **lumen**. But there are those who are in the **lumen** of the interior Natural: this alternately: and those who are evil are led by interior evil Spirits . . .

4631<sup>e</sup>. That **lumen** is darkness and thick darknesses.

4757<sup>e</sup>. The reason is that they are in the **lumen** of nature, and not in the light of Heaven; thus with infernals . . .

4759<sup>2</sup>. Because they are in the **lumen** of nature not illustrated by the light of Heaven.

—<sup>e</sup>. Because (the Angels) are in the light of Heaven; but (the infernals) in the **lumen** of Hell; which is such as is the **lumen** of nature not illustrated by the light of Heaven. This **lumen** is what is called 'darkness' in the Word.

4825. On external sensuous **lumen**.—There were two who had been in stations of dignity . . . and there was communicated to me the **lumen** of their understanding, which vibrated before the eyes . . . and took away all **lumen** or all understanding of things in an interior manner, so that I could apprehend nothing . . . there being left only a method of thinking . . . It was external sensuous **lumen**. They had such **lumen** because they had cared for nothing else than corporeal things . . . and especially because they had loved themselves more than others. It was said by the Angels that men at this day are for the most part such; and therefore they dwell in what is obscure, where there is scarcely anything of **lumen**.

5248. The Mohammedans are in natural **lumen** more than Christians, and also long to know truths more than they do.

5705. In general, sensuous **lumen** appears to the ignorant like spiritual **lumen** . . . and besides sensuous **lumen** is more resplendent than interior **lumen**, because it is in the world. Those who are evil are especially in sensuous **lumen**, and are much more skilful than others; and were therefore called serpents by the Ancients; for they can reason above all others.

E. 366<sup>2</sup>. The light which is from that fire is light such as is with those in Hell, which is fatuous light, like the light from ignited coals . . . Such also is the light which with the evil is called natural **lumen**, when they are reasoning against the things of the Church.

[E.] 410<sup>2</sup>. The thick darkness in these gates appears . . . to evil Spirits as a luminosity. The reason is that there is no light of Heaven there, but fatuous **lumen**, which is natural **lumen** without spiritual. But their luminosity is not like the diurnal luminosity in the world, but is like the nocturnal one for owls, bats, etc., which see nothing in the light of day, and therefore the light of day is thick darkness to them, but the darkness of night is **lumen**. Their sight is such because it is formed from falsities and evils, which in themselves are darkness and thick darkness . . .

526<sup>16</sup>. 'Darkness' also = natural **lumen** ; for relatively to spiritual light this is like darkness ; and therefore when the Angels look down into the natural **lumen** of man—such as there is in the natural thought of man—they regard it as darkness ; and the things which are in it as being in darkness. This **lumen** is signified, by 'darkness' in Gen.i.2-5.

527<sup>4</sup>. But by 'the darkness' (id.) is signified the **lumen** which is in the natural man, which is also called natural **lumen** ; because, relatively to spiritual light, this **lumen** is darkness ; and therefore it is meant by 'darkness.' (Continued under LIGHT.)

650<sup>3</sup>. The reason these Hells are more malignant than the rest, is that in proportion as a man is in the love of self, and at the same time in the love of his own intelligence, in the same proportion his natural **lumen** is in a certain *quasi* resplendence ; for the love of self is like a fire which kindles this **lumen**. Hence it is that they can think and reason cleverly against the Divine . . . When I have heard them, I believed that they pre-eminently could be brought to receive faith ; but I have noticed that this was impossible ; for in proportion as corporeal, worldly, and natural things were in light, in the same proportion celestial and spiritual things were in thick darkness with them. The thick darkness has been seen ; and was utterly dusky, intermingled with a fieriness.

776. As man from birth is in falsities from evils, he easily seizes . . . on them ; for they agree with his first natural **lumen**, and with the heat of this **lumen**, which is from the fire of the love of self or of the love of the world.

820<sup>2</sup>. For from the world man does not know anything about Heaven and Hell, the life after death, or God. His natural **lumen** does not teach anything but what has entered through the eyes ; thus nothing but what is of the world and of self . . .

837<sup>4</sup>. Reformation is effected in this order : man must first infl the memory from the knowledges and Knowledges of truth and good, by means of which he must procure for himself the **lumen** of reason . . .

846<sup>2</sup>. The natural understanding, which is lowest, cannot be illustrated by its own **lumen**. (Continued under LIGHT.)

1010<sup>2</sup>. The love of honour, of command, and of supereminence . . . above all other loves extinguishes the light of Heaven, and induces the darkness of Hell . . . (This) does not appear to the man who is in it, because the natural **lumen** with such is resplendent in proportion as spiritual light is extinguished ; but this resplendence

is from fatuous **lumen** ; for it is a **lumen** kindled from the love of glory ; thus from the love of Own intelligence . . .

1081<sup>4</sup>. 'If the **lumen** be darkness' = if the truth is falsity, or is falsified. And as truth falsified is worse than any other falsity, it is said, 'if the **lumen** be darkness, how great is the darkness.'

1144<sup>4</sup>. As, being inverted, the man no longer receives any good or truth from Heaven . . . therefore in order to be eminent over others he procures for himself a **lumen** by means of confirmations of evil from falsity, and of falsity from evil. This he believes to be rational **lumen**, when yet it is infernal **lumen**, and in itself is fatuous, from which he has vision like that of a dream in the night ; or he has a delirious phantasy, from which the things which appear as if they were not, and the things which are not as if they were.

J. (Post.) 16. It is a general thing for the Dutch nation to excel in judgment from natural **lumen** ; from which they view very justly those things especially which are of the world ; and as they are constantly thinking about their business, spiritual light stores itself away in natural light ; and therefore they are able to apprehend what is true in religion ; but still when convinced they turn their backs.

De Verbo 3<sup>6</sup>. All the thoughts of man, together with every one of their ideas, derive something from space, time, person, and what is material ; and they appear in natural light, or that of the world ; for nothing can be thought without light, as nothing can be seen without light ; and natural light, or the light of the world, is dead, because it is from its sun, which is pure fire. Nevertheless there everywhere and constantly inflows into this light the light of Heaven, and vivifies it, and gives a perception and an understanding of the subject. The mere light of the world cannot give anything perceptive or intellectual, or present any natural or rational **lumen** ; but the light of the world does give and present it from the light of Heaven, because the light of Heaven is from its Sun, which is the Lord, and therefore is life itself.

## Luminary. *Luminare.*

A. 10. (Love and faith) are now kindled in the internal man, and are called 'two **luminaries**.'

30. 'God said, Let there be **luminaries** in the expanse of the heavens, to distinguish between the day and the night ; and let them be for signs, and for stated times, and for days, and years. And let the **luminaries** be in the expanse of the heavens to give light upon the earth ; and it was so done. And God made the two great **luminaries** ; the great **luminary** to dominate by day, and the lesser **luminary** to dominate by night, and the stars. And God set them in the expanse of the heavens, to give light upon the earth' (Gen.i.14-17). What 'the great **luminaries**' are, cannot be well understood unless it is first known what is the essence of faith, and also what is its progression with those who are being created anew. Ex. . . Scientific and intellectual faith are represented . . . by the inanimate things ; but faith vivified by love . . . by the animate things ; and therefore it here now for the first time treats of love and the

derivative faith, which are called 'luminaries.' Love is 'the great luminary which dominates by day;' faith from love is 'the lesser luminary which dominates by night;' and as these ought to make a one, it is said of them in the singular, 'Let there be *one* . . . luminaries.' 34. 709<sup>e</sup>. 3235<sup>3</sup>, Ex. E.610<sup>7</sup>.

—<sup>3</sup>. Love and faith are circumstanced in the internal man as are heat and light in the external corporeal man . . . and therefore the **luminaries** are said to have been set 'in the expanse of the heavens,' or in the internal man; the great **luminary** in his will, and the lesser one in his understanding. But they only appear in the will and understanding, as the light of the sun does in objects. It is the mercy of the Lord alone which affects the will with love, and the understanding with Truth or faith.

31. That 'the great luminaries'=love and faith; and that they are also named 'the sun, moon, and stars,' is evident from the Prophets. III.

—<sup>3</sup>. As 'luminaries' represented and signified love and faith in the Lord, it was commanded in the Jewish Church that there should be a perpetual luminary kindled from evening to morning . . .

32. Love and faith are first called 'great luminaries,' and afterwards love is called 'the great luminary,' and faith 'the lesser luminary.' Ex.

—<sup>e</sup>. That it is the Lord from whom is all love, was also represented by the great **luminary**, or sun, when He was transfigured . . .

39. After the 'great luminaries' have been kindled, and placed in the internal man, and the external man receives light thence, he then first begins to live . . .

1532<sup>e</sup>. 'Her luminary as a stone most precious' (Rev. xxi.11). (=truth from the Divine. 5922<sup>14</sup>.) (=the truth of faith, and the derivative intelligence. 9872<sup>3</sup>.)

6015<sup>e</sup>. 'Luminaries'=goods and truths.

9473. 'Oil for the **luminary**' (Ex.xxv.6)=the internal good which is in mutual love and in charity. . . 'The **luminary**'=mutual love and charity. The reason 'the **luminary**'=mutual love, is from the flame, by which is signified this love; and the reason it=charity, is from the heat and light thence . . .

9712. Lastly, it treats (in Ex.xxvii.) concerning the good of charity, through which the Spiritual Heaven is illuminated by the Lord in the truths of faith. These things are signified by 'the oil of olive,' and by 'the **luminary**.'

9782. 'For the **luminary**' (ver.20)=the Spiritual Heaven; (for) 'the **luminary**,' or candelabrum,=the Spiritual Heaven.

E. 268<sup>e</sup>. By 'the **luminary**' of the Holy Jerusalem is signified the Divine truth of the Church shining; 'the **luminary**'=the truth itself shining.

3043<sup>e</sup>. By 'the luminaries of light in the heavens' (Ezek.xxxii.8) are meant the sun, moon, and stars; and by the sun is signified love; by the moon, the derivative faith; and by the stars, the Knowledges of good and truth. 401<sup>21</sup>.

401<sup>13</sup>. 'I will blacken all the luminaries of light above thee' (id.)=all truths.

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527<sup>1</sup>. Therefore it is said that there are 'two luminaries in the expanse of the heavens . . .'

## Luminous. *Luminosus.*

See under LUMEN.

A. 5912<sup>2</sup>. Good . . . makes every truth like a little star, in the midst of which there is a **luminosity**.

H. 122. The fieriness of the world corresponds to the love of self; and the **luminosity** thence corresponds to the falsity from that love.

P. 169. With those who have been in illustration from the Lord there was seen as it were a **luminosity** round the head . . .

M. 81. The whole Heaven above us appeared **luminous**.

**Lunar.** See under MOON.

## Lunatic. *Lunaticus.*

T. 759<sup>3</sup>. What lunatic does not believe his folly to be wisdom . . .

## Lungs. *Pulmo.*

### Pulmonary. *Pulmonaris.*

### Pulmonic. *Pulmonicus.*

See under BREATHE.

A. 148. See HEART, here. 418<sup>2</sup>. 1788<sup>2</sup>. 1843<sup>3</sup>. 2054<sup>2</sup>. 2853<sup>2</sup>. 3635. 3858<sup>10</sup>. 3883. 3887<sup>2</sup>. 3888. 3889. 4046. 4931<sup>2</sup>. —<sup>3</sup>. 8530. 9050<sup>2</sup>. 9256<sup>4</sup>. 9276<sup>6</sup>. —<sup>9</sup>. 9300<sup>2</sup>. 9495. 9496<sup>2</sup>. H.95. L.47. S.105. W.371. 372. 374. 375. 376. 381. 384<sup>2</sup>. 403<sup>2</sup>. 407. 408<sup>2</sup>. 410. 412. 413<sup>2</sup>. 415. 417. M.44<sup>3</sup>. 75<sup>2</sup>. 284. T.37<sup>2</sup>. 87. 154<sup>2</sup>. 367<sup>4</sup>. 371<sup>2</sup>. 517. 712<sup>2</sup>. D.366. 1615. D.Min.4684. E.167. 351<sup>2</sup>. D. Love x<sup>2</sup>. D. Wis. iii. 5. vi. x<sup>2</sup>. 1. 3. 4. —<sup>e</sup>. 6<sup>2</sup>. 7<sup>2</sup>.

3351. They who then formed the choirs were from the province of the **lunge**; thus were from the Lord's Spiritual Kingdom; for they inflowed softly into the respiration. But the choirs were distinct; some pertained to the voluntary respiration, and some to the spontaneous respiration.

3628<sup>2</sup>. The aerial atmosphere by its influx (keeps the **lunge** in their connection).

3884<sup>2</sup>. The second general operation of Heaven (was) into the breathing of the **lungs**. (Continued under BREATHE.)

—<sup>3</sup>. The times of the beating (of the heart) were . . . of such a character as to cease in the **pulmonic** actions, and thus govern them. How the alternations of the heart insinuated themselves into the alternations of the **lungs**, at the end of each respiration, it was given in some measure to observe.

3886<sup>e</sup>. (The affections of love) pertain to the province of the heart; (the intellectual ideas) to that of the **lungs**.

3887<sup>2</sup>. Hence comes forth all sensation, and also all action, which are proper to the body, as may also be evident from embryos and new-born infants, which cannot have any bodily sensation, nor any voluntary action, until their **lungs** have been opened, and thus until there is an influx of the (heart) into the (**lunge**). The case is the like in the Spiritual World . . . (Continued under HEART.)

[A.] 3893. There were angelic choirs who were celebrating the Lord . . . They belonged to the province of the **lungs** and their functions ; for singing belongs to these, because this is the office of the **lungs** . . . They were permitted to rule my respiration . . .

4791. The tongue affords entrance to the **lungs** and also to the stomach ; and it thus represents as it were the court to spiritual things and to celestial things ; to spiritual things because it ministers to the **lungs** and the derivative speech . . .

5188<sup>3</sup>. (Those who correspond to ulcers on the **lungs**, etc.)

6057. For the **lungs** (are formed) to all the nature of the pressure of the air . . .

6326<sup>2</sup>. How the most perfect variations exist in the purer forms may be concluded from the **lungs**, which fold themselves variously and vary their forms according to each word of speech, each tone of song, each motion of the body, and also according to each state of thought and affection . . .

9235. This resulted from the fact that the inhabitants of the moon did not speak so much from the **lungs** as do the inhabitants of other Earths ; but from the abdomen, and thus from some air collected there ; the reason being that the moon is not circumfused with an atmosphere like that of other Earths.

9281. The **lungs** . . . correspond to the life of faith from charity, which is spiritual life. Refs.

10185<sup>2</sup>. Leaves have relation to the **lungs** . . .

H. 95. The **lungs** reign in the body by means of the nervous and motor fibres . . .

W. 382. That the understanding corresponds to the **lungs**. Gen.art.

— . There are two things which reign in the . . . mind—the will and the understanding, and there are two things which reign in the . . . body—the heart and the **lungs** ; and there is a correspondence of all things of the mind with all things of the body . . . Moreover, everyone can notice in himself that the understanding corresponds to the **lungs** ; (for) no one can think unless the **pulmonary** breath concurs and concords ; and therefore when a man thinks tacitly he breathes tacitly, and if he thinks deeply he breathes deeply . . . and if he holds the breath altogether he cannot think, except in his spirit from its respiration, which is not manifestly apperceived. Further ex. D. Wis. vi<sup>9</sup>.

403<sup>2</sup>. So that when the **lungs** respire, each and all things, in general and in part, receive something from the respiratory motion. Des.

405. The **lungs** des.

—<sup>2</sup>. Hence it is that the **lungs** are able to respire non-synchronously with the heart . . .

—<sup>3</sup>. (Thus) it may be seen from the influx of the blood from the heart into the **lungs** in what way the will inflows into the understanding . . .

—<sup>4</sup>. It follows that the blood-vessels of the heart in the **lungs** correspond to the affections of truth ; and that the ramifications of the bronchia of the **lungs** correspond to the perceptions and thoughts from those affections . . . 412<sup>2</sup>. 420.

407. So long as man is an embryo the **lungs** are closed, and therefore he has no sense and no action ; the sensories are closed up ; the hands are tied, and in like manner the feet. But after birth the **lungs** are opened ; and as they are opened so the man feels and acts. The **lungs** are opened by means of blood let in from the heart.

—<sup>e</sup>. (In swoons, etc.,) the blood does indeed make its circle through the **lungs**, but through the **pulmonary** arteries and veins, and not through the bronchial arteries and veins, and it is the latter which give man the faculty of breathing. It is the like with the influx of love into the understanding.

408. That the **lungs** are introduced into all these things in like manner as the understanding is introduced into all things of the mind, may be evident from the things which have been shown above . . .

— . (Thus) it is evident that each and all things in the whole body are so connected through the ligaments emitted from the ribs, vertebrae, sternum, and diaphragm, and from the peritoneum which hangs on these [supports], that when the **lungs** are respiring they are drawn and carried along in like manner into alternate acts.

413<sup>2</sup>. That (the understanding can be elevated) may be seen in a certain effigy in the **lungs**, because the **lungs** correspond to the understanding. It can be seen from the cellular substance in the **lungs**, which consists of the bronchia continued down to the most minute follicles, which are the receptacles of the air in the respirations. These are the things with which the thoughts make one by correspondence. This follicular substance is such that it can be expanded and contracted in a twofold state ; in one with the heart, and in the other almost separate from the heart. (Continued under HEART.)

415. As, by correspondence, the thoughts act as one with the respirations, it is evident from the twofold state of the **lungs** as to respiration that a man can think in one way . . . when in company with others, and in another way . . . when not in company . . .

420. That the blood purifies itself of undigested things in the **lungs** . . .

—<sup>3</sup>. That the blood in the **lungs** purifies and nourishes itself correspondently to the affections of the mind.

423. Because no one can see the quality of the blood by which the **lungs** are kept in their state of respiration.

428<sup>e</sup>. (They who are in spiritual love) are they who make the **Pulmonic** of Heaven.

P. 279<sup>8</sup>. (The operation of the **lungs** in speaking and singing.) Ex.

336<sup>e</sup>. The **lungs** decant (the blood).

M. 179. The **lungs** reign everywhere by the respiration.

T. 371<sup>4</sup>. (This) may be illustrated by the animations of the **lungs**. Des.

525<sup>2</sup>. A **pulmonary** devoutness.

577<sup>2</sup>. (The action and co-operation) of the **lungs**. Ex.

593. This thought may be called **pulmonary** thought. Ex.

D. 1766. Such are to be called deadly abscesses, in the pleura, lungs, etc.

3035. It is the **lungs** which operate in general into the muscular system.

3279. When I began to doubt whether they had lungs . . .

3399<sup>o</sup>. Through the **pulmonic** applications . . .

3574. The **lungs** were formed to serve each of the actions, and also to give life to the muscles, and also to the organs of sense, and they apply themselves to the most singular of the actions.

4000. See **INFLUX**, here.

4010. I laboured for many years to know the applications of the **lungs** to each thing.

D. Min. 4827. Then the stomach is in its freedom . . . and the **lungs** operate freely into it . . .

E. 65<sup>e</sup>. The **lungs** from correspondence = spiritual love; and the **lungs** infl. the breast.

167. The conjunction of man's spirit with his body is through the respiration of the **lungs** and the beating of the heart; and therefore when these cease the man dies as to the body . . .

237<sup>8</sup>. It is like a purulent stench from the **lungs**.

D. Love v<sup>2</sup>. (The uses of the **lungs** in the body. Enum.)

D. Wis. iii. 5. Will and understanding do not begin with man until the **lungs** have been opened. Ex. (See also D. Wis. v.)

vi<sup>4</sup>. The case is the like with the **lungs**; by the soul or spirit of which is signified the understanding; for as the heart corresponds to the love or will, so the soul or spirit of the **lungs**—which is the respiration—corresponds to the understanding. Hence it is that it is said in the Word that man is to love God with the whole heart and the whole soul . . . In like manner that God will create in man a new heart and a new spirit . . .

—<sup>7</sup>. That the government of the **lungs** also [prevails] in the body, may be evident to every anatomist; for the **lungs** by their respiration act upon the ribs and the diaphragm; and (through these) by means of the ligaments and by means of the peritoneum upon all the viscera of the whole body, and also upon all its muscles . . . so that there is not the smallest thing in a viscera or in a muscle . . . which does not derive something from the ligaments, and consequently from the respiration. The stomach [does this] above all the rest, in consequence of its oesophagus passing through the diaphragm, and adjoining itself to the trachea which comes from the **lungs**. And hence the heart itself has, in addition to its own, a **pulmonary** motion; for it inclines upon the diaphragm, and lies in the bosom of the **lungs**, and by means of the auricles coheres with and is continued into them; and in like manner also what is respiratory passes through into the arteries and veins; and therefore they have their joint dwelling in one chamber separate from the rest of the body, which chamber is called the breast.

—<sup>8</sup>. (Thus) all living motions . . . are effected by

the co-operation of the cardiac motion and the **pulmonary** motion, which exists in each thing; both the general one which is external, and the singular one which is internal . . .

— By means of a wonderful and inexpressible fluxion into gyres the Angels formed a likeness of the heart and a likeness of the **lungs**, with all the interior and exterior things of their contexture, and they were then following the flux of Heaven; for Heaven strives to be in such forms from the influx of love and wisdom from the Lord. Thus did they represent each thing which is in the heart and each thing which is in the **lungs**, and also their union, which they called the marriage of love and wisdom . . .

—<sup>9</sup>. For after birth the **lungs** are opened, and together with the heart commence the active life which is of the will, and the sensitive life which is of the understanding of man. The latter and the former life do not exist from the separate operation of the heart, nor from the separate operation of the **lungs**; but from their co-operation.

vii. That the conjunction of the body and spirit with man is effected by means of his cardiac and **pulmonary** motions; and that their separation takes place when these motions cease. Gen.art.

3. That the pulsation of the heart and the respiration of the **lungs** (of the spirit) inflow into the pulsation of the heart and the respiration of the **lungs** with man in the world. Gen.art.

— That while man lives in the world he has a twofold **pulmonary** respiration, and a twofold cardiac pulsation, is not known . . . But that both motions constantly come forth in man, and that those two motions of the spirit inflow into these two motions of the body, it has been given to perceive sensibly. (Continued under BREATHE, at W.391.) (Moreover) as every man is endowed with a double respiration, one within the other, he can think rationally from the understanding; nay, even spiritually, and is thereby also distinguished from beasts; and can moreover be illustrated as to the understanding, be elevated into Heaven, and breathe with the Angels, and thus be reformed and regenerated. Besides, where there is an external, there must also be an internal; and this latter must be in every action and in every sensation. The external gives what is general, and the internal gives what is singular; and where there is no general there is no singular. Hence it is that with men there exist both an external and an internal systolic and animatory motion; an external one which is natural, and an internal one which is spiritual. Thus also the will together with the understanding can produce corporeal motions; and the understanding together with the will can produce corporeal senses. A general and a singular pulsation and respiration exist also in beasts; but both the External and the Internal with them are natural; whereas with man the External is natural and the Internal is spiritual. In a word, such as is the understanding, such is the respiration; because such is the spirit of man. The spirit is that which thinks from the understanding and acts from the will. In order that these spiritual operations may inflow into the body, and enable man to think and will naturally, the respiration and the pulsation of the spirit must be conjoined



with the respiration and the pulsation of the body ; and there must be an influx of the one into the other ; otherwise no translation is possible.

[D. Wis.] x. 3<sup>2</sup>. For the **lungs**, which correspond to the understanding, not only purge the blood of its feculent things . . . but also nourish it from the air ; for the air is full of volatile elements and odours, which are homogeneous with the matter of the blood ; and there are also innumerable sanguineous networks in the lobules of the bronchia, which according to their wont imbue the things which come to them, in consequence of which the blood becomes lively and bright . . . That the atmosphere nourishes the **pulmonic** blood with new aliments, is evident from much experience ; for there are some currents of air which are injurious to the **lungs**, and some which recreate them . . . There are also those who have lived long without earthly food ; thus on atmospheric food alone ; and there are species of animals, such as bears, vipers . . . which prolong their life without any other food. From these things it is evident that the **pulmonic** blood is nourished also from the atmosphere ; and so also does the life of the understanding perfect and exalt the life of the will, according to correspondence.

4. The ligaments, being continued from the diaphragm or peritoneum, or from elsewhere, are in the alternate motion of the **lungs**. Hence it is evident that in motions the blood of the heart acts as first, and the respiration of the **lungs** as second. As the respiration in the muscles of the **lungs** acts as second, by means of the aforesaid ligaments, which are in its motion, [and] these ligaments constitute a general involucre to the muscles, and also to the coats of the moving fibres, and thus enter to the least things—there are reactions thence, both general and singular ; and the singular ones can be variously multiplied under the general one, according to the law of nature in all things. It is the like with the understanding and the will.

—<sup>c</sup>. But that the **lungs** act as first in the senses, and the heart as second, is evident from a survey of the organs of the senses . . . (for) all the organs of the senses correspond to such things as are of the understanding. Enum.

5. See SOUND, here.

—<sup>2</sup>. There are two **lungs**, which are called lobes ; the fountains of their respiration are called the bronchia ; the canal in which they cease is called the windpipe or *aspera arteria* : the head of this is called the larynx ; and the aperture for the sound there is called the glottis ; the continuation thence is into the nostrils and into the tongue ; and the exit is through the mouth of the lips. These in one complex are the things of the **lungs**, and their respiration and sounding ; and these taken together correspond to the understanding from the will ; their soundings to the understanding, and their motions to the will.

7<sup>2</sup>. As the heart in the womb forms the **lungs**, in order that through them it may perform respiration, and thus through respiration speech, so in like manner does love form the understanding, in order that through it it may think, and from thought speak . . . So also does love produce from itself affections, of which are the

intentions ; and through these perception, to which belong lights ; and through perception thought, to which belong ideas ; and from these memory ; and these taken together are the understanding of the love, to which in a like series correspond all things of the **lungs**.

—<sup>o</sup>. He who can examine may see that there are progressions of uses from first to last in these things like the things which are in the **lungs**.

**Luncheon.** See DINNER.

**Lurid.** See GHASTLY.

**Lurk.** *Delitere.* T.798<sup>3</sup>.

**Lust.** *Libido.*

**Libidinous.** *Libidinosus.*

See under DESIRE-cupire.

A. 4868. A lust for conjunction. Sig. and Ex.

—<sup>2</sup>. If they conjoin themselves with internal truth they do it from **lust** like that of conjunction with a harlot . . . —<sup>3</sup>, Examps.

499<sup>2</sup>. To be conjoined with one's wife from **lust** alone is natural and not spiritual . . .

729<sup>3</sup>. Confess them with the mouth for the sake of the **lust** of exercising command and of gain.

P. 215<sup>2</sup>. From the judge, etc. . . the **lust** of dominating invaded many like a contagion.

296<sup>4</sup>. There is still the **lust** of contact.

328<sup>7</sup>. For in all evil there is the **lust** of seducing . . .

R. 153<sup>8</sup>. The **lust** of building is then kindled.

M. 44<sup>3</sup>. The angelic love of the sex . . . is devoid of all allurement from **lust**.

—<sup>4</sup>. They are cast down lest their **lust** should defile the aura there.

49<sup>e</sup>. Who spurn and detest wandering **lusts**.

59<sup>e</sup>. Merely natural marriages . . . are conjunctions which originate—*trahunt*—from unchaste **lust**.

71. In proportion as a consort shuns these conjunctions, even as to the **lusts** of the will . . . this love is purified with them . . .

75<sup>6</sup>. We both look together, and then not one whit of **lust** can enter . . .

78<sup>5</sup>. There issued (from the women's apartment) a **libidinous** effluvium . . . This was from polygamous love.

98<sup>2</sup>. Meanwhile the beginning of that love is like **lust** . . .

248. They regard each other . . . with favour . . . while in **lust**.

299<sup>o</sup>. Extorted consent . . . may initiate the body ; and thus turns chastity . . . into **lust**, by which conjugal love is vitiated in its first heat.

319<sup>8</sup>. I have heard that . . . the **lust** of defloration, and the **lust** of variety, have led the minds of some into the desire for repeated marriages.

349<sup>o</sup>. Both public and private peace require that promiscuous **lust** in general should be restrained, and be left to everyone within his own house. Hence polygamy.

429. Hence it is that all in Hell are in the lust, lasciviousness, and shamelessness of scortatory love.

440<sup>o</sup>. (These things) are nothing but the effervescences of lusts . . .

447<sup>o</sup>. The love of the sex . . . becomes spiritual when the man recedes from wandering lust . . .

448. That fornication is lust, but not the lust of adultery. Gen.art.

— . In everything which proceeds from the natural man there are concupiscence and lust ; for the natural man is nothing else than an abode and receptacle of concupiscences and lusts.

—<sup>e</sup>. Lust (then) becomes human love.

459. Those who . . . cannot moderate their lusts . . .

483. (Various lusts of married men.) Enum.

488. That adulteries of the second degree are adulteries of lust . . . Gen.art.

501. On the lust of defloration. Chapter.

— . The lusts treated of in the four following chapters are not only lusts of adultery, but are more grievous . . . They are called lusts, because according to the quantity and quality of the lust for these things, such is their appropriation.

506. On the lust of varieties. Chapter. 507. 508. 509.

511. On the lust of violation. Chapter.

513. On the lust of seducing innocences. Chapter. D.3896.

T. 523<sup>3</sup>. Joking about lovers as if from lust.

568<sup>3</sup>. Living lustfully—*libidinandi*—even to adultery.

590. Whereas the love of the will . . . is immersed . . . in the libidinous things of the senses.

D. 3178<sup>e</sup>. He who looketh on a girl with lust has scortated already.

## Lute, Lyre. *Fides*.

A. 8337<sup>e</sup>. 'With lutes and organ' (Ps.cl.4)=from truths and the derivative good.

## Luther. *Luther*.

### Lutheran. *Lutheranus*.

C. J. 55. I have heard and seen Luther many times. . . . He has often wanted to recede from his faith alone, but in vain ; and therefore he is still in the World of Spirits . . . where he sometimes suffers hard things.

P. 259<sup>o</sup>. I have heard Luther . . . cursing faith alone, and saying that when he established it he was warned by an Angel of the Lord not to do so ; but that he had thought within himself that if he did not reject works there would be no separation from the Catholic religiosity, and therefore he had confirmed it in spite of that warning.

R. IIa<sup>3</sup>. These things are from Luther . . .

T. 137<sup>8</sup>. He said, He lives not far from Luther's tomb. . . I said, Do you not know that Luther has risen again, and that at this day he has renounced his errors concerning justification by faith in three Divine Persons from eternity ; and that he has therefore been

translated among the happy of the New Heaven, and that he sees and laughs at his insane followers ?

796. On Luther, etc., in the Spiritual World. Chapter.

— . As regards Luther : from the time when he first entered the Spiritual World, he was a most vehement propagator and defender of his dogmas, and his zeal for them increased as a multitude gathered from the earth who agreed with and favoured him. A house was given him there such as he had had . . . at Eisleben ; and there in its midst he erected a sort of throne slightly elevated, where he sat. He admitted hearers through the open door, whom he disposed into orders, setting those nearest him who favoured him the most, and those who favoured him less, behind them. He then spoke continuously ; but at intervals allowed questions, in order that he might take up the thread of his ended discourse from some new starting-point.

—<sup>2</sup>. From this general favour he at last imbued Persuasion, which in the Spiritual World is of such efficacy that no one can resist it, or speak against what is said. But as this was a kind of enchantment . . . he was strictly forbidden to speak from that Persuasion any more ; and thereafter he taught from the memory and the understanding together, as before.

—<sup>3</sup>. This was the state of his life up to the time of the Last Judgment . . . but a year after that he was brought from his first house to another, and then at the same time into a different state. And as he there heard that I, who am in the natural world, was speaking with those who are in the Spiritual World, he . . . came to me ; and after some inquiries and answers, he perceived that there is at this day the end of the former Church, and the beginning of the New Church . . . He also perceived that this New Church is meant by 'the New Jerusalem' . . . and by 'the Everlasting Gospel' . . . He was exceedingly indignant, and railed. But as he perceived that the New Heaven [increased] . . . and that the number of those who resorted to him daily diminished, his railing ceased ; and then he came nearer to me, and began to speak with me more familiarly ; and after he had been convinced that he had not taken his principal dogma of justification by faith alone from the Word, but from his Own intelligence, he suffered himself to be instructed concerning the Lord, charity, true faith, free-will, and redemption ; and this solely from the Word.

—<sup>4</sup>. At last, after conviction, he began to favour, and then to confirm himself more and more in the Truths from which the New Church is being established. At this time he was with me daily ; and then . . . began to laugh at his former dogmas as at such things as are diametrically contrary to the Word. And I heard him say, Do not wonder that I seized on faith alone as justifying, and that I excluded charity from its spiritual essence, and that I also took away from men all free-will in spiritual things, besides [holding] many things which depend on faith alone once accepted, as links on a chain, inasmuch as my end was to break away from the Roman Catholics ; and this end I could not follow out and attain in any other way. I therefore do not wonder that I erred ; but I do wonder that one raver should have been able to produce so many other ravers —and he looked at some dogmatical writers at the side

. . . faithful followers of his doctrine—so that they did not see the oppositions in the Holy Scripture, which nevertheless are very manifest.

[T. 796]°. It has been told me by the examining Angels that this Leader was in a state of conversion above many others who had confirmed themselves in justification by faith alone, because in his childhood, before he had entered on the reformation, he had imbedded the dogma of the pre-eminence of charity; for which reason also, in both, his writings and his discourses he has taught of charity so excellently; and it resulted from this that the faith of justification with him had been implanted in his external natural man; but had not been rooted in his internal spiritual man.

—°. I have conversed with the Prince of Saxony, with whom Luther was in the world; and he told me that he had often reproved Luther, especially for separating charity from faith, and for declaring faith to be saving and not charity . . . but that Luther had as often replied that he could not do otherwise, on account of the Roman Catholics. This prince is among the happy.

D. 4653°. When anything flows forth thence it is perceived as if [it were] from Luther.

5103. On Luther.

—°. One like a monk appeared . . . and it was said that it was Luther; and it was perceived that that crew (of hypocrites) was excited by him, against those who were with me, because they entirely disagreed with his doctrine concerning faith. . . I told him . . . that the two essentials of Divine worship are faith and charity; but that for man to be saved they must make one, besides many other things which were confirmed from Heaven. He stood listening, and consenting . . . But when he went away, he turned himself to where his delight carried him, which was to excite disturbances . . . Being again warned, he desisted, but betook himself upon a high rock; and when he saw us beneath, he again excited a like crew there. They said that they cannot do otherwise, because he has the persuasive force and also the authority of his opinion . . . But he was then punished and cast down. When he came to the valley he again excited the like disturbances, and also opened a Hell which is quite in the middle, under the groin, where there are those who believe that they know all things . . . and at the same time do not suffer others to speak . . . and not even to think, except those who agree with them . . . (Luther, being their Subject, had opened this Hell) for he is such that he wants all others to believe what he says, and [thinks] that he alone knows, and that he alone ought to speak. Nor does he permit others to believe and speak differently, always saying that they are truths themselves; and that they cannot be contradicted. J.(Post.) 31.

5104. In order that the disturbances and infestations might be appeased, he was driven to that place exactly under the groin, and was there let deeply down; and to places where they are continually quarrelling about all things, and where there are perpetual contradictions, and also fights . . . Luther is there.

5105. Luther had been there from the time when he came into the other life. He has not been fully devastated

before; and therefore he could elevate [himself] from thence, and show what had been his quality in the world; namely, that he had been a quarreller; trusting in himself; he alone speaking; angry with all who did not agree with him; inveighing against all who disagreed . . . defending faith alone; caring little for the life; not knowing what charity is, nor what the neighbourhood. It was shown, from his excitation, that he had been a hypocrite; and it was said that he spoke in one way with princes, and in another with the common people . . . and that he had produced what was new from the itch of commanding . . . It was shown him that he was in darkness . . . and that he was ignorant what the light of Heaven was.

5106. He has now been devastated . . .

5910. (Luther said that when at the Holy Supper he had never thought about it according to his doctrine of it, because whenever he had attempted to do so he had been tormented.)

5911°, 5912. On hearing these things Luther burst out of his abode, because their speech pleased him, and he was then in the same, and in such a Persuasive . . . so that the truths which teach cannot be seen, because he suffocated the understanding . . . He had contracted the Persuasive by this: that whatever he had thought he had believed to be indubitable . . . His understanding is not interior, and therefore he became a turtle-dove as to the face, with a beak on the front part of the brain towards the mouth . . . This was done because he was drawing that forth solely from the thought, and nothing . . . from the will.

5913. At last, when his Persuasive had cooled down, I spoke to him about the Persuasive, and about persuasive faith, [saying] that it suffocates the understanding of others . . . Luther said that he is not allowed to be in his Persuasive, and that he is tormented whenever he comes into it, and that he therefore desists . . . but that he is still allowed to confirm his [doctrines] by reasonings . . .

5914. I afterwards spoke to him various things about the good of charity and the derivative faith; and this in intellectual light . . . and then angelic Spirits were associated with him, in order that he might perceive the things which were being said; and then he acknowledged them, and confessed that he had been in falsity; but [said] that he could not enter into these things any further, because he had confirmed himself in faith alone. He proceeded so far as this, that he wanted to make these things of his doctrine . . . but in vain, because he was then completely darkened as to his understanding . . . and he was therefore removed, and the angelic Spirits who had been adjoined to him were taken away; and so he returned into his own doctrine, and into his natural lumen, and consequently into his own life in which he had been before.

5915. Luther was pre-eminently fond of reasoning, and of confirming by means of reasonings; and he says that he rarely finds such as are able to reason with him about his doctrinal things, and he therefore grieves because he can rarely be in this delight. He was therefore told that the reason he is such is that he has hatched his dogmas from thought . . . and they who

do this love to reason, and to present and hear such things cogitatively . . . and besides, his followers had thought but little about such things—only when they had preached and taught them—whereas he had thought about them continually, from morning to evening . . . J.(Post.) 31<sup>2</sup>.

5916. He is still preserved . . . because in his discourse he had said much about the good of love, and thus had still been in some good of life; and he has been told that whenever he had been in the good of his discourses and of his life he had not thought from his doctrine concerning faith alone.

5918<sup>e</sup>. Luther was in the pleasantness of his life when he was able to reason, and the more sharply the more he was in it. But when he was thinking by himself outside of what is doctrinal, he was in obscurity, and then he pondered about life. J.(Post.) 34.

6039. I spoke to Luther, and observed that he wanted to think against faith alone; but I perceived that he could not, because falsities filled his thought . . . He was carried from one Society into another, and also into that one where he was in the truth; but he could not stay there, because it was contrary to the delight of his conceit. He said that he had prayed to God that he might understand and make manifest the Truth; but that he had received for answer, that it would be given if he could receive it. J.(Post.) 36.

6040. See MELANCTHON, here.

6041. (Calvin said) that he had shown Luther that if faith alone were accepted, the things which are in the Word would be contradicted . . . and that Luther . . . had replied that if he were to receive works he would not recede far from the Papists. They afterwards communicated by letter, and Calvin had remained in faith with good works, but Luther in faith alone, believing that faith does indeed produce them as a tree does fruit; and saying that there is a conjunction, but he had not thought it out as his followers had done. He wrote to Calvin that he could not confirm works, because they are from man . . . J.(Post.) 25.

6042<sup>2</sup>. Luther afterwards obtained a ruinous-lacunatam-chamber in the neighbourhood of Melancthon, but more ornate than the chamber of Melancthon, because he had still spoken about works, which man must do from obedience, although he had not placed what is saving in them. I have sometimes heard about him that he wants to reject his principles concerning the separation, and that he has tried to do so; but in vain, because the density of the cloud which appears in his mind must first be dispelled.

—<sup>c</sup>. Luther has told me that he was told by an Angel from the Lord to beware of faith, because there is not anything in it; and therefore for some time he did beware, and recommended works; but he had still continued to separate works from faith, and so had cursed the Epistle of James, and had rejected the Apocalypse. J.(Post.) 33. 35.

6097. As Luther, and then Melancthon, began to make disturbances in defending faith separated . . . they were carried down from the Spiritual World into their places, according to their life, where they do not know

who they are. This was done on the 30th of December, 1763.

J.(Post.) 33. The Angels have said that there is some hope of (Luther), because whenever in the world he had thought from his own spirit—that is, when he was left in quiet—he had thought about good works and had made them of religion; and that therefore it is that he has spoken and written so many things about the good of life, although he had not made it of his doctrine, nor for the sake of eternal life, because man cannot do what is good from himself . . . But when he came from the thought of his spirit into discourse with others, he then spoke about faith alone as if he had wheeled round. He does the like at this day.

36. After Luther had been informed by the Angels that no one has any faith unless he has the good of life . . . and as he had been convinced many times, he repented and laboured with all his might to make his escape from falsities . . . but as yet in vain. He has also prayed to the Lord that he might recede from his falsities . . . and therefore he was sent from one Society into another, where there were those with whom life had been conjoined with faith; but he could not stay long, because it was contrary to the delight of his life. He was told that the truths of doctrine cannot be received in the life until falsities have been rejected . . . In a word, Luther sometimes curses faith alone, and sometimes defends it. He curses it when he is in fear, and he defends it when he is in his love.

198. See JAMES, here.

Conv. 17. That those falsify the whole Word who have inwardly confirmed falsities; and that they do not know this. Luther.

De Just. 63. Calvin . . . betook himself to Luther in the World of Spirits . . . because Luther has acknowledged the Human of the Lord to be Divine; and he did not seem to be safe anywhere else.

Inv. 23. Melancthon and Luther were present, and could not say a word to this.

Docu. 232. II. I have spoken . . . a hundred times with Luther, who confessed to me that, contrary to an admonition received from an Angel, he accepted the doctrine of faith alone solely for the purpose of separating from the Papists.

### Lutheran. *Lutheranus*.

R. 11a. (The doctrines of the Lutherans concerning the Person of Christ, and concerning the Holy Supper.) VIIIIa.

294<sup>10</sup>. (Lutherans seen who could not say Divine Human, although) the Augsburg Confession, and Luther himself, have taught that the Son of God and the Son of Man in Christ are one Person; and that He Himself also as to His human nature is the True, Omnipotent, and Eternal God . . . T.111<sup>10</sup>.

D. 3428. (The Lutherans referred to.) 4816<sup>2</sup>. J.(Post.) 46.

3439. They confessed that they had been Lutherans.

3988. (The nature of the faith of the Lutherans shown by its sphere.)

[D.] 5202. Such things as relate to vastation are mainly concerning the Lutherans, and the Reformed so called.

5314. Christians hold the middle who are called Lutherans, and the Reformed . . .

5347. See LAST JUDGMENT, here. 5542.

5842. See HOLY SUPPER, here.

5928. On those who make the Lutheran religion to be of the life.

E. 885<sup>3</sup>. (The Lutheran Church does not teach faith alone when it teaches from the Word.) —<sup>5</sup>, Shown.

**Luxuriant, To be.** *Luxurire.* A.9337<sup>e</sup>. Life 46. E.281<sup>2</sup>.

**Luxuriously, To live.** *Opipare.* A.1509. D.2500. 2502.

**Luxury.** *Luxuria.*

**Luxurious.** *Luxuriosus.*

A. 4464<sup>2</sup>. (The stinking sphere of a life from luxury.)

5145<sup>3</sup>. The good which inflows from the Lord . . . is then turned . . . into what is merely voluptuous and luxurious.

5712<sup>2</sup>. The origins of diseases are . . . luxuries of various kinds . . .

8378<sup>2</sup>. Hence the insanity that all the delight of life is placed in luxury and pleasure.

P. 112<sup>3</sup>. With luxury and intemperance . . . it is the same. Ex.

M. 252<sup>2</sup>. **Luxury** (a cause of lawful separation).

496. In the second degree (of the natural man) are those who love solely the delights of the senses, setting the heart on luxuries and pleasures of all kinds. These are properly meant by the sensuous.

D. 777. On certain rich and luxurious ones in the world.—After the life of the body, such wander about, and seek food like beggars, and go in tattered garments; nor do they know otherwise than that they are in the life of the body. Thus their state is changed into what is contrary, which cannot be done except with pain.

1286. True Christians can live as well as others . . . can eat and drink well; but not in luxury . . .

2500, *et seq.* (On those who live a life of mere luxury.)

4230. However men may have lived, whether in . . . luxuries . . .

4729. From the decorous things of luxury in the preparation of viands, such a dog appeared.

5493. He had continually lived in luxury . . . and therefore was immediately cast into Hell.

E. 617<sup>32</sup>. By 'eating,' in these places, is meant luxury and intemperance . . .

**Luz.** *Lus.*

A. 3730. 'The name of the city was Luz at the first' (Gen.xxviii.19)=the quality of the former state. . . In the Original Language, Luz means recession, thus disjunction, which takes place when what is doctrinal of truth or truth is set in the first place, and good is neglected. But when truth is together with good in

the ultimate of order, there is no recession or disjunction, but accession or conjunction. This is the quality of the state which is signified by 'Luz.'

4556. 'Jacob came to Luz which is in the Land of Canaan' (Gen.xxxv.6)=the Natural in the former state. 'This is Bethel'=the Divine Natural, as is evident from the signification of Luz, which is the Natural in the former state, or that Natural itself which was human.

—<sup>2</sup>. That Bethel was formerly Luz. Ill.

6229. 'God Shaddai was seen by me at Luz in the Land of Canaan' (Gen.xlviii.3)=the Divine appearing in the Natural [in the former state] . . . 'Luz'=the Natural in the former state.

**Lybia.** *Lybia.*

A. 1163. By 'Put,' or Lybia, are signified Knowledges from the literal sense of the Word, by which they confirm false principles. 1166, Ill.

1238<sup>2</sup>. **Lybia** (a country of the first Ancient Church). 2385<sup>5</sup>.

**Lydian.** *Lydius.*

T. 163. Like Lydian stones. 379<sup>e</sup>.

**Lye.** *Lixivium.* E.1214<sup>2</sup>.

**Lymph.** *Lympha.*

**Lymphatic.** *Lymphaticus.*

A. 4049. The better species of the lymph which is in (the ventricles of the brain) is such; namely, that it returns into the brain. (The correspondence of this.)

4050<sup>2</sup>. The mist or vapour (which had appeared coming out of a well, represented) the lymph which passes through (the infundibulum), and is pumped out thence; and that this lymph was of two kinds; namely, that which is mixed with the animal spirits, which is among the useful lymphs; and that which is mixed with the serosities, which is among the excrementitious lymphs. (Those who belong to this province des.)

5181. Those who belong to the lymphatics. Des. D.1019.

D. 1015a. When the lymph is taken away together with the purer blood into the lymphatic vessels.

1129. The syringic attraction by which . . . the lymph is drawn through the lymphatic vessels and glands from the other viscera, to temper the chyle. —<sup>e</sup>.

1130<sup>e</sup>. Into which there are inserted some ducts with lymph.

**Lynx-eyed.** *Lynceus.* T.165<sup>3</sup>. 634. 759.

**Lyre.** *Lyra.*

See LUTE.

J.(Post.) 308. Like the sound of a lyre.

**Machiavelli.** *Machiavellus.*

**Machiavellians.** *Machiavellistae.*

W. 267<sup>2</sup>. Machiavelli mentioned.

P. 310<sup>2</sup>. Such are like those called Machiavellians. Des. C.5, Note.

R. 463<sup>5</sup>. The infernal society of the **Machiavellians**.  
T. 462<sup>5</sup>.

578<sup>2</sup>. **Machiavelli** seen. His doctrine.

D. 6099<sup>17</sup>. The **Cocceians** are **Machiavellians**.

6106. I said that (those English bishops) are **Machia-**  
**vellians**.

**Machination.** *Machinatio.*

**Machinate, To.** *Machinari.*

**Machinator.** *Machinator.*

**Machinatress.** *Machinatrix.*

A. 823. Those against whom he has clandestinely  
**machinated** are presented.

947. They who suppose that they can obtain all things  
by deceitful **machinations** . . . seem to themselves to  
dwell in an infernal tun . . .

1395<sup>9</sup>. For whatever they have . . . **machinated**  
against another stands forth.

4724. 'They plotted against him to put him to  
death' (Gen. xxxvii. 18) . . . 'To plot' = to want from a  
depraved mind . . .

7090. Evil Genii who from the love of self have  
secretly **machinated** evil against the neighbour . . .

10409<sup>6</sup>. They who by **machinations**, arts, and cunning  
have come to honours or riches, become magicians  
there . . .

H. 506<sup>2</sup>. (There) they **machinate** deceits . . .

J. 58<sup>5</sup>. This (tower) was a representative of their  
**machinations**; for in the Spiritual World **machinations**  
are presented to view to those who stand afar off by  
many things which do not actually come forth with  
those who are in the **machinations**.

P. 107<sup>9</sup>. The delights of their concupiscences together  
with their deceitful **machinations** are the more remote  
threads (of the spider's web), where the flies are caught  
. . . (That is, are the external of thought with them.  
III.)

249<sup>4</sup>. When he sees that **machinations**, etc., suc-  
ceed . . .

T. 517. Such an exclamation is nothing else than a  
**machination** to cheat God . . .

D. 1257. They have nothing but **machinations** there.

1761<sup>9</sup>. Such things are **machinated** . . .

2045. A **machinatress** of subtle deceits.

2922. On the horrible . . . **machinations**—*machina-*  
*mentis*—of some interior Spirits.

3523<sup>9</sup>. They had wicked **machinations** . . .

3681. How the Lord sees all the **machinations** . . .

3682. (David) **machinates** without conscience.

4455. They have most deceitfully **machinated**.

4502. He eluded their magical **machinations**.

4506. One Angel can see . . . all their **machina-**  
**tions** . . .

4514. He always devised new **machinations**.

5892. He began to weave **machinations** . . .

E. 193<sup>2</sup>. The preacher who . . . **machinates** evils of  
all kinds . . .

419<sup>10</sup>. The **machinators** of iniquity (Job iv. 8).

**Machine.** *Machina.*

A. 2891. That thus they would be **machines** . . .  
2946.

3647. They were like **machines** . . .

9293. Not unlike the movements of a **machine** . . .

M. 233<sup>6</sup>. They stand like dumb **machines**.

T. 371<sup>9</sup>. This reciprocal conjunction may be compared  
to the conjunction of . . . wheels with a **machine**.

683. Like the sound of . . . a **machine**, in which there  
is no use.

D. 897<sup>9</sup>. Like a wooden **machine**.

2043. Thus that man . . . would be like a **machine** . . .

3633<sup>9</sup>. Spirits see him as an inanimate **machine**.

4064. The whole man with his brains, etc., or the  
whole animated **machine** . . .

4722. As (Polhem) had continually meditated how to  
construct moving **machines** . . . he had confirmed him-  
self in (the idea) that there is no God . . .

**Machir.** *Machir.*

A. 6584. 'The sons of **Machir** the son of Manasseh'  
(Gen. l. 23) = as to the Voluntary and its derivatives. . .  
The derivatives of the Voluntary of the Church, which  
are signified by 'the sons of **Machir**,' are goods con-  
joined with truths; thus also truths from good; for the  
truths which are derived from good are the forms of  
good. That 'the sons of **Machir**' = goods conjoined with  
truths, is signified by their being born on Joseph's knees  
. . . and that they = truths from good, in the Book of  
Judges: 'From **Machir** shall descend lawgivers' (v. 14).  
'Lawgivers' = truths from good.

E. 447<sup>4</sup>. 'From **Machir** shall descend lawgivers' =  
that the truths of good flow forth from the good of life;  
for '**Machir**' has a like signification to Manasseh, because  
**Machir** was a son of Manasseh.

**Machpelah.** *Machpelah.*

A. 2901. '**Machpelah** which is before Mamre' =  
regeneration.

2935. 'Let him give me the cave of **Machpelah**'  
(Gen. xxiii. 9) = what is obscure of faith. '**Machpelah**' =  
faith that is in obscurity. . . Since it is here said 'the  
cave of **Machpelah**,' and **Machpelah** was where the field  
was in the end of which was the cave, it is what is  
obscure of truth, or what is the same, what is obscure  
of faith; hence also it is manifest that '**Machpelah**' is  
faith that is in obscurity.

2970. 'Which is in **Machpelah** which is before Mamre'  
(ver. 17) = the quality and quantity of regeneration. . .  
'**Machpelah**' = regeneration through the truth that is of  
faith.

— By '**Machpelah**,' when 'cave' is joined to it,  
or when it is said 'the cave of **Machpelah**,' is signified  
faith that is in obscurity; but by '**Machpelah**' when it  
is mentioned without 'cave,' and it follows that there was  
there 'a field and a cave,' is understood regeneration . . .

and moreover **Machpelah** was a tract in which there was also a sepulchre, by which is signified regeneration. 2980.

[A.] 3257. 'To the cave of **Machpelah**' (Gen.xxv.10) = resurrection as to truth.

6455. 'In the cave that is in the field of **Machpelah**' (Gen.xlix.30)=in that obscurity. 'A cave'=what is obscure, and also '**Machpelah**;' but '**Machpelah**'=the quality of the obscurity.

6548. 'In the cave of the field of **Machpelah**' (Gen. l.13)=the beginning of regeneration. . . '**Machpelah**'=regeneration; thus the beginning of regeneration, for then faith is in obscurity. 6551,III. E.659<sup>16</sup>.

### **Macrocosm.** *Macrocosmus.*

See under MICROCOSM.

T. 71<sup>2</sup>. As God from His Macro-uranus or Spiritual World rules the macrocosm or natural world.

**Mad.** *Cerebrosus.* A.448<sup>o</sup>. T.487.

**Mad.** *Lymphatus.* D.Love xv. Coro.38.

### **Madai.** *Madai.*

See GOMER, and MEDIA.

A. 1228<sup>o</sup>. '**Madai**' (Is.xxi.2)=the External Church, or external worship in which there is internal. That '**Madai**'=such a Church, or such worship, is evident from Gen.x.2, where **Madai** is called a son of Japheth.

**Made up.** *Confarctus.* See FILL=*confercire*.

**Madness.** *Amentia.* A.2761<sup>7</sup>.

### **Madness.** *Mania.*

See MANTAC.

M. 252. Madness (a cause of lawful separation).

T. 566. He thinks from spiritual madness.

### **Magic.** *Magia.*

### **Magical.** *Magicus.*

### **Magi, Magician.** *Magus.*

### **Witch.** *Maga.*

### **Magically.** *Magice.*

A. 130. The fourth river=the derivative wisdom, which in the Word is called '**magic**;' and therefore Egypt, which=knowledge, after it had become **magical**, =such.

831<sup>2</sup>. These (self-indulgent and insinuating) women are those who in the other life become **witches** or sorceresses=*praestigiatrices*, some of whom are those who are called Sirens. They there seize upon arts which are unknown in the world. They are like sponges, and imbibe nefarious artifices, and that with such genius, that they promptly exercise them. The artifices unknown in the world which they learn there, are [as follows]. To speak as if they were elsewhere, so that the voice is heard as if it came from good Spirits, in some other place. They can be, as it were, present with many persons at the same time; thus persuading others that they are present everywhere. They speak like many together; and in many places at the same time.

They can avert the things which inflow from good Spirits . . . and instantly pervert them in various ways to favour themselves. They can induce the likeness of another by means of ideas which they catch and effigy. They can inspire everybody with affection for them, by insinuating themselves into the very state of another's affection. They can suddenly withdraw themselves from sight, and go away invisible. They can represent before Spirits a bright flame around the head; and this before many, which is an angelic sign. They can simulate innocence in various ways, and also by representing infants whom they kiss. They also inspire into others, against whom they bear hatred, to murder them, because they know that they cannot die; and they afterwards accuse them as murderers. They have excited from my memory whatever of evil I have thought and perpetrated; and this most skilfully. While I was asleep they have spoken to others exactly as from me, and in fact false and obscene things, so that the Spirits were persuaded. Besides many other things. Their nature is so persuasive that nothing of what is of a doubtful character is perceived to be therein; and hence their ideas are not communicated like those of other Spirits; and they have eyes resembling those ascribed to serpents, which see every way at once, and having the idea present everywhere. These sorceresses or Sirens are grievously punished; some in Gehennah; some in a certain court among snakes; some by tearings asunder and various collisions, with the greatest pain and torture. In course of time they are dissociated, and become like skeletons, from head to heel. 1094<sup>2</sup>.

1195. The rituals of that worship . . . were the source of . . . the **magics**.

1241. All the significatives and representatives which the Ancient Church had from the mouth of the Most Ancient Church . . . were turned . . . with some nations into **things magical**.

1380. The sorcerers and **magicians**=*magici*—in the other life by means of phantasies induce others to believe that when they are in one place they are at the same time in another, and even in many places . . .

1462. (The knowledge in Egypt was made **magical**.) 5700.

1515<sup>2</sup>. (Doctrinals turned by Sirens into **things magical**.)

2243<sup>4</sup>. The Ancient Church . . . was turned partly into **magic** . . .

3574<sup>2</sup>. They who are such are said to 'kiss the calves;' that is, to embrace **magic** and adjoin themselves to it.

3698<sup>o</sup>. Others were called diviners, soothsayers, sorcerers, and pythons, who were among those who had studied natural **magic**, whereby nothing of what is Divine could be foretold, but only that which is contrary to the Divine . . . This is **magical**, however it may appear in the external form.

3762<sup>2</sup>. Those wise ones who came to Jesus when He was born are called the **magi**; but so were the wise called at that time. III.

4013. The Egyptian **magicians** also used a rod when performing **magical** miracles.

4227<sup>2</sup>. By **magical arts**; thus by aid from the diabolical crew, (these Spirits) studied to arrive at their end.

4680<sup>2</sup>. In process of time (the Ancient Church) turned aside . . . in Egypt, Babel, and elsewhere, into **things magical**; for they began to worship external things without internal ones, and as . . . Heaven had thus recoiled from them, in its place there came Spirits from Hell, who led them. 4749.

4793<sup>1</sup>. When (these Spirits) cannot thus introduce themselves into the interiors . . . they try to do so by **magical arts**, of which there are many in the other life which are quite unknown in the world. By means of these arts they pervert the scientifics with a man, and apply only those which favour filthy cupidities. Such obsessions cannot be avoided, unless the man is in the affection of good, and is thence in faith in the Lord.

4936. See Ron, here.

4964<sup>2</sup>. The Egyptian magic itself originated from this; for they knew the correspondences of the natural world with the Spiritual one, which, after the Church had ceased with them, they abused to **things magical**.

5223. 'He sent and called all the magicians of Egypt, and the wise ones thereof' (Gen.xli.8)= in consulting scientifics both interior and exterior; (for) 'the magicians,' in a good sense, = interior scientifics. . . The reason why by 'the magicians and the wise ones of Egypt' are signified scientifics, is that Egypt was one of the kingdoms where the Ancient Representative Church was; but the scientifics of that Church were especially cultivated in Egypt, which related to correspondences, representatives, and significatives . . . The foremost ones among those who were skilled in and who taught these scientifics were called **magicians** (or **magi**) and wise ones. Those who were skilled in and taught the mystical scientifics were called **magicians** . . . But after they had begun to abuse the interior scientifics of the Church, and to turn them into **things magical**, then by 'Egypt' began to be signified the Scientific which perverts, and in like manner by 'the magicians of Egypt' . . .

—<sup>2</sup>. The magicians of that time were acquainted with such things as are of the Spiritual World, which they had learned from the correspondences and representatives of the Church; and therefore many of them had communication with Spirits, and thence learned illusory arts, whereby they performed **magical miracles**: whereas those called 'the wise' did not care for such things; but solved enigmas, and taught the causes of natural things.

—<sup>3</sup>. But in the internal sense by 'the Egyptian wisdom' nothing else is signified than the knowledge of natural things; and by 'the magic,' the knowledge of spiritual things; thus by 'the wise, exterior scientifics; and by 'the magicians,' interior scientifics.

—<sup>4</sup>. That those were called 'magicians' who were in the knowledge of spiritual things, and also in the consequent revelations, is evident from 'the magicians (or **magi**) who came from the east to Jerusalem . . .' (Matt.ii.1,2). Further ill.

—<sup>5</sup>. That by 'magicians,' in the opposite sense, are meant those who have perverted spiritual things,

and have thereby exercised **magical arts**, is known. Ill.

—<sup>6</sup>. Magic was nothing else than a perversion and a perverted application of such things as are of order in the Spiritual World; from this magic descends. But at this day this magic is called natural, because nothing above or beyond nature is any longer acknowledged.

5559<sup>2</sup>. With those who have been **magical** (the cuticles) appear like filthy intestines.

5566. He wanted to infest me by **magical artifices** . . .

5702<sup>2</sup>. (The Egyptians) turned into **things magical** the representatives and significatives of the celestial and spiritual things of the Ancient Church . . . 7097.

6052. Perverted scientifics are those which . . . invert order, like the **magical things** which were in Egypt; for there are very many things according to order which those magicians had abused . . . These (correspondences and representatives) follow from order even when applied by the evil; and when they are applied by them for exercising command over others, and for injuring others, they are perverted, because **magical**.

6484. (This Spirit) sought out **magical artifices**.

6692. For the representatives and significatives of the Ancient Church . . . were (in Egypt) turned into **things magical**. For at that time by means of the representatives and significatives of the Church there was communication with Heaven, which communication existed with those who were in the good of charity, and was open with many. Whereas with those who did not live in the good of charity . . . there was sometimes given open communication with evil Spirits, who perverted all the truths of the Church . . . Hence **things magical**.

—<sup>2</sup>. Magic is nothing else than a perversion of order: especially is it the abuse of correspondences . . . When a man believes that all things are of blind influx, and that if anything comes forth which is determined it is of his Own prudence, he perverts order; for he applies the things of order to himself . . . Hence, wonderful to say, all who have firmly impressed on themselves that all things are of their Own prudence, and nothing of the Divine Providence, in the other life are very prone to **magic**; and also imbue it so far as they can; especially those who . . . have devised many arts and astutenesses to elevate themselves above others. Such, when they have been judged in the other life, are cast towards the Hells of the **magicians**, which are in the plane beneath the soles, on the right, a little towards the front, stretching to a great distance, and in the deepest of which are the Egyptians.

—<sup>3</sup>. Lest, therefore, the representatives and significatives of the Church should be any longer turned into **things magical**, the Israelitish people were received . . . who were such that they could not make what is **magical** from them; for they were completely in externals . . . With such what is **magical** cannot come forth, such as there was with the Egyptians.

6832<sup>2</sup>. (In Hell) when everyone wants to be super-eminent, and to take from another what belongs to him . . . barbarities are exercised, especially by means of **magical arts** and phantasies; which arts are innumerable, and are utterly unknown in the world.



[A.] 6846. In Egypt and Babel were turned into things magical.

6917<sup>2</sup>. As the Egyptians had applied them to things magical . . . they were, with them, false scientifics.

7026. In the other life those who exercise things magical appear with rods . . . Hence, too, the Egyptian magicians had rods, by which they did such things as appeared to be miracles . . .

7097<sup>3</sup>. Many of them, in order to acquire power, learn magical things.

7296<sup>3</sup>. For those who in the life of the body have used cunning, and have devised many arts to defraud others, and at last from their success have attributed all things to their own prudence, in the other life learn things magical, which are nothing else than the abuse of Divine order, especially of correspondences . . . For example, the hands, arms, and shoulders correspond to power, and thence also a rod; and therefore they form rods for themselves, and also present representatively shoulders, arms, and hands, and thus exercise magical power. Ex. 10409<sup>6</sup>.

7298. Such a dulness is induced by the magicians in the other life, and this by the abuse and perversion of order; for they know how to take away the influx from Heaven . . . They know also how to induce fallacies . . .

—<sup>c</sup>. This is the reason why the magicians were allowed to do the same as Aaron. Ex.

7299. From the magicians in the other life there is taken away the power to abuse order and to pervert its laws—in two ways. One is that the Angels . . . annihilate their magical things . . . and the other is, that what is magical is quite taken away from them . . .

7337. 'The magicians of Egypt did so with their enchantments' (Ex. vii. 22) = that their falsifiers effigied the like. (For) the Egyptian magic . . . = the abuses of Divine order. 7388. 7426. 7429. 7530.

—<sup>c</sup>. Divine miracles differ from magical ones as Heaven differs from Hell. (Continued under MIRACLE.)

—<sup>3</sup>. For example: it is according to order that the states of affection and thought make the idea of place and distance there . . . The magicians there abuse this law of order; for they induce in others changes of state, and thus translate them now on high, now into the deep, and also cast them into Societies, so that they may serve them as Subjects.

7418. In the confines of the Hell of the magicians . . .

8200<sup>2</sup>. There are some who exercise power magically by means of truth from the Divine.

9391<sup>7</sup>. Hence the Egyptian magic.

10355<sup>4</sup>. When the knowledge of correspondences and representations had been turned into magic, that Church perished. 10632<sup>4</sup>.

10437<sup>2</sup>. Then the knowledge of correspondences and representations . . . was turned into magic . . . S. 22.

H. 488<sup>2</sup>. They who have ascribed all things to nature, and also to their Own prudence, and who by various arts have raised themselves to honours, and have gained wealth, in the other life study magical arts, which are abuses of Divine order, and in which they perceive the greatest delight of life. 508<sup>2</sup>.

508<sup>4</sup>. I have seen such . . . adoring a magician.

S. 102. They who were interiorly acquainted with the correspondences of that Word were called . . . afterwards, diviners and magicians.

R. 462<sup>2</sup>. This was the spiritual witchcraft used by the magicians of old. (See ENCHANT, here.)

M. 252<sup>e</sup>. Application to magical things (a cause of lawful separation). (And of concubinage. 472.)

T. 72<sup>e</sup>. A certain magician made out of that faith as it were a snare . . .

121<sup>2</sup>. The reason why the Hells had grown to such a height, was that at the time when the Lord came into the world the universal world had completely alienated itself from God by idolatries and magics . . .

203. That the knowledge of correspondences was long preserved . . . among those who were called diviners and wise ones, and, by some, magicians. Examp.

797<sup>6</sup>. (Melancthon then) called one of the magical Spirits . . . who adorned his room with ornaments, etc. But as soon as the visitors were gone, these shapes disappeared.

Ad. 3/5869. This was magical . . .

D. 263. On magic. 269.

641. Magical arts—*truldoms konster*.

1755. If (Spirits) were allowed to exercise such magical arts . . .

—<sup>c</sup>. Hence the magics of the Egyptians . . .

1822. Such betake themselves . . . to magical arts, in order that they may as it were fascinate those with whom they want to be the highest . . .

3002. Therefore magic (from looking) is very common in the other life.

3004. Magical looking, or the magic which was exercised by the ancients, especially by the pythons.

3024<sup>e</sup>. Study to learn magic from this . . .

3087<sup>e</sup>. They are of those who use magical arts.

3135. A vision about the more subtle magicians—*magici*. 3137.

3541<sup>e</sup>. It is among the magical arts.

3699. On sirens, and magic.

3701. Their magical arts enum. 3707. 3710. 3712. 3715. 3717<sup>e</sup>.

3719. Through all Knowledges turned into magic . . .

3924<sup>e</sup>. (Thus) they were witches—*magicae*.

4039. They become magicians in the other life.

4057. They know such magical things as are never known in the world.

4306. See SIREN, here. 4307. 4344. 4448. 4500.

4414. That it is magical to want to make one's self good from an evil end.

4441. Witches—*magicae*—operate by an influx of thoughts and affections.

4458<sup>e</sup>. (This) was in the highest degree magical.

4466. At first (Adlerheim) was magical above others . . .

4468. A certain **witch-magica**—who was a profane Subject of **witches-magicarum** (tried to enter into my lungs by phantasies) . . .

4469. To a certain **witch** it was permitted (to descend into worldly and bodily things) . . .

4473<sup>o</sup>. If all her **magics** were described . . .

4477. They turn (everything scientific) into **things magical**, in order to command.

4494. He had murdered her by **magical art** . . . It was effected by a **magical** privation of respiration. (This art is secret, but is known to some on Earth.) Some Spirits said that they were skilled in the same art.

4495. He was an interior **magician** . . .

4496. On **things magical**, and the **magical** Hells. 4497.

4498. From these things it is evident in what way interior **magical things** are now being increased. . . At this day many such are coming into the other life.

4501. Another man . . . had murdered two persons by **magical art** . . .

4507. There are **witches**, both modern and ancient, in front to the left in Hell. Des. 4508.

4510. **Witches** turn this also into **what is magical**. They interpose a cloud . . .

4512. (Punishments) effected by arts, especially **magical** ones, too numerous to enumerate.

4525. On **magical arts** which are absurd.

4527. They who are in the Hell of the **magicians** . . . are instructed that these things effect nothing whatever . . .

4528. There are very many **magicians-magici**—in the other life . . . both of those who had been skilled in **magical arts** in the world, and of those who had not, that is, of those who had led a life of evil, and had been delighted with some study of knowing everything. This study or cupidity is turned into **what is magical** . . .

4538. There are other **magical arts** also in which (Spirits) are skilled ; and which some on earth have also learned from them . . .

4541. A great number of **magicians-magici**—were round me the whole night . . .

4546. On the right are **magicians** . . . also the Egyptian **magicians** . . .

4595. (The **magical arts** of the Sirens.) Des.

4599. This **magic** is from the **magical** Hell.

4633. He has learned **magical arts** . . .

4672. A **magical** Hell. 4673.

4681. The young (Jesuits) learn **magical things**, and openly want to command.

4827. On those who are **magicians-magici**—in the other life from their evil arts in the world.

— These frauds were turned into **things magical**. Des.

4848. On **magical** characters.

— They wrote lines with various directions, curvatures, and bendings, and according to the direction they

led the eyes, and at the same time the thought, concerning the thing to be perpetrated ; and they then led themselves according to some form of a lower Heaven, or of the World of Spirits ; and thus induced various persuasions, by means of influxes according to those forms . . . By much experience **magicians** have learned something about that form, especially the Ancients, the Babylonians, and some in Egypt . . .

4849. This was the source of the ancient auguries and auspices ; and in like manner of the divinations from the heavens. But they cannot penetrate further than to the lowest form, which is that of the World of Spirits, and this scarcely to a ten-thousandth part. . . Such **magicians** are, as yet, kept in caves on the right.

4909. On the source of **magic**. (From those who are in Own intelligence).

4911. (Such) in the other life become **magicians**.

4940<sup>e</sup>. She wanted to murder me **magically**.

4946. On the worst **magicians** of all, (who are) from Africa. 4948.

4949. There were **witches** . . . at some height, who . . . said that the former ones inflicted such things by their means. The Angels said that such exist in Africa . . . and that they receive influx from the celestials, and turn it into such **magic-magicum** ; for the things by which they act are correspondences . . . 4950, Ex.

4951. Such **magicians** . . . are not worthy to live, because they are the destruction of the human race . . .

4989. On the **magical things** from India and the easterns.—There was a **witch** who was one of the worst ones, said to be from India . . . She was long with me . . . She had a sphere of a species of some good, and clothed herself therewith **magically** . . . 4990-4994.

5008. On wonderful **magical things**.

5019<sup>e</sup>. They injected their **magical ideas** . . .

5040. Among the worst (of the Swedes) there are **magicians** . . .

—<sup>e</sup>. They who in the world have practised skilful arts, mechanical, pertaining to gardening, and the like, turn such things into **magic**, and perpetrate direful things . . .

5059. They who made these **magical things** were chiefly mechanicians who in the world had denied God . . .

5149. (The arts of one of the worst **magicians**.) Des.

5223. In Hell . . . they torment each other . . . by **magical arts**, which are effected by the abuse of correspondences, or by phantasies.

5309. They had blocked up all the other ways by **magical arts** . . .

5417. (The **magical art** of making an ever-burning lamp by means of the Heavenly Doctrine.) 5419, Ex.

5455. (The Russians) are not skilled in **magical things** ; for those (only) learn **magical things** who are in Knowledge . . .

5464<sup>t</sup>. They thus **magically** take away his thoughts about the neighbour, and compel him to think about himself . . . —<sup>s</sup>.

[D.] 5491<sup>2</sup>. Those who had clandestinely exercised magical arts which they had learned from the diabolical crew . . .

5502<sup>2</sup>. Their magical things were reduced to powder . . .

5792b. (Magical scenery produced.)

5799. On the nature of magical and phantastic things.

— The magicians with him knew how to make many gesticulations . . . by which they procured for themselves influx and communication with those who were above . . .

5800. So that magical things are abuses of correspondences.

5801. Others exercise magical things by means of characters . . .

5802. Magical things with those who are around.

— Magical things with those who are below.

— Magical things by means of words; and the worst [do it] from the Word.

5803. The magicians who look upwards, and abuse correspondences, appear to shine on the forehead . . .

5816. The worst (of the Babylonians) who were magicians . . .

6018<sup>e</sup>. These things are magical . . .

6030. How magical things, sorceries, and the like are taken away from the evil.

— All who have been raised to honours or gains by arts . . . in the other life learn to act by correspondences; some by artificial garments . . . or by various motions of the members, or by the sight being determined to certain quarters . . . others excite Societies by sayings from the Word; and by a thousand other methods which are more or less magical . . .

6071. See POLHEM, here. 5059.

6098<sup>3</sup>. Therefore (this bishop) became a magician, and abused correspondences. Des.

D. Min. 4566. (Anthony) said that he had learned such magic in order that he might enter into the ideas of Spirits, and lead them . . .

—<sup>e</sup>. For interior magic is nothing but interior adulteries; for it produces such things.

4568. The nature of interior magic was shown; that it is secret hatred against the Lord, and against the innocent.

4575. A pair of scissors was represented by magical art . . .

4576. Shoulders, also, are represented magically. Ex.

4581. On magic.—The magical arts in the other life are so abundant and so wicked that they can never be described. Des. and Ex. 4596.

4603<sup>3</sup>. Many of the saints . . . are, more than others, magicians—*magici*. Enum.

4753. They who in the life of the body have been skilled in magical arts . . . in the other life become witches of a peculiar species. Des.

4758. These witches have also been with me . . .

4776. Magical art consists especially in this: that they communicate to others their wicked and filthy things by means of thoughts; and that they induce

what is persuasive of piety, of honourableness, of innocence, and the like . . .

4779. When the magicians apperceived this, they, by means of magical art, effected something of communication . . .

E. 590<sup>2</sup>. In ancient times many kinds of infernal works were in use, which are called magics; some of which are enumerated in the Word, as in Deut. xviii. 9-11. (Continued under ENCHANT.)

827<sup>2</sup>. The celestial and spiritual things . . . remained as traditions with their priests and wise men, who were called magicians and soothsayers . . .

1182<sup>e</sup>. Such formerly were the pythons, and also the magicians in Egypt and in Babel; who, on account of their speech with Spirits, and on account of their operation being manifestly felt in themselves, were called wise ones; but the worship of God was thereby converted into the worship of demons . . . and therefore such intercourse was forbidden to the sons of Israel under penalty of death.

J. (Post.) 66. Francis Xavier . . . was a subtle magician . . .

Coro. 41<sup>2</sup>. That wisdom flourished in Arabia, is evident from . . . the three wise ones (*magi*) who came to Jesus when just born . . .

## Magistrate. *Magistratus*.

A. 10793. Governors . . . over civil things are called magistrates, and their chief . . . the king. 10799.

Life 72. A magistrate—*persona magistratus*—who is in this good, does a good work whenever he disposes and judges . . .

M. 283. As it is of importance that those in authority—*personis magistratus*—should see and provide that order exists . . .

D. 5013. The English and others there are of that genius . . . that they think and do whatever the magistrate says . . . Therefore such magistrates are set over them . . .

D. Love xvii<sup>3</sup>. Magistrates, governors, and officials . . .

C. 161. Charity with magistrates.—By magistrates are meant the highest ones in kingdoms, republics, provinces, Cities, societies, over which they have jurisdiction in civil matters. Each of these, in his own place, if he looks to the Lord, and shuns evils as sins, and does the work of his supereminent function sincerely, justly, and faithfully, does the good of use to the community and the individuals in the community continually, and becomes charity in form. And this he does when he is affected by the good of the subjects or citizens; and, when this affects him, it affects him, together with men who are wise and fear God, to decree laws of use, to see that they are observed, and primarily to live under them; and also to appoint intelligent and at the same time benevolent officials under him over the assemblages, through whom, under his auspices, judgment and justice shall reign, and constantly perfect the common good. He will regard himself as the highest in the order of those who serve others; and not as the head; because the head leads all things of its body from

love and wisdom in itself; and the Lord alone is love and wisdom in itself; by Whom he too will be led as a servant.

162. By the officials under **magistrates** are meant those who are set by them over the assemblages to discharge various necessary and useful functions . . .

**Magistrate.** *Praetor.* T.413. 418. 533<sup>2</sup>. 798<sup>4</sup>.

**Magnanimous.** *Magnanimus.* D.Min.4589.

**Magnet.** *Magnes.*

**Magnetism.** *Magnetismus.*

**Magnetic.** *Magneticus.*

T. 99<sup>8</sup>. Such is (the reciprocal conjunction) of a magnet with iron.

499<sup>2</sup>. Hence there is a **magnetic** sphere around a magnet. Ex.

D. 222. See ATMOSPHERE, here. J.(Post.)312.

Docu. 302. I. Par. 7. The particles which are thus cast off become the volatile aura of their subject. This appears clearly from the **magnet**.

**Magnificence.** *Apparatus.* D.6088<sup>2</sup>. E.1191<sup>2</sup>.

**Magnificence.** *Magnificentia.*

**Magnificent.** *Magnificus.*

**Magnificently.** *Magnifice.*

A. 1116. The Angels have most **magnificent** habitations . . . 1628.

1343<sup>4</sup>. 'Who shall deliver us from the hand of these **magnificent** Gods?' (1 Sam.iv.8).

1588<sup>e</sup>. Paradises which in **magnificence** and beauty surpass all . . . imagination. 1622.

5428. The glory of Heaven surpasses all the **magnificence** of the world . . . But this glory is only for those . . . who make no account of that **magnificence** in comparison with wisdom.

8487<sup>4</sup>. The concupiscences (with the Angels) are also the delights of **magnificence** as to . . . house and dress.

8764<sup>6</sup>. 'The vine of **magnificence**' (Ezek. xvii.8)=the Internal Church. E.281<sup>2</sup>.

H. 185. (The **magnificent** palaces of Heaven.) M.7<sup>4</sup>.

223<sup>8</sup>. In the Celestial Kingdom the edifices are devoid of **magnificence**; but in the Spiritual Kingdom they are [characterized by] **magnificence** greater or less.

358. Man may dwell **magnificently** according to his condition.

P. 217<sup>3</sup>. A person who is in dignity there, is indeed in **magnificence** and glory . . .

M. 6<sup>e</sup>. Sumptuous food is given to those who are in eminent use.

M. 7<sup>4</sup>. Only their bodily senses are in the amplitude of **magnificence** for the sake of obedience.

266<sup>2</sup>. All things in that Society are resplendent and **magnificent**; resplendent from gold and precious stones, and **magnificent** from palaces and paradises.

D. 1681. When I represented to them the **magnificent**

palaces of our Earth . . . they told us that there were still more **magnificent** ones among them. Des.

3500. (The Dutch) have **magnificent** edifices.

4427. On the riches, power, and **magnificence** in the other life. 4826.

4924. They saw **magnificent** things there.

E. 283<sup>12</sup>. 'A **magnificent** cedar' (Ezek.xvii.23)=the Spiritual Church.

2887. 'The honour of the **magnificence** of Thy glory' (Ps.cxlv.5)=Divine good united to Divine truth.

406<sup>4</sup>. 'On account of the **magnificence** of Jehovah' (Is.xxiv.14).

410<sup>3</sup>. 'Everyone **magnificent** and high' (Is.ii.12)=those who are in the love of self and of the world.

514<sup>10</sup>. 'A **magnificent** ship' (Is.xxxiii.21)=wisdom from the proprium, because man glories and is proud therefrom.

518<sup>10</sup>. 'The voices of many **magnificent** waters' (Ps.xciii.4)=Divine truths.

601<sup>9</sup>. 'Magnificence' (Zech.xi.3)=the good of the Church.

678<sup>2</sup>. From that light is . . . all the **magnificence** in the Heavens, which is ineffable. 1159.

724<sup>25</sup>. From the power of Divine truth against falsities and evils . . . it is called 'the **magnificence** of the strength of Jehovah' (Ezek.xxiv.25).

874. (Therefore) these **magnificent** things, which are refulgent as with gold and precious stones in marvellous forms, appear to them exactly according to the wisdom with them; for they are correspondences.

1191<sup>2</sup>. The chief governor (in an angelic Society), who is wiser than the rest, dwells in . . . a palace so **magnificent** that nothing in the universal world can be compared to it.

D.Wis. xi. 4. Each one has **magnificence**, wealth, and happiness according to his fidelity, sincerity, and justice.

De Verbo 9. See HONOUR, here.

**Magnify.** *Magnificare.*

A. 2602. They first **magnify** themselves, and presently prostrate themselves like worms. Ex.

8281. 'Thy right hand, Jehovah, was **magnified** in strength' (Ex.xv.6)=that the Lord's omnipotence was shown . . . for the Divine power is shown by the strength by which it is **magnified**.

M. 268<sup>2</sup>. They were little grains of gold which they had **magnified** . . .

**Magnitude.** *Magnitudo.*

See also under GREAT.

A. 3934. Omnipotence is predicated from the quantity which is of **magnitude**.

H. 85. In size He would be like the universe.

D. 5630. Contempt for us, **greatness** for themselves.

**Magog.** *Magog*

See under GOG.

A. 1149. 'Gomer, Magog,' etc. were so many nations with whom there was external worship which corresponded to internal; by whom in the internal sense are signified so many different doctrinals that were the same as the rituals which they sacredly observed. 1151, Ill.

1151<sup>4</sup>. 'Gog and Magog' = external worship separated from internal; that is, separated from love to the Lord and from love towards the neighbour; which is nothing else than idolatrous.

### Magpie. *Pica*.

T. 42<sup>3</sup>. Those who believe a thing to be true because it has been declared to be so by a man of authority, are represented by magpies.

58<sup>e</sup>. Another of the gods turned the virgins of Parnassus into magpies.

E. 1100<sup>22</sup>. 'Magpies' (when mentioned in the Word, are one of the kinds of birds which signify falsities).

1200<sup>3</sup>. Magpies (are birds of an intermediate character which appear in the World of Spirits).

### Mahalaleel. *Mahalalel*.

A. 463. The fifth Church was called 'Mahalaleel,' (Gen. v. 12). 506.

511. The life of those who constituted the Church Mahalaleel was such that they preferred delectation from truths to delight from uses.

### Mahalath. *Machalath*.

A. 3687. 'Esau went to Ishmael, and took Mahalath the daughter of Ishmael, the son of Abraham' (Gen. xxviii. 9) = the conjunction of that good with truth from a Divine origin.

### Mahanaim. *Machanaim*.

A. 4237. '(Jacob) called the name of that place Mahanaim' (Gen. xxxii. 2) = the quality of the state. . . In the Original Language, Mahanaim means two camps; and 'two camps' = both the Heavens, or both the Kingdoms of the Lord . . . and, in the supreme sense, the Divine Celestial and the Divine Spiritual of the Lord. Hence it is evident that the quality of the Lord's state, when His Natural was being illustrated by spiritual and celestial good, is signified by 'Mahanaim.'

**Maid.** See VIRGIN.

### Maid-servant. *Ancilla*.

See under BILHAH, HAGAR, and ZILPAH.

A. 1269. Two maid-servants (of the Antediluvians), seen. D. 3378.

1486. (Abram) had . . . maid-servants, and she-asses' (Gen. xii. 16) = . . . the pleasures of scientifics.

1895. (Sarai) had a handmaid, an Egyptian' (Gen. xvi. 1) = the affection of knowledges. . . This affection, being of the exterior man, ought to serve intellectual truth . . . as a handmaid serves her mistress, or a maid-servant *famula* - her lady; and therefore this affection is that which is signified by the handmaid Hagar. Ex.

1900. 'Go in to my handmaid' (ver. 2) = conjunction with what is exterior. 1914.

2567. '(Abimelech took) men-servants and maid-

servants' (Gen. xx. 14) = (an enriching) also with rational truths and natural truths, and also with the affections thereof. Ex. and Ill.

—<sup>5</sup>. 'Men-servants and maid-servants' = lower truths and goods.

—<sup>7</sup>. 'Men-servants' = the truths, and 'maid-servants' the goods, which are of service. Ill.

—<sup>8</sup>. 'Maid-servants' = the goods of these truths; which goods, being lower ones, ought indeed to serve, but in a different manner; and therefore some of the laws delivered concerning maid-servants differ from those delivered concerning men-servants; for, regarded in themselves, truths are servants more than their goods are. Ill.

2583. 'And his maid-servants' (ver. 17) = as to the affections of doctrinal things; (for) 'maid-servants' = the affections of rational and scientific things; here, of doctrinal things, because they are predicated of the doctrine of faith; for they belonged to Abimelech.

2657. 'Cast out this handmaid and her son' (Gen. xxi. 10) = that the things of the merely human Rational should be banished. . . 'The handmaid' = the affection of rational and scientific things; thus the good of them. 3264.

3835. 'A handmaid' = external affections. Ex.

3913<sup>2</sup>. These media are what are signified by 'the handmaids'. . . —<sup>4</sup>.

3925. 'A handmaid' = a medium which serves.

3956<sup>e</sup>. 'A handmaid' = an affirmative medium which serves for the conjunction of the external and the internal man. Refs.

4037. '(Jacob had) maid-servants and men-servants' (Gen. xxx. 43) = mediate goods and truths; that is, natural ones themselves; (for) 'maid-servants' = the affections of the Natural, consequently the goods there. 4153.

4244. 'A maid-servant' = the affection of (interior natural) truth.

4270. 'The two handmaids' (Bilhah and Zilpah) (Gen. xxxii. 22) = the exterior affections of truth which serve as media.

4344. 'Handmaids' = the affections of knowledges and of Knowledges; and also the media which serve for the conjunction of the external and internal man. Refs. 4345.

4360. 'The handmaids' = the affections of knowledges and of Knowledges, which are of the exterior man; consequently sensuous scientifics. Ex.

5023. The maid-servants and men-servants (in a house) = the pleasures and scientifics which minister and confirm.

7780. 'A maid-servant' = the affection of exterior truth, or the affection of knowledges; but 'the maid-servant behind the mills' (Ex. xi. 5) = the affection of knowledges which is in the highest degree external.

8890. 'Thy maid-servant' (Ex. xx. 10) = the Natural as to good.

8912. 'A maid-servant' = the affection of spiritual good. Ex.

8993. 'When a man shall sell his daughter for a

**maid-servant'** (Ex.xxi.7)=the affection of truth from natural delight. . . 'A **maid-servant'**=external or natural affection. Ex.

8994. There are those who are in truth and not in its affection, and there are those who are in its affection; the former were represented by the man-servants from the sons of Israel, and the latter by the **maid-servants** also from the sons of Israel. But by 'the **maid-servants**' were not represented those who are in the genuine affection of truth, but those who are in a non-genuine one. Further ex.

8995. 'A **maid-servant'** of whom it is said that she 'is evil,'=affection from natural delight.

—<sup>2</sup>. That 'a **maid-servant'**=the affection of truth from the delights of the love of self or of the love of the world . . . and that this affection can be conjoined with spiritual truth . . .

9001<sup>e</sup>. But betrothal or conjunction with a **maid-servant** differs from conjunction with a daughter in this: that the latter conjunction is effected in the interior man, but the former in the external man.

9034. 'When a man shall smite his man-servant or his **maid-servant** with a rod' (ver.20)=if anyone within the Church ill-treats scientific truth or the affection thereof from his own power. . . 'A **maid-servant'**=natural affection; thus the affection of scientifics.

9059. 'Or the eye of his **maid-servant'** (ver.26)=(if he shall injure) the affection of truth in the External. . . 'A **maid-servant'**=the affection of natural truth.

9062. 'If he shall strike out the tooth of his man-servant or the tooth of his **maid-servant'** (ver.27)=if he shall destroy truth or the affection thereof in the Sensuous.

9081. 'If an ox shall strike with the horn a man-servant or a **maid-servant'** (ver.32)=if the affection of evil has destroyed truth or good in the Natural. . . 'A **maid-servant'**=the affection of truth in the Natural.

9281. 'The son of a **maid-servant'** (Ex.xxiii.12)=those who are in the affection of external truth; for. . . 'a **maid-servant'**=external affection. . . By 'the son of a **maid-servant'** are here signified those who are outside the Church . . . because they are from a lower origin.

M. 292<sup>3</sup>. (Let not the men consider their wives as viler than their **maid-servants**.)

T. 325. 'Thou shalt not covet thy . . . **maid-servant**,' etc. Ex.

D. 4500<sup>3</sup>. She effected the destruction of two **maid-servants** . . .

E. 1022<sup>3</sup>. By 'the man-servant and the **maid-servant'** (in the tenth commandment) are meant the affection of rational truth and good which serves the Spiritual.

De Conj. 88. Those who speak much about God, and yet are quite regardless about cheating men and plundering them of their goods, commit adultery with **maid-servants**, whom they often change.

## Maid-servant. *Famula.*

A. 1895. See MAID-SERVANT-*ancilla*, here.

3913. See BILHAH, here.

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## Maimed. *Mancus.*

A. 2417<sup>8</sup>. (The **maimed**, a class of the good.) E.252<sup>2</sup>. 3786<sup>2</sup>. (Otherwise) there will be what is **maimed**.

I. 7<sup>3</sup>. Like **maimed persons** who do their work with one hand only.

E. 652<sup>31</sup>. See POOR, here.

## Majesty. *Majestas.*

R. 22. Who alone has Divine **majesty** . . . Sig.

465. The Lord in Divine **majesty** . . . Sig.

759. Who strive after Divine **majesty** . . . Sig.

T. 300<sup>e</sup>. He casts reproach upon their **majesty** . . .

Ad. 3/5509. **Majesty** is with him and in him . . .

E. 76. The presence of Divine **majesty**. Sig. and Ex.

627<sup>11</sup>. By reason of His **majesty** I have no power (Job xxxi.23)=that nothing of the understanding and perception of truth is from man, but all from God.

**Make, Maker.** See under Do-*facere*.

**Make.** *Pangere.* See under COVENANT.

**Make water.** *Mingere.* D.4489.

## Makkedah. *Makkeda.*

E. 655<sup>8</sup>. 'The cave of **Makkedah**' (Jos.x.27)=direful falsity from evil.

## Male. *Mas, Masculus.*

## Masculine. *Masculus.*

See under MAN-*vir*.

A. 54. 'Male and female created He them' (Gen.i.27). What is meant by 'male and female,' in the internal sense, was very well known to the Most Ancient Church . . .

—<sup>2</sup>. Therefore they called the understanding in the spiritual man **male**, and the will female; and when these acted as one they called it a marriage.

475. 'Male and female created He them . . . ' (Gen.v.2). By 'male and female' is signified the marriage between faith and love. 476, Ex.

476<sup>2</sup>. As the state of the Church when it was spiritual is here treated of . . . 'male' precedes.

568<sup>3</sup>. The **masculine** sex has been so formed that understanding or reason shall reign. Such is also the disposition of their fibres, and such their nature . . . Hence it is that so many laws concerning the prerogative of the man and the obedience of the wife were delivered in the Jewish Church.

669. 'They shall be male and female' (Gen.vi.19) . . . 'Male'=truth; 'female'=good. 672, Ex. 725. 749.

770. When 'man and wife,' or 'male and female' are mentioned in the Word, 'man-*vir*,' and 'male'=intellectual things or the truths of faith; and 'wife,' and 'female'=voluntary things or the goods of faith.

2046. 'Every **male**' (Gen.xvii.12)=those who are in the truth of faith; (for) 'male'=truth. 2056. 2101.

2348. 'Old men-*mares*' (Zech. viii. 4) =confirmed truths.

[A.] 2466<sup>3</sup>. 'Images of a male' (Ezek.xvi.17)=that they appear as truths. (=appearances and likenesses of truth. 8904<sup>1</sup>.)

3242<sup>4</sup>. 'Every male' (Num.xxxi.7)=falsities.

4005<sup>2</sup>. In the Word an accurate distinction is made between males and females, as is evident from the sacrifices and burnt-offerings . . . By 'a male,' in general, is signified truth; and by 'a female,' good. Examp.

4500. 'They slew every male' (Gen.xxxiv.25)=that they extirpated the truths of doctrine . . . 'A male'=truth.

5198. For in the Word, where the male=good, the female=truth; and, *vice versa*, where the male=truth, the female=good. Examp.

7838. 'A male' (Ex.xii.5)=which is of the faith of charity; (for) 'a male'=the truth of faith; thus the faith of charity; for the truth of faith is not the truth of faith unless it is with the good of charity, and especially unless it is from it. The reason the paschal lamb was to be a male, was that that lamb=the innocence of those who are of the Spiritual Church; and those who are of the Spiritual Church are in no other good than that which in itself is the truth of faith; for this is called good when it is brought into act from the affection of charity. Hence it is that the lamb was to be a male. In other cases female lambs were employed in the sacrifices when worship from good was to be represented.

8009. 'Let every male be circumcised to him' (Ex.xii.48)=that the truth thereof must be defecated from impure loves. . . 'A male'=the truth of faith. 8076.

9297. 'Three times in the year all the male shall be seen at the faces of the Lord Jehovah' (Ex.xxiii.17)=the continual appearance and presence of the Lord thus in the truths of faith also. . . 'A male'=the truth of faith. —<sup>2</sup>. 10672.

10661. 'Of all thy cattle thou shalt give a male' (Ex.xxxiv.19)=that which is given by means of truth. Ex. 'A male'=truth.

R. 543. 'She brought forth a male son' (Rev.xii.5)=the doctrine of the New Church. By 'a son,' in the Word, is signified the truth of doctrine . . . but by 'a male son' is signified truth conceived in the spiritual man and born in the natural man . . .

—<sup>2</sup>. As . . . masculine offspring is truth and good in the understanding and thence in the thought; and feminine offspring is truth and good in the will, and thence in the affection . . .

M. 32. That (after death) the male is a male, and the female a female. Gen.art.

—. As a man lives as a man after death, and as man is male and female, and as the Masculine is one thing, and the Feminine another, and such another, that the one cannot be changed into the other, it follows that after death the male lives a male, and the female a female . . . It is said that the Masculine cannot be changed into the Feminine, nor the Feminine into the Masculine . . . but as it is not known in what the Masculine essentially consists, and in what the Feminine, it shall be told . . . The difference consists essentially in this: that the inmost in the male is love, and the

covering of this is wisdom; or, what is the same, the male is love covered over with wisdom; and that the inmost in the female is that wisdom of the male, and the covering of this is the derivative love; but this love is feminine love, and is given by the Lord to the wife through the wisdom of the husband; whereas the former love is masculine love, and is the love of being wise, and is given by the Lord to the husband according to the reception of wisdom. It is from this that the male is the wisdom of love, and that the female is the love of this wisdom; and therefore from creation there has been implanted in both the love of conjunction into a one. . . That the Feminine is from the Masculine, or that the woman has been taken out of the man. Ill.

33. From this primitive formation it flows that the male is born intellectual, and that the female is born voluntary; or, what is the same, that the male is born into the affection of knowing, understanding, and being wise; and that the female is born into the love of conjoining herself with that affection in the male. And as the interiors form the exteriors to their own likeness, and as the masculine form is the form of understanding, and the feminine form is the form of the love of it, therefore it is that the male is different in face, in the tone of voice, and in the body, from the female; namely, being harder in the face, harsher in the tone of voice, and stronger in body, and also having a bearded chin, and in general a form more unbeautiful than the female. They differ also in their gestures and manners. In a word, there is not anything alike; but still there is what is conjunctive in each thing. Nay, the Masculine in the male is masculine in every part of his body, even the smallest, and also in every idea of his thought, and in every spark of his affection. In like manner the Feminine in the female; and as thus the one cannot be changed into the other, it follows that after death the male is a male, and the female a female. 37.

37<sup>2</sup>. For the male man and the female man have been so created, that from two they can become as it were one man, or one flesh; and, when they become one, then, taken together, they are a man in his fulness. But without this conjunction they are two; and each of them is like a divided or halved man . . .

51<sup>2</sup>. (After death) there is not anything wanting either in the male or in the female . . .

61<sup>o</sup>. The truth of good or truth from good is in the male, and is the Masculine itself; and the good of truth or truth from good is in the female, and is the Feminine itself; and between these two things there is a conjugal union. 88, Ex.

66. The male has been created to become wisdom from the love of being wise; and the female has been created to become the love of the male from his wisdom; thus according thereto; from which it is evident that two consorts are the very forms and effigies of the marriage of love and wisdom, or of good and truth.

90. That in the subjects of the animal kingdom the truth of good or truth from good is masculine; and that the good of truth therefrom, or the good from that truth, is feminine. Gen.art.

—. The male from this marriage (of good and

truth) receives the truth of wisdom, and there is conjoined with it by the Lord the good of love according to the reception; and this reception takes place in the understanding; and therefore the male is born to become intellectual. (Shown from) his affection, application, manners, and form.

—<sup>2</sup>. The affection of the male is the affection of knowing, of understanding, and of being wise; the affection of knowing in childhood; the affection of understanding in adolescence and in early manhood; and the affection of being wise from this young manhood to old age; from which things it is evident that his nature . . . inclines to form the understanding; consequently, that he is born in order to become intellectual; but as this cannot be effected except from love, therefore the Lord adjoins this to him according to his reception; that is, according to the mind with which he wills to be wise.

—<sup>3</sup>. His application is to such things as are of the understanding, or in which the understanding predominates, of which many are public matters—*forensia*, and regard uses in public. . . His manners all partake of the predominance of the understanding; whence it is that the acts of his life—which are meant by his manners—are rational; and if not, he wants them to appear so; masculine rationality is also conspicuous in all his virtue . . . Add to this, that the Prolific is in him, which is from no other source than the understanding.

92<sup>e</sup>. As this universal sphere . . . of the marriage of good and truth, inflows into subjects according to the form of each, it follows that the male receives it according to his form, thus in the understanding, because he is the intellectual form; and that the female receives it according to her form, thus in the will, because she is the voluntary form from the intellectual one of the man.

98<sup>e</sup>. But these things have been said concerning the masculine sex; because it has allurement which actually kindles; and not concerning the feminine sex.

100. That the male—*mas*—and the female have been created to be the very form of the marriage of good and truth. Ex.

— For the male—*mas*—has been created to be the understanding of truth, thus truth in form; and the female has been created to be the will of good, thus good in form; and there has been implanted in each, from their inmosts, an inclination towards conjunction into a one. . . Thus the two make one form, which emulates the conjugal form of good and truth. Ex.

159. Because the male is born in order to become understanding, and the female in order to become will loving the understanding of the male . . .

168. This follows from the difference which there is between the Masculine and the Feminine. The Masculine is to perceive from the understanding, and the Feminine is to perceive from love; and the understanding perceives also those things which are above the body, and outside of the world—for the rational and spiritual sight goes thither; whereas love does not go beyond that which it feels: when it does go beyond, it derives it from the conjunction established from creation with the understanding of the man. For the under-

standing is of light, and love is of heat; and the things which are of light are clearly perceived, and those which are of heat are felt. From these things it is evident that on account of the universal difference which there is between the Masculine and the Feminine, the wisdom of the wife is not possible with the man, nor the wisdom of the man with the wife; nor is the moral wisdom of the man possible with women, in so far as it derives from his rational wisdom.

220. The Ancients . . . said that nothing is received by males from the spiritual marriage of good and truth . . . except truth, and that which has relation to truth; and that this in its progress into the body is formed into seed . . .

—<sup>2</sup>. As to formation (they said) that the masculine soul, being intellectual, is truth . . . and therefore when the soul descends, truth also descends . . . It follows that men have abundance according to the love of propagating the truths of their wisdom . . .

223. That the conjugal sphere is received by the feminine sex, and through it is transferred into the masculine sex. Ex.

— That there is not any conjugal love with the masculine sex, and that it exists solely with the feminine sex, and by this sex is transferred into the masculine one, I have seen testified by experience. Ref. (Moreover) the masculine form is the intellectual form, and the feminine form is the voluntary form; and the intellectual form cannot of itself grow warm with conjugal heat; but [it can do so] from the conjunctive heat of some one in whom this has been implanted from creation; consequently it cannot receive that love except through the voluntary form of woman adjoined to itself, because this latter form is also the form of love.

—<sup>3</sup>. It is from the transfer of this sphere from the feminine sex into the masculine one, that the mind is kindled by mere thought about the sex. That hence there is propagative formation and thus excitation, follows; for unless heat accedes to light on earth, nothing . . . is excited to fructify anything.

393. That the sphere (of the love of infants) principally affects the feminine sex, thus mothers; and the masculine sex, or fathers from them. Ex.

T. 585. In trees and all other subjects of the vegetable kingdom there are not two sexes . . . but every one of them is masculine. The earth alone, or the soil, is the common mother; thus is as the woman; for it receives the seeds of all plants. Fully ex.

D. 1061. According to institution from creation the masculine sex pertains to the classes of spiritual things; and the feminine sex to that of celestial things. Hence the precept of the first marriage: 'that the man should cleave to his wife;' that is, that intellectual things are to be associated with celestial things, so as to become one body.

6110. A male—*mas*—becomes the understanding of truth . . . when he wants to love the feminine sex.

E. 1957. That a male—*mas aut masculus*—= truth. Refs.

— Hence 'the images of a male'=appearances of



truth. (=falsities. 324<sup>15</sup>.) (=appearances of truth, which yet are falsities. 725<sup>10</sup>.) 827<sup>6</sup>.

[E.] 381<sup>3</sup>. 'A male' and 'a man-vir,'=intelligence; here, Own intelligence.

555<sup>14</sup>. 'A male' (Gen.i.)=the truth which is of the understanding; and 'a female,' the good which is of the will.

652<sup>12</sup>. 'Males and old women' . . . =those who are intelligent and wise . . .

710<sup>32</sup>. 'The male which first opens the womb' . . . =truth from good.

721<sup>22</sup>. 'A male-mas'=the truth of the Church.

724. 'A male son'=the doctrine of truth which is for the New Church. Ex. 725, Ill. 758.

725<sup>2</sup>. It follows that by 'a male' is meant the truth of the Church; and by 'a female' its good: thus also by 'a male' is meant doctrine; and by 'a female,' life . . . These two are meant by 'male and female;' and, taken together and conjoined in marriage, they are called 'man,' and also make the Church . . .

—<sup>3</sup>. That these two things which are signified by 'male and female,' must not be two, but one, the Lord teaches in . . . Matt.xix.4-6. . . These words are to be understood . . . not only naturally, but also spiritually; (otherwise) no one knows what is meant by 'the male and female no longer being two, but one flesh' . . . In the spiritual sense, by 'the male and the female' are signified truth and good; consequently also the doctrine of truth, which is the doctrine of life; and the life of truth, which is the life of doctrine. These must not be two, but one. Ex.

—<sup>4</sup>. As the truth of doctrine or the doctrine of truth is signified by 'a male,' the law was delivered that 'every male that openeth the womb should be holy to Jehovah' (Ex.xiii.12; Deut.xv.19; Luke ii.23). Ex.

—<sup>5</sup>. As everything of regeneration is effected by means of truths of doctrine made of life from the Lord, therefore all the males—by whom were signified truths—presented themselves to the Lord (three times a year).

—<sup>6</sup>. Hence it was that the burnt-offerings were of entire males, by which are signified genuine truths from the Word, or from doctrine from the Word . . . The reason the sacrifices were either of males or of females, was that by males were signified truths, and by females goods, not conjoined in marriage, but by consanguinity; and as both, as brothers and sisters, are from one parent, worship from truths pleased equally with that from goods; that is, from males equally as from females.

—<sup>7</sup>. As all spiritual nourishment is from the truths which are from good, the law was delivered that 'a male among the priests should eat the holy things' (Lev.vi.11,22; vii.6) . . . because by 'males' are signified the truths of doctrine . . .

—<sup>8</sup>. The reason every male in a city . . . was to be smitten . . . but not the women . . . was that . . . by a city of the nations . . . was signified the doctrine of falsity; and in like manner by the males of that city . . . and as falsities only fight against truths and goods . . . but not evils without falsities, the women . . . were not smitten; for evils can be amended and reformed by means of truths.

—<sup>9</sup>. 'Cursed be the man who hath evangelized to his father, saying, A male is born to thee' (Jer.xx.15)=him who acknowledges falsity, and declares it to be truth . . .

—<sup>11</sup>. 'A male in the flock' (Mal.i.14)=the genuine truth of doctrine from the Word.

863<sup>2</sup>. A wife is the affection of good, and a husband is the understanding of truth; moreover, females and males-mares—are born such.

1000<sup>4</sup>. The males-mares-(there) become young men.

**Malevolence.** *Malevolentia.* A.7441. T.526<sup>6</sup>.

**Malice, Wickedness.** *Malitia.*

**Malicious, Wicked.** *Malitiosus.*

**Wickedly.** *Malitiose.*

A. 719. (These animals)=divers cupidities and badnesses.

1182<sup>6</sup>. The more malice there is in the hatreds, the more profanity there is in the worship.

1388. The badness and infidelity of an evil Spirit (are known from every word he utters).

1395. I perceived . . . what wickedness there was in the deceit.

4951. In this Hell are the most malicious . . . They pour out the poison of their malice to those who are in the World of Spirits . . . They are interiorly malicious . . . They are veiled as with a cloud, which is the sphere of their malice . . . D.4553.

—<sup>6</sup>. These also are malicious; but not to that degree.

5716. These are most malicious. 5721<sup>2</sup>, des. D.4587.

6398<sup>6</sup>. Malice, cunning, and deceit, are signified by . . . those serpents which are poisonous.

6666<sup>2</sup>. (The infernals) use all malice, cunning, and cruelty . . .

9013. Malice to deprive the neighbour of eternal life. Sig. and Ex.

10745. (The evils of wickedness. Enum.)

H. 267 (b). That sensuous men are cunning and malicious above all others. Ref.

491<sup>2</sup>. They who have been interiorly wicked, and exteriorly good in appearance . . .

—<sup>6</sup>. These, under civil pretences, have dealt wickedly with the neighbour.

576. On the wickedness and nefarious arts of infernal Spirits. Chap. 580.

577. In the degree in which there are wisdom and intelligence with the Angels there are wickedness and cunning with infernal Spirits.

579. The wickedness of those who are called Genii. Des.

J. 58<sup>6</sup>. (These) are not so wicked.

W. 276<sup>2</sup>. Believes wickedness to be wisdom . . . P.298.

P. 126. Instead of thoughts of wickedness there are implanted thoughts of wisdom.

M. 468<sup>2</sup>. Malicious desertion . . .

T. 120. Iniquity and wickedness would spread through the whole Christian world.

Ad. 665. In place of goods there succeeds wickedness.

D. 1795. On the wickedness of certain Spirits. Des. 2967. Occurs. 3047. 3573. 4583. 4753. 4830. 4851. 4931<sup>2</sup>. 5455. 5560. E. 650<sup>43</sup>. 659<sup>20</sup>. 706<sup>14</sup>. 730<sup>17</sup>. —<sup>18</sup>.

3932. When wickedness comes to its height, they precipitate themselves into penalties . . .

4471. Thus their wickedness is at last consummated . . .

5037. The Swedes are one of the bad nations.

E. 304<sup>10</sup>. 'On account of the wickedness of those who dwell in it' (Jer. xii. 4).

540<sup>4</sup>. 'The king they make glad through their wickedness' (Hos. vii. 3) = all falsity from evil.

544<sup>9</sup>. Wisdom is of truth from good, whereas wickedness is of falsity from evil.

560. For all wickedness resides in evil, and all intelligence in good.

—<sup>2</sup>. But cunning and wickedness are not prudence and intelligence . . .

581<sup>3</sup>. Evil hides in itself all cunning and wickedness, as good does all prudence and wisdom.

622<sup>9</sup>. 'Wash thy heart from wickedness' (Jer. iv. 14) . . . Wickedness is attributed to the heart, because the heart corresponds to the will, in which wickedness resides.

653<sup>10</sup>. To persist in evils and falsities of doctrine is signified by 'a man's not returning from his wickedness' (Jer. xliii. 14).

741<sup>24</sup>. 'Wickedness' = evil; 'iniquity,' falsities.

763<sup>3</sup>. Wickedness excels in a sensuous man in the same proportion as intelligence in a spiritual man.

768<sup>25</sup>. 'The seed of the wicked' (Is. xiv. 20) = direful falsity of evil.

## Malignity. *Malignitas.*

### Malignant. *Malignus.*

A. 761. The malignity (of evil Spirits).

1276. Behind are the malignant.

1820<sup>2</sup>. They who are malignant and deceitful insinuate themselves into the loves . . .

5258. 'I have not seen such as they in all the land of Egypt for badness' (Gen. xli. 19) = such as could not in any manner be conjoined with truths and goods.

— . 'Their look was bad as in the beginning' (ver. 21) = that there was nothing of communication and conjunction.

6312. In these Hells are they who have been malignant within . . .

8625<sup>2</sup>. If malignant Genii were to inflow . . .

—<sup>9</sup>. In a word, their malignity cannot be described . . .

9231<sup>5</sup>. They destroy the goods of faith, (and) are therefore called 'the assembly of the malignant' (Ps. xxii. 16).

9249. No obedience to malignities. Sig. and Ex.

— . For malignity persuades and leads.

9264. That such malignity is contrary to the Divine justice. Sig. and Ex.

— . (This) malignity is to destroy interior and exterior good.

H. 220<sup>6</sup>. Therefore the more malignant are set over them. 543<sup>2</sup>.

491<sup>2</sup>. Thus who have infilled their malignity with deceptions . . .

W. 269<sup>2</sup>. The malignity of evil increases according to the degree of the closing up of the spiritual mind . . .

336<sup>6</sup>. (Their use is) that they conduce to absorb malignities.

M. 514. This seduction is not only impiety, but also malignity.

T. 595. Everything is esteemed according to its internal goodness, and is held cheap from its internal malignity.

## Malua. *Malua.*

B. 56. The Angels call this conglomeration of falsities Malua; that is, confusion and thick darkness.

## Mammillary. *Mammillaris.*

See PAP.

A. 5386. The mammillary processes.

## Mammon. *Mammon.*

A. 2588<sup>6</sup>. The like is meant by, 'Make yourselves friends of the mammon of injustice' (Luke xvi. 9). E. 141<sup>13</sup>.

P. 250<sup>5</sup>. By 'the mammon of injustice' are meant the Knowledges of truth and good which are possessed by the evil, and which they use solely to procure for themselves dignity and wealth . . .

R. 799<sup>2</sup>. These are the gains of the unjust mammon.

T. 404<sup>9</sup>. These were called mammons by the Ancients . . .

E. 189. This would be to serve . . . God and mammon; and then the man is lukewarm . . . 409<sup>7</sup>.

242<sup>20</sup>. 'By 'the unjust mammon' are meant the Knowledges of truth and good with those who do not justly possess them, who are those who do not apply them to life. 430<sup>11</sup>.

700<sup>17</sup>. As they are still Knowledges, although applied to evils, they serve for use with the good, by application to good . . . This is what is meant also by 'the unjust mammon.'

## Mamre. *Mamre.*

A. 1616. 'Abram . . . dwelt in the oak-groves of Mamre, which are in Hebron' (Gen. xiii. 18) = that the Lord arrived at a perception still more interior. . . This perception is called 'the oak-groves of Mamre which are in Hebron.' 'Mamre' is mentioned in other places also. Ill.

1704. 'He was dwelling in the oak-groves of Mamre the Amorite' (Gen. xiv. 13) = a state of perception from the rational man; as is evident from the signification of . . . 'the oak-groves of Mamre the Amorite.' Refs.

[A.] 1705. By 'Mamre, Eshcol, and Aner' (id.) are represented . . . the Angels who were with the Lord when He fought in His first childhood, who were adequate to the goods and truths then with the Lord. They are named from these goods and truths. Ex.

1752. By 'Mamre, Eshcol, and Aner' was signified the state of the rational man as to the Lord's External, and the quality of its goods and truths; and thus by them are signified the Angels who were with the Lord when He fought. 1754, Ex.

2137. The state at that time of the Lord's perception in the Human is signified by 'the oak-groves of Mamre' (Gen. xviii. 1). 2144. 2145, Ex.

2901. 'Machpelah which is before Mamre' (Gen. xxiii. 17) = regeneration. ('Machpelah' = regeneration; and 'Mamre,' the quality and quantity thereof. 2970.)

2970<sup>2</sup>. Mamre, being Hebron, as is said in ver. 19, and in Hebron (Gen. xiii. 18) = nothing else than the quality and the quantity; here, of regeneration, when it is adjoined to 'Machpelah,' and of the Church, when it is adjoined to 'Hebron,' and also that of perception, when it is adjoined to 'oak-groves.' Thus 'Mamre' is only the determination of the state of a thing; for it was the place where Abraham dwelt; and where Isaac dwelt, and to which Jacob came. III.

3257. 'Upon the faces of Mamre' (Gen. xxv. 10) = as to good . . .

4613. 'Mamre Kirjath-arba' (Gen. xxxv. 27) = the state thereof; (for) 'Mamre' = the quality and quantity of that to which it is adjoined. 6456. 6551.

## Man. Homo.

See CELESTIAL MAN (under CELESTIAL), DIVINE MAN, EXTERNAL MAN, GRAND MAN, INTERNAL MAN, NATURAL MAN (under NATURAL), SON OF MAN, and SPIRITUAL MAN (under SPIRITUAL).

See also under ADAM, ANIMAL, BEAST, BORN, HUMAN, HUMAN FORM, HUMAN RACE, PROPRIUM, SELF, AND TREE.

A. 39. For man of himself is dead, and in him there is nothing but evil and falsity. Ex. and III.

44. Man, like the earth, can produce nothing good, unless the Knowledges of faith are first sown in him . . .

49. 'Let us make man into our image, according to our likeness, and let them have dominion . . .' (Gen. i. 26) . . . In the Most Ancient Church . . . the Lord appeared as a man . . . Therefore they called no one man except Him, and the things which were of Him; and not themselves, except only those things which they perceived they had from the Lord; as all the good of love and truth of faith. These they called of man, because of the Lord. Hence in the Prophets by 'man,' and 'the Son of man,' in the supreme sense, is meant the Lord; and, in the internal sense, wisdom and intelligence; thus everyone who is regenerate. III.

—<sup>3</sup>. The Lord was therefore seen by the prophets as a man. III.

50<sup>3</sup>. The Lord alone rules man through Angels and Spirits . . .

55. By 'man' is here meant the spiritual man . . .

59. The whole man is composed of mere cupidities and the derivative falsities. . . To abolish them in a moment would be to destroy the whole man.

69. Man has been so created . . . that while he lives in the body he might speak with Spirits and Angels . . . for he is one with them, being a Spirit clothed with a body . . .

94. 'To form man dust from the ground' (Gen. ii. 7) = to form his external man, which before was not man; for it is said in verse 5 that 'there was no man to till the ground.' . . . 'Man became a living soul' = that his external man also was made alive.

95<sup>2</sup>. It is the life of love which makes him to be man.

149<sup>2</sup>. Man is only an organ of life; and such an organ as is the affection of life.

240. Thus from being man they became non-men.

270. Dead men are no longer men, although they suppose themselves to be men above others . . .

288. 'Man' (Gen. iii. 20) = the man-vir-of the Most Ancient Church, or the celestial man; and in fact that the Lord alone is man . . . Hence he was called a man who was of the Church . . . and at last everyone who as to the body appears as a man, to distinguish him from beasts.

303<sup>2</sup>. He is called 'man' (Is. vi. 11) who is wise, or who acknowledges and believes.

306. 'To cast out the man' (Gen. iii. 24) = to entirely deprive of all the will of good and understanding of truth, insomuch that he is separated from them, and is not man.

313. The first man.

— . It is the Most Ancient Church which . . . is called 'man.' Ex. 461. 477.

336. Charity implanted through faith is called 'Enos,' or another 'man.' 439.

338. 'The man Knew Eve his wife' (Gen. iv. 1). By 'the man, and Eve his wife' is signified the Most Ancient Church.

379<sup>2</sup>. To will is man himself . . .

434. By 'the man and his wife' (ver. 25) is here meant a new Church. 435.

477. In the supreme sense, the Lord Himself is the only Man. Hence the Celestial Church is called 'man,' because it is a likeness; and hence afterwards the Spiritual Church, because it is 'an image,' but in the general sense everyone is called 'man' who has a human understanding; for man is man from the understanding; and one is more man than another; although the distinction of man from man should be according to the faith of love to the Lord. III.

—<sup>3</sup>. 'Man' = the love of good.

—<sup>4</sup>. 'Man' = the man of the Church.

— . 'Man' = those who have faith.

—<sup>5</sup>. In this passage 'man' is first named 'Enos,' and afterwards 'Adam.'

502. These three Churches, 'man,' 'Seth,' and 'Enos' constitute the Most Ancient Church.

530<sup>2</sup>. If there were no remains with man he would not be man, but would be much viler than a brute.

The fewer remains there are, the less he is **man**; and the more there are the more he is **man**.

565. By 'man' (Gen.vi.1) is here signified the human race of that time. Ill.

—<sup>2</sup>. The Lord alone is **man**; and, from Him, every celestial **man**, or Celestial Church, is called '**man**;' and hence all the rest; and also everyone of every faith whatever, to distinguish him from the brutes. But **man** is not **man**, and distinct from the brutes, except through remains . . . which are the Lord's. Hence too **man** is called **man**; and as he is so called on account of remains, which are the Lord's, he is so called by the Lord also, even the worst one. For **man** is never **man**, but the vilest of the brutes, if he has not remains. 1738.

566. Hence the name of '**man**,' or '**Adam**,' which is 'ground.' —<sup>e</sup>.

585. For **man** is **man** from willing; not so much from knowing and understanding, because knowing and understanding are from his willing.

594. 'From **man** to beast . . .' (ver.7)=whatever is of the will . . . **Man** is not **man** except from will and understanding, by which he is distinguished from the brutes; all the other things are very like them.

637<sup>2</sup>. For **man** regarded in himself is much viler than the brutes. If he were left to himself he would rush into the destruction of himself and of all; for he desires nothing else . . . His order should be for one to love another as himself . . .

—<sup>e</sup>. **Man** (alone) lives altogether contrary to order; and therefore unless the Lord had compassion on him, and conjoined him with Himself through the Angels, he could never live one minute. Of this **man** is ignorant.

644<sup>2</sup>. **Man** is like a kind of very little Heaven, which corresponds to the World of Spirits and to Heaven. Ex.

697. With every **man** there are at least two evil Spirits and two Angels . . .

714. For, regarded in himself, and in his own proprium, **man** is nothing but a beast, having very similar senses, appetites, cupidities, and also affections of all kinds. His good and best loves are also very similar; as the love of companions of his own species, of his children, and of his consort; so that they do not at all differ. But the reason he is a **man**, and above beasts, is that he has an interior life . . . which life is the life of faith and of love from the Lord; and unless this life were in each thing which he has in common with beasts, he would not be at all different. Examp.

—<sup>2</sup>. It is through the life which **man** has from the Lord that he lives after death . . . And even if **man** lives like a wild beast . . . the mercy of the Lord . . . does not leave him; but continually . . . breathes into him His own life; which . . . causes him to be able to think, reflect, and understand whether a thing is good or evil, moral, civil, worldly, or corporeal; and hence whether it is true or false.

768<sup>3</sup>. The Lord is the Only **Man** . . . and is the all of the Church. The all of the Church is love or charity; and therefore '**man**' . . . =love or charity; that is, the all of the Church . . .

776<sup>3</sup>. '**Man**' (Jer.iv.25)=the good of love.

808<sup>2</sup>. The will is the very substance of **man**, or **man** himself.

810. 'From **man** even to beast . . .' (Gen.vii.23)=the nature of their evil; '**man**'=the nature itself.

987. For **man** is nothing but evil; he is a congeries of evils; all his will is mere evil; as was said in Gen. viii.21: 'the fashion of the heart of **man** is evil from his childhood.' I have been shown by living experience that **man**, Spirit, and even Angel, regarded in himself . . . is the vilest excrement; and that when left to himself he breathes nothing but hatreds, revenges, cruelties, and the filthiest adulteries. These things are what are proper to him; and these are his will . . . This may be evident from the fact that **man**, when born, is the vilest living thing among all wild animals and beasts; and when he grows up . . . unless external bonds . . . prevented, he would rush into every wickedness. He would not rest until he had subjugated all in the universe, and had raked together the wealth of all in the universe. Nor would he spare any, except those who submitted themselves as vile slaves. Such is every **man** . . . Given the possibility and the power, and the bonds being relaxed, they would rush on as far as they could go. Wild beasts are never such . . . Hence it is evident what the proprium of **man** is, and what is his will.

—<sup>3</sup>. **Man** being such and so great evil and excrement, it is evident that he can never have dominion over evil from himself . . . (Thus) it is the Lord alone who has dominion over the evil with **man**, and over the Hell which is with **man**. In order that the evil . . . with **man** may be subjugated . . . **man** must be regenerated by the Lord; and be endowed with a new will, which is conscience . . .

—<sup>e</sup>. These things are of faith: that **man** is nothing but evil; and that all good is from the Lord . . .

1006<sup>e</sup>. **Man** is **man** from love and charity; but he is a wild beast from hatred, revenge, and cruelty.

1007. 'From the hand of **man**' (Gen.ix.5)=from all his Voluntary . . . For the essential and life of **man** is his will; and such as the will is, such is the **man**.

—<sup>2</sup>. '**Man**,' and '**man-vir**-brother' are here mentioned; and so are called the filthy Voluntary, and the filthy Intellectual . . .

1008. 'To require the soul of **man**' (id.)=to avenge profanation.

1010. 'To shed the blood of **man** in **man**' (ver.6)=to extinguish charity. 'In **man**'=with **man** . . . for **man**, of himself, is filthy and profane.

1042<sup>3</sup>. The Lord is 'the **man**' here spoken of (Ezek. i.26).

1044<sup>2</sup>. For the regenerate **man** as to his intellectual part is the Lord's; but as to the voluntary part he is his own.

—<sup>e</sup>. For from himself **man** is in Hell. From the Lord he is in Heaven; and **man** is continually being elevated from Hell into Heaven . . . The sign that the Lord is present, therefore, is that the Voluntary of **man** is removed . . .

1049. For the Lord knows that **man** is such; namely,

that his proprium is infernal, and that it is his Hell itself. . . As **man**, from himself, is such a devil; and the Lord knows this, it is evident that 'to remember the covenant'=to have mercy. . .

[A.] 1050. Every **man** is called 'a living soul' from that which is alive with him. For no **man** can possibly live, still less as a **man**, if he has not something with him which is alive; that is, unless he has something of innocence, charity, and mercy. . . This. . . **man** receives from the Lord when he is an infant, and in childhood. . .

—<sup>2</sup>. That the states of innocence, charity, and mercy which **man** has in infancy. . . cause that **man** can be **man**, may be manifestly evident from the fact, that, unlike the brutes, **man** is not born into any exercise of life, but learns each and all things. (Continued under REMAINS.)

1055<sup>2</sup>. With **man** alone there is not love, but the contrary; because **man** has destroyed in himself the order of nature. But when he can be regenerated. . . there is a covenant or conjunction through charity. Tr.

1266<sup>e</sup>. **Man** cannot live a moment unless Spirits and Angels are with him.

1277. **Men** as to their souls are constantly bound to some Society of Spirits and Angels. . .

1321. For all the light of Truth is from the Lord, and all thick darkness is from **man**. . .

1326<sup>e</sup>. 'No **man** and no beast'=no good.

1414<sup>e</sup>. Thus the Lord is Perfect **Man**, and the Only **Man**.

1555<sup>3</sup>. **Man** is not **man** unless he is endowed with understanding also; the will alone does not make **man**, but the understanding together with the will. . .

1616<sup>3</sup>. For through Knowledges **man** becomes **man**.

1692<sup>2</sup>. (**Man**'s helplessness against evil Spirits.)

1707<sup>3</sup>. Thus is it given to **man** to think, and to be **man**.

1733. **Man** as to his interiors is an image of Heaven. . .

1795<sup>2</sup>. The things which are of the heart make the **man**. . .

1831<sup>e</sup>. The things which are above perception, dictate, and conscience are the Lord's; those which are below them are with **man**.

1864<sup>2</sup>. What is **man** except something vile and filthy. . .

1871<sup>e</sup>. Finally (the Word) is presented before the Lord as the image of a **man**. . .

1886, Pref.<sup>3</sup>. For **man** is a spirit clothed with a body. 3342<sup>2</sup>.

1894. The reason the Lord's internal **man**, which is Jehovah, is called a **man**, is that no one is **man** except Jehovah alone. For, in its genuine sense, **man**=that Esse from which **man** is. . . Without the Divine Celestial and Spiritual there is nothing human with **man**; but a certain animality such as there is with beasts. From the Esse of the Lord every **man** has that he is a **man**; thence also is he called a **man**. The Celestial which makes **man** is that he loves the Lord

and the neighbour. Thus is he **man**, because an image of the Lord, and because he has this from the Lord; otherwise he is a wild beast.

—<sup>2</sup>. The Lord is the only **man**, and from Him **men** have [the fact] that they are called **men**; and one is more a **man** than another. Refs.

— . The Lord appeared. . . as a **man**; and deigned, after there was no longer a **man** on earth—that is, nothing celestial and spiritual with **man**—to assume human nature by being born like another **man**, and to make it Divine; thus also is He the Only **Man**. Besides, the universal Heaven presents before the Lord the image of a **man**, because it presents Him. . .

1904. Good, or the love of good, they called **man** as a husband; and truth, or the love of truth, they called **man** as a wife.

1906. When **man** is born he has not a whit of good from himself; but is wholly defiled with hereditary evil. . .

—<sup>2</sup>. Without these (remains) **man** can never be **man**. . .

1999<sup>3</sup>. The Internal of **man** is that from which **man** is **man**, and by which he is distinguished from brute animals; through this Internal **man** lives after death. . . It is the first form itself from which **man** becomes and is **man**. . .

2034<sup>5</sup>. The Lord made a **man**; a stumblingblock. 2094<sup>2</sup>.

2053. The conjunction of the Lord with **man** in his impurity. Sig. and Ex.

2183<sup>2</sup>. Before (the Rational and the Natural) make one, the **man** cannot be a whole **man**. . .

2194<sup>e</sup>. Differently from any other **man**.

2196<sup>3</sup>. No life with **man** except from the Lord.

—<sup>6</sup>. When yet in **man** there is nothing except what is evil, unjust, and profane.

2219<sup>2</sup>. To **man** there has been given a Rational above beasts, to the end that everyone may will well and do well to others. . . This is the order into which **man** has been created. . .

2242<sup>2</sup>. The Word as to the letter is for **man**. . .

2249<sup>2</sup>. Think of the Lord as a **man**. . .

2258<sup>2</sup>. Unless the Lord's mercy were eternal, all **men** whatever would be damned.

2305. For that **man** is **man** is from the intelligence of truth and the wisdom of good which they have from the Lord alone.

2385<sup>3</sup>. If (the Churches were in charity) all would be ruled by the Lord as one **man**. . .

2406<sup>e</sup>. Thus is the Lord continually fighting with **man**, and with Hell for **man**, although it does not appear so to **man**.

2500<sup>2</sup>. This way of being wise is never possible with any **man**.

2508<sup>2</sup>. In proportion, therefore, as he derives from the heavenly marriage, in the same proportion he is a **man**.

2540<sup>2</sup>. See ANGEL, here. 2786<sup>e</sup>. 5648<sup>e</sup>.

2576<sup>2</sup>. The inmosts of **man** are goods and truths . . .  
 2625<sup>9</sup>. Puts off the old **man**, and puts on the new.  
 2649<sup>9</sup>. Such as is the life, such is the **man**.

2654<sup>9</sup>. **Man** can look from the interior into those things with himself which are beneath.

2658<sup>2</sup>. **Man** is (only) an organ of life. 3318<sup>2</sup>.

2712<sup>2</sup>. 'No **man**' = no celestial good . . .

2916. He then dies as to the former **man**, and rises again as to the new one.

2966<sup>2</sup>. Good and truth from **man** are not good and truth.

3134. See **MAN-vir**, here.

3175. **Man** is never born into any truth, not even into any natural truth. **Ex**.

—<sup>2</sup>. For unless **man** is rational he is not **man**. Therefore in proportion as anyone has what is rational, such is he a **man**, and so far. A **man** can never be rational unless he has good. The good which **man** has above animals is to love God and the neighbour; all human good is thence . . .

3226. Among the eminent faculties which **man** has in him, although he is unaware of it . . . is that he perceives what the representatives signify which appear in the other life . . . The reason is that with **man** there is a continual influx through Heaven from the Lord . . .

3310<sup>2</sup>. When . . . in the affection of truth, they are called '*men-viri* of the field;' but afterwards, when regenerated . . . and in good itself . . . they are called '*men* of the field.'

3438<sup>2</sup>. (The shade in which **man** is.)

3494. If **man** were without such good as he has derived from infancy, he would not be **man**; but would be more savage than any wild beast . . . 3793.

3514<sup>9</sup>. For the parallelism between the Lord and **man** exists as to the celestial things which are of good; and not according to the spiritual things which are of truth. **Ref**.

3573<sup>9</sup>. The quality of a **man** Angel and of a **man** devil.

3628. Not only the things which belong to the human mind . . . correspond (to Heaven); but also the whole **man** in general, and in particular whatever is in **man**; inasmuch that there is not the least part . . . which does not correspond. From this **man** comes forth and continually subsists. Unless there were such a correspondence of **man** with Heaven, and through Heaven with the Lord . . . he could not subsist for a moment . . . 3883<sup>9</sup>. 4041.

3633. All Spirits and Angels appear to themselves as **men**. **Des**.

— . The Primitive of **man**, which is from the soul of the parent, strives after the formation of the whole **man** . . . although this Primitive is not in the form of the body; but in another most perfect form which is known to the Lord alone. And as the Inmost with everyone in like manner conspires and strives after such a form, all there appear to themselves as **men**.

3634. A **man** who is in correspondence . . . with his spirit is in Heaven, and with his body in the world;

and . . . is a little Heaven . . . For **man** has from good and truth that he is **man**, and is distinct from brute animals.

3644. All **men** in the universal world have their situation either in . . . Heaven, or . . . in Hell . . . 3645.

3702. **Man** was so created that the Divine things of the Lord should descend through him down to the ultimates of nature; and from the ultimates of nature ascend to Him; so that **man** should be the medium uniting the Divine with the world of nature . . . and that thus through **man** . . . the ultimate itself of nature might live from the Divine; which would have been the case, if **man** had lived according to Divine order. **Ex**.

3739<sup>2</sup>. **Man** has been created and formed after the effigy of the three Heavens. **Ex**.

3796<sup>2</sup>. For **man** is such that in each thing he reflects upon himself, and this from custom and habit.

3858<sup>2</sup>. '**Man**' = that which is of the Church. **Refs**.

— . 'The measure of a **man**, that is, of an Angel' = the state of truth and good.

3860. **Man** is indeed born as a **man** from his parents; but he does not become **man** until he has been re-born from the Lord. It is the spiritual and celestial life which makes **man**; for this distinguishes him from brute animals.

3913<sup>2</sup>. For **man** is **man** from truths and goods.

3938<sup>2</sup>. For there are two things which make **man**, namely *esse* and *existere*. The *esse* of **man** is nothing else than that which is recipient of the Eternal which proceeds from the Lord . . . The reception of life is that of which *existere* is predicated . . .

3951. Through this (conjunction of good and truth) **man** becomes **man**, and is distinguished from brute animals; and he becomes **man** in proportion as he receives therefrom . . .

3957<sup>8</sup>. Love to God, and love towards the neighbour, are what cause **man** to be **man**, distinct from brute animals.

3993<sup>8</sup>. With **man** there is no pure good . . . nor pure truth . . .

4038<sup>2</sup>. With **man** there are three things in general; namely, the Corporeal, the Natural, and the Rational. **Ex**.

4042. Hence it is that through **man** alone there is a descent from the Heavens into the world, and an ascent from the world into the Heavens. **Ex**.

4051. **Men** are from intelligence and wisdom, and not from form. Hence good Spirits, and still more Angels, are **men** more than those who are in the body . . .

4054<sup>9</sup>. For the end makes the **man** . . .

4073<sup>9</sup>. **Man** is in effects.

4219. The Lord is the Only **Man**; and in proportion as an Angel or Spirit and also a **man** on earth has from Him, in the same proportion they are **men**. Let no one believe that **man** is **man** from the fact that he has a human face, a human body, a brain, and viscera and members; these are common to him with brute animals . . . But **man** is **man** because he can think and will as

man; thus receive the things which are Divine . . . By these things man distinguishes himself from beasts and wild animals . . .

[A.] 4224°. (From) his conjunction with Heaven, and through Heaven with the Lord . . . man is man, and is distinguished from the brutes.

4247<sup>2</sup>. When it is in the will, it is in the man; for the will constitutes the man himself.

4257°. Man perishes when the Church . . . with him perishes . . .

4279°. For man communicates with the three Heavens; for man has been created after the image of (them).

4287. 'With God and with men' (Gen. xxxii. 28) = as to truths and goods. —<sup>4</sup>, Ex.

—<sup>4</sup>. The reason 'man' = good, is that the Lord is the Only Man, and because man is called man from Him; and also because Heaven is a man from Him; and hence too the Most Ancient Church, which was in celestial good, was called 'man.' Therefore by 'man,' in the Word, where what is good is treated of, is signified good. Ill.

—<sup>e</sup>. In these passages 'man' = those who are in good; thus good; for man is man from good. Whereas the truth which is from good is called in the Word '*vir homo*,' and also 'the son of man.'

4322. (All) believe that man comes forth from seed and an ovum, naturally . . .

4364°. The spirit is the man himself.

4454<sup>2</sup>. Hence that Church above others was called 'man.'

4524°. For man is a little Spiritual World in the least effigy.

4527. (Were surprised to find themselves men.)

4644<sup>2</sup>. No man is born into any good; but into . . . evil interiorly from the father, and into evil exteriorly from the mother.

4672. The Church is as a man . . .

4687<sup>2</sup>. The Infinite Existing in which is the Infinite Esse they perceived as a Divine Man . . . For whatever passes through . . . the Grand Man from the Infinite Esse is attended with this image of it . . . 4692<sup>4</sup>.

4692<sup>2</sup>. (The Ancient Church also) believed that the God of the universe was a Divine Man . . .

—<sup>3</sup>. The Jewish Church . . . did indeed believe that Jehovah was a Man . . . because He had appeared to Moses and the prophets as a man . . .

—<sup>e</sup>. The Lord showed . . . that He was a Divine Man when He was transfigured.

4760<sup>2</sup>. (Man believed to be an animal.)

—<sup>3</sup>. Brute animals act from instinct, and man from reason.

4839<sup>2</sup>. When the Divine order is represented in a form, it appears as a man; for the Lord who is the source of it is the Only Man; and in proportion as Angels, Spirits, and men have from Him—that is, in proportion as they are in good and the derivative truth; thus in proportion as they are in Divine order—in the same proportion they are men. Hence it is that the universal Heaven represents one man . . . and that the

Angels appear in the human form; and that among themselves evil Spirits appear from phantasy as men . . .

4963. Through man there is conjunction of Heaven with the world. Ex.

5023<sup>2</sup>. For the rational and natural mind makes man. Without . . . goods and truths, and their affections, and the ministry of these, he is not a man, but a brute.

—<sup>4</sup>. 'House' = man, or his mind.

5084<sup>5</sup>. The fallacy that man is only a more perfect animal.

5110°. Hence everyone can think of the Divine Itself as a man.

5114<sup>4</sup>. As with man there is a connection with the Divine; and his inmost is such that it can receive the Divine . . . therefore man . . . can never die . . .

5145<sup>2</sup>. Man is in the fourth or sensuous degree.

5149°. 'No man' = no good.

5160°. By being regenerated, man becomes man, and is completely distinguished from the brutes.

5222<sup>2</sup>. The interior man is the man himself.

5256. Almost all have the idea of the Lord as of another man . . .

5301°. That the mind is the man himself.

5302. For man is man from his mind; for the mind itself constitutes man; and such as this is such is the man.

— . The stupid suppose that man is man from his external form . . . they who are less stupid say that man is man from the fact that he can speak; and they who are still less stupid, that man is man from the fact that he can think. But man is not man from these things; but from the fact that he is able to think truth and will good, and can (thus) view the Divine, and receive it perceptibly. In this is man distinguished from the brute animals.

—<sup>2</sup>. His appearing as man because he can speak and think does not make him man; for if he thinks what is false and wills what is evil, he . . . is worse than a brute animal . . .

5393. Men left to themselves . . . are much more savage than the worst wild beasts . . . The Angels were horrified (to hear) that the human race is such.

5398<sup>2</sup>. For man is so evil that he cannot to eternity be delivered from one sin; but only . . . be withheld from sin . . .

5649<sup>4</sup>. Men have successively become more exterior . . .

5663<sup>2</sup>. He took this man upon Himself.

5786<sup>2</sup>. (Thus) man when in (proprium) is a devil under a human form.

5826°. So long as good and truth are outside the will . . . they are outside the man . . .

5848°. For man of himself is continually in evil . . .

5850°. Whereas men are not in order, nor in any law of order; and therefore there is particular influx into them; that is, with them there are Angels and Spirits, through whom is influx; and unless these were with men, they would rush into every wickedness, and would in a moment precipitate themselves into the deepest

Hell . . . The order into which **man** was created would have been that he should love the neighbour as himself; nay, more than himself . . . But **man** loves only himself and the world . . . and therefore, as the life of **man** is completely contrary to heavenly order, he is ruled by the Lord through separate Spirits and Angels.

5863. If evil Spirits perceived that they were with **man** . . .

5992<sup>3</sup>. Thus **man** is in the midst . . .

6013<sup>2</sup>. For as to his interiors **man** has been formed after the image of the three Heavens . . . and as to his exteriors . . . after the image of the world . . .

6053<sup>o</sup>. Latent (idea) that they will live as **men** there.

6054. The soul is the **man** himself . . . that is, the interior **man** . . .

—<sup>3</sup>. All Spirits . . . appear as **men**.

6057<sup>3</sup>. (Thus) in **man** the Spiritual World is conjoined with the natural world . . .

6158. For **man** is not **man** from his external form, but from his mind . . .

6191. That **man** is ruled through Angels and Spirits . . .

6323<sup>3</sup>. If **man** were in the order into which he was created . . . he would be born not only into scientifics, but also into all spiritual truths and celestial goods . . . Thus **man** would in that case be ruled by nothing but general influx . . . But as he is born . . . contrary to his order, he is born into ignorance of all things . . . 7750<sup>2</sup>. H. 352<sup>3</sup>.

6326. (This Philosopher said) that **man** consists of mere forms recipient of life; and that one form is more interior than another . . .

6368. For **man** from himself is in Hell . . .

6571<sup>2</sup>. A **man** is altogether such as is his end . . .

6605. So each Society relates to a **man** . . .

6626. The Lord who alone is **Man**, and from whom Angels, Spirits, and the inhabitants of the Earth are called **men**, by His influx into Heaven causes the universal Heaven to represent and relate to one **man**; and through influx through Heaven and immediately from Himself into each person there, causes every one to appear as a **man** . . . Nay, with the Angel, Spirit, and **man** who lives in charity towards the neighbour and in love to the Lord, the leasts of thought relate to a **man**, because this charity and love are from the Lord, and whatever is from the Lord relates to a **man**. Moreover, these are the things which make **man**. In Hell, however . . . in their own lumen they do indeed appear as **men**; but in the light of Heaven as horrible monsters . . .

6697. There are **men** wherever there is an Earth. Ex.

6823<sup>o</sup>. This **man**—that is, the Lord's Kingdom—is loved, when from inmost affection one benefits those who are **man** through that **man** from the Lord.

6832<sup>4</sup>. 'The aspect of a **man** upon the throne' (Ezek. i.)=the Lord as to the Divine Human.

6872<sup>2</sup>. Such as is the love, such is the **man** . . .

6876<sup>2</sup>. The Ancients could think no otherwise about Jehovah than as a **Man**, whose Human was Divine.

7032<sup>3</sup>. Such is **man** interiorly . . .

7081. The dominant love . . . is what makes the **man**.

7091. For those who are of the (Spiritual) Church have natural ideas about everything spiritual and celestial . . . and therefore unless they thought about the Divine as a natural **Man**, they could not be conjoined with the Divine by anything of affection . . .

7120. There are two words in the Original Language which mean **man**; one is 'Adam,' and the other is 'Enos.' By the **man** who is called 'Adam' is meant the **man** of the Celestial Church; and by the **man** who is called 'Enos' is meant the **man** of the Spiritual Church. Here, 'men-viri' are expressed by 'Enos,' because it treats of those who are of the Spiritual Church.

7175<sup>2</sup>. (The Spirits of Mercury) do not want to appear as **men**, as do the Spirits of our Earth; but as crystalline globes . . . in order to remove from themselves material ideas.

7206<sup>o</sup>. For **man** is in evils, and from himself is in Hell . . .

7396. Empires and kingdoms are represented in Heaven as a **man**; and the Societies therein are represented as the members of that **man**; and the king as the head . . .

7424. 'Louse in **man** and in beast' (Ex. viii. 17)=interior and exterior evils of cupidities. . . 'Man'=good; thus, in the opposite sense, evil . . . But when it is said 'man and beast,' by 'man' is signified interior good, and in the opposite sense interior evil . . . The reason of this is that **man** is **man** from his internal **man** and its quality; but not from the external **man**; for the external **man** is not **man** without the internal. For the external **man** also to be **man**, it must be completely subordinated to the internal . . .

7505. 'To cut off **man** and beast' (Ezek. xiv. 21)=to vastate interior and exterior good.

7506<sup>2</sup>. The ideas of these, in the Spiritual World . . . have the likeness of a **man**.

7523. 'It shall be upon **man** and upon beast' (Ex. ix. 9)=which are from interior and exterior evil. 'Man'=the affection of good; and, in the opposite sense, the cupidity of evil; and in like manner 'beast;' but when it is said 'man and beast,' then by 'man' is signified interior affection or cupidity, and by 'beast,' exterior. The interior good, and also the interior evil, which are signified by 'man,' are those which are of the intention or end; for the intention or end is the inmost of **man**.

—As to his external or natural **man**, **man** is nothing but a beast . . . (but) as to his internal or spiritual **man**, **man** is **man**; there he rejoices in the affections of good and truth . . .

—<sup>2</sup>. These are the things which are signified by 'man and beast,' in the following passages. III.

—<sup>3</sup>. 'Man and beast'=interior and exterior good, in the following passages. III. 7558. 7570. 7582.

7560. For **man** without (good and truth) is not **man** . . . Through these there is communication with Heaven; and in the proportion that **man** has communication with Heaven, in the same proportion he is **man** . . .

7604<sup>o</sup>. **Man** is distinguished from brute animals by



this: that he can look upwards, that is, to the Divine. Without this faculty, **man** would be like a beast . . .

[A.] 7607. **Man** has been so created that he can look above himself to . . . the Divine, and also below himself to the world . . . In this is **man** distinguished from brute animals. And **man** looks above himself . . . when he has as the end the neighbour, his country, the Church, Heaven, and especially the Lord; and he looks below himself when he has as the end himself and the world. To have as the end is to love . . .

—<sup>e</sup>. From this it is evident that when **man** looks below himself, he separates himself from the Divine, and determines his interiors to self and the world, in like manner as they are determined with brute animals; and thus in the same proportion he puts off what is human. 8604<sup>2</sup>.

7643<sup>9</sup>. 'Men' (Rev.ix.)=affections of good.

7821. To look above self is proper to **man**; and to look below self is proper to beasts. Hence it follows that in proportion as a **man** looks below himself, in the same proportion he is a beast, and also an image of Hell; and that in proportion as he looks above himself . . . he is a **man**, and also an image of the Lord.

7848<sup>2</sup>. Besides, whether you say **man**, or his mind, it is the same thing; for **man** is not **man** from the form of his body, but from his mind; and **man** is such a **man** as is his mind . . . most especially such as is his will.

7872. 'From **man** even to beast' (Ex.xii.12)=their interior and exterior evil cupidities . . . For by 'man' is signified the affection of interior good.

÷ 7973<sup>4</sup>. By 'man' and 'Angel' (Rev.xxi.) is signified all the truth and good of faith.

8043. That which is conceived and born (anew) is not the **man** as a **man**; but is the faith of charity; for this makes the Spiritual of **man**; thus as it were makes the **man** himself anew.

8045. 'In **man** and in beast' (Ex.xiii.2)=the good of faith interior and exterior.

8116. A great multitude of **men** (in Jupiter). Ex.

8391. For of himself **man** is continually falling . . .

8408. 'The pot'=**man**.

8443<sup>2</sup>. Truth Divine in the third degree . . . and in the fourth cannot be apprehended by **man**; that in the fifth can be a little perceived by a **man** who is illustrated . . . But truth Divine in the sixth degree is such as there is with **man**, being accommodated to his apprehension; thus it is the sense of the letter . . .

8480. The good which is from **man** is not good; because from himself **man** is nothing but evil . . .

8497<sup>2</sup>. For **man** and Angels are only recipients, or forms accommodated to receive life . . .

8505. 'A field'=**man**. Ex.

8541. (In Jupiter) they know that the Lord is a **Man** . . . 8547.

8549. **Man** is not born from his parents into spiritual life, but into natural life. Ex.

8550. Every **man** is born from his parents into the evils of the love of self and of the world.

8553. As **man** is such, the order of life with him is inverted . . .

8604. How **man** is distinguished from brutes. (See 7607, above.)

8740. Beneath the wood there appears something of **man**, which they attempt to strike. Ex.

8851. Lest the multitude of **men** should increase (too much).

8858. A **man** is entirely such as is the dominating [principle] of his life. By this he is distinguished from others . . .

8902<sup>4</sup>. For by 'man' is signified the good of the Church; and by 'the son of **man**,' truth from good. 9348<sup>4</sup>.

8911. That **man** is such as is his will. Ex.

8918<sup>4</sup>. Hell and Heaven are near **man**; nay, in **man**; Hell in an evil **man**, and Heaven in a good **man**.

8939<sup>2</sup>. He there appears to himself and others exactly like a **man** in the world . . .

8988<sup>3</sup>. As to the soul, the **men** of the Church are in Heaven.

9003<sup>2</sup>. As to his interiors, **man** is nothing but affection; a good **man** is the affection of good and of the derivative truth; and an evil **man** is the affection of evil and of the derivative falsity.

9007<sup>2</sup>. Thus by **man** there is perceived (in Heaven) his Voluntary; because **man** is **man** from the will, but **man-vir** from the understanding. Therefore 'man'=the good of love. Refs.

9013. He thus destroys everything there which is of **man**; that is, which is of life from the good of faith and of charity.

—<sup>2</sup>. Genii are not admitted to **men** as Spirits are. Ex.

9144<sup>11</sup>. The Lord's saying . . . 'Behold the **Man**' signified, 'Behold the Divine truth such as it is at this day in the Church; for the Divine truth which proceeds from the Lord in Heaven is a **man**. Hence Heaven is the Grand **Man**; and this from influx and correspondence. . . Hence also the Lord's Celestial Church was called 'man.'

9231. By these things **man** is distinguished from beasts.

9276<sup>5</sup>. Before the Lord, the universal Church is like a **man**. —<sup>3</sup>, Refs.

9315<sup>5</sup>. The Lord thus taught that He was . . . Jehovah **Man**.

9336<sup>2</sup>. **Man**, when born, as to hereditary evils, is a Hell in the least form . . .

9351. That God has become a **Man**. 9356.

9401<sup>6</sup>. Whatever goes forth from **man** as from himself is nothing but evil and the derivative falsity. Refs. Hence it is evident that the conjunction of **man** with the Lord is from the Lord, and not from **man**.

9407<sup>12</sup>. For **man** is not **man** from the form of his face and body; but from the understanding of truth and the will of good.

9415<sup>2</sup>. For the Lord presents Himself present with **man**; but not **man** with the Lord . . .

9438. For as to his interiors, **man** is a Spirit and an Angel . . .

9441. For the end of the creation of the universe is **man**, in order that from **man** there may be an angelic Heaven.

9473<sup>3</sup>. And that which proceeds from **man** is evil; for **man** regards himself in all the good which he does . . .

9481<sup>2</sup>. With **man** there are always Spirits and Angels; and without them **man** cannot live . . . 9715.

9603<sup>2</sup>. '**Man**' (Rev.xxi.)=the Church; and 'Angel'=Heaven.

9613<sup>2</sup>. These are the laws from which Heaven . . . is as one **man**. Enum.

9708. This is meant by that the old **man** must die.

9937<sup>4</sup>. From himself **man** is Hell; but when he is being regenerated he becomes Heaven.

9942<sup>3</sup>. By 'the **man** and his wife' (Gen.iii.) is meant the Celestial Church; by the **man** himself as a husband that Church as to good; and by his wife that Church as to truth.

10042<sup>2</sup>. As to his external **man**, **man** is nothing else than an animal; but he is distinguished by his internal **man** . . .

10044<sup>8</sup>. **Man** in ultimates is the Church on earth; **man** in the Prime is the Lord; **man** in interiors is Heaven; for before the Lord the Church and Heaven are as one **man**. . . By **man** in the Prime is meant the Lord as to His Divine Human.

10076<sup>2</sup>. Who can believe that the whole **man** is the image of his will and the derivative understanding, consequently of his own good and the derivative truth, or of his own evil and the derivative falsity? . . . Thus the whole **man** is such as is his soul. Ex.

10177<sup>4</sup>. For love makes the whole **man** . . .

10199<sup>2</sup>. The interiors of **man** . . . are in the Spiritual World; and his externals . . . are in the natural world.

10217<sup>6</sup>. 'The number of a **man**' (Rev.xiii.18)=the condition-rem-and state of that Church.

10264<sup>3</sup>. Without the perception and affection of truth and good, **man** is not **man** . . . That the whole **man**, from head to heel, interiorly and exteriorly, is nothing but his own truth or falsity, and his own good or evil, and that the body is the external form of them, is an arcanum . . .

10298<sup>2</sup>. **Man** is not **man** from his face, and not even from speech, but from understanding and will. Such as are his understanding and will, such is the **man**. That when born he has nothing of understanding, and also nothing of will, is known; and also that his understanding and will are formed by degrees from infancy. Hence **man** becomes **man**, and such a **man** as both of these are formed with him. The understanding is formed through truths, and the will through goods . . . Hence it follows that **man** is nothing but the truth and good from which his two faculties have been formed. Each and all things of his body correspond to these . . . 10645<sup>2</sup>. —4.

—6. This arcanum besides: that in every idea of

thought which proceeds from the will of a **man** there is the whole **man**. Ex.

10299<sup>5</sup>. **Man** has been created no otherwise than that he may be a receptacle of the Divine . . .

10336<sup>6</sup>. For whatever is from **man** for the sake of himself as the end is from evil. . . Hence the end *propter quem*, or the intention, is the **man** himself; for a **man** is such as is his will or love.

10367<sup>2</sup>. That the whole **man** is such as he is as to good, and not as to truth without good. Ex.

—3. **Man** is born into evils of every kind, and thence into falsities of every kind; thus from himself is condemned to Hell . . .

10406<sup>5</sup>. '**Man-vir**'=truth; and '**man**,' the good of that truth.

10490<sup>5</sup>. '**Man**'=the good which is from the Lord.

10604<sup>2</sup>. As to his spirit, **man** is in society with Spirits; and as to his interior thought, which is spiritual, with the Angels of Heaven. Hence too **man** has the faculty of thinking.

10753. Four kinds of men seen in the Fifth Earth. Des.

10781. For what comes from **man** is nothing but evil.

10785. In (the Sixth Earth) they know and perceive that God is . . . a **Man**.

10809. The Lord appears in the Sun as a **Man**.

10816. The life of Heaven is not at all from **man**.

H. 39. Through this Inmost or Highest (the human Internal), **man** is **man**, and is distinguished from brute animals. . . Hence it is that **man**, differently from animals, can be elevated by the Lord to Himself as to all the interiors which are of his mind and lower mind, can believe in Him, be affected with love to Him, and thus see Him; and that he can receive intelligence and wisdom, and speak from reason. Hence also it is that he lives to eternity. But that which is disposed and provided by the Lord in this Inmost does not inflow manifestly into the perception of any Angel, because it is above his thought, and surpasses his wisdom. J.25<sup>6</sup>.

57. A man in whom is the Church, is, equally with an Angel, a Heaven (in the least form) . . . And therefore that **man** in whom there is good from the Lord, is an Angel **man**.

—2. I may mention what **man** has in common with an Angel, and what he has more than the Angels. **Man** has in common with an Angel that his interiors have equally been formed to the image of Heaven; and also that he becomes an image of Heaven in proportion as he is in the good of love and of faith. **Man** has more than the Angels, that his exteriors have been formed to the image of the world; and that in proportion as he is in good the world with him is subordinated to Heaven, and serves Heaven; and that then the Lord is present with him in both as in His Heaven . . .

59. That the universal Heaven in one complex relates to one **man**. Chapter. W.19.

60. These think that the earthly and material things which compose the ultimate of **man** make him, and that without these **man** is not **man**. But let them know

that **man** is not **man** from these things ; but from the fact that he is able to understand truth and will good. These are the spiritual and celestial things which make **man**. Moreover, **man** knows that everyone is such a **man** as he is as to understanding and will ; and is also able to know that his earthly body has been formed to be of service to these [faculties] in the world . . . Hence it is evident that the intellectual and voluntary things make **man** ; and that these are in the like form . . . From these, therefore, is **man** called an internal and a spiritual **man**. Such a **man** in the greatest and most perfect form is Heaven.

[H.] 61. Such is the idea of the Angels about **man** ; and therefore they never attend to those things which a **man** does with his body ; but to the will from which his body is acting. This they call the **man** himself ; and the understanding in so far as it acts as one with the will.

63. Heaven being such, it is ruled by the Lord as one **man** ; and thus as a one. Ex.

64. The reason so many various things act as a one in **man**, is that there is not anything there which does not do something for the common weal . . . The general performs a use to its parts, and the parts to the general . . .

65. As Heaven . . . is a Divine Spiritual **Man** in the greatest form, even in figure . . .

68. That every Society in the Heaven relates to one **man**. Chapter. W.19.

73<sup>2</sup>. 'A **man**' (Rev.xxi.)=that in which all these things are, in general and in part ; thus in which Heaven is ; and as an Angel also is a **man** from these things, it is said, 'the measure of a **man**, which is that of an Angel.'

75. As to their form, Angels are altogether men. Des. 77.

78. That the reason Heaven in the whole and in part relates to a **man**, is from the Divine Human of the Lord. Chapter.

80. Therefore it is common for the Angels to say that the Lord alone is **man**, and that they are **men** from Him ; and that everyone is a **man** in proportion as he receives Him. To receive the Lord is to receive the good and truth which are from Him . . . They say that everyone knows that intelligence and wisdom make **man**, and not the face without them. Shown.

87. That there is a correspondence of all things of Heaven with all things of **man**. Chapter.

94<sup>o</sup>. From this correspondence **man** subsists.

99. Nevertheless **man** is not an image of Heaven as to his external form, but as to his internal one ; for the interiors of **man** receive Heaven, and his exteriors receive the world. In proportion, therefore, as his interiors receive Heaven, in the same proportion **man** as to them is a Heaven in the least form . . . but in proportion as his interiors do not receive it, he is not a Heaven . . . But still his exteriors, which receive the world, can be in form according to the order of the world, and thence in a various beauty . . .

108<sup>o</sup>. **Man** (unlike animals) thinks from the Spiritual

World ; and as he has perverted this with himself . . . he cannot but be born into mere ignorance, and afterwards by Divine means be led back into the order of Heaven.

112<sup>2</sup>. It is to be known that it is **man** through whom the natural world is conjoined with the Spiritual World ; that is, he is the medium of the conjunction ; for in him there is the natural world and also the Spiritual World ; and therefore in proportion as a **man** is spiritual, in the same proportion is he a medium of the conjunction ; but in proportion as he is natural and not spiritual, he is not a medium of the conjunction. Still, there continues, without **man** as the medium, a Divine influx into the world, and also into those things which are from the world with **man**, but not into his Rational.

123<sup>2</sup>. As to his spirit, **man** also turns himself in like manner (as do Angels and Spirits) . . .

131<sup>o</sup>. In like manner does **man** appear as to his spirit, when looked at by the Angels . . .

243. (Spiritual) speech is implanted also in every **man** . . .

246. On the speech of the Angels with **man**. Chapter.

267<sup>2</sup>. The wisdom of the (lowest) Angels in like manner transcends the wisdom of **man** ; for **man** is in what is corporeal . . .

292. Spirits do not at all know that they are with **man** . . .

293. The reason Spirits who communicate with Hell are adjoined to **man**, is that **man** is born into evils of every kind . . .

294<sup>2</sup>. Hence it is, that as **man** is conjoined with Spirits, so is he conjoined with Heaven or with Hell, and in fact with that Society there in which he is as to his affection . . .

296. The reason **man** is ruled by the Lord through Spirits, is that he is not in the order of Heaven ; for he is born into the evils which are of Hell . . . and therefore he must be reduced into order, and (this) can only be done mediately through Spirits. It would be otherwise if **man** were born into the good which is according to the order of Heaven ; he would then not be ruled by the Lord through Spirits ; but through order itself ; thus through general influx. **Man** is ruled through this influx as to those things which are proceeding from thought and will into act ; thus as to his speech and actions ; for these flow according to natural order, with which the Spirits who are adjoined to **man** have nothing in common.

300. The conjunction of Heaven with **man** is not like the conjunction of a **man** with a **man** ; but it is a conjunction with the interiors which are of his mind . . . But with his Natural there is conjunction through correspondences.

303. On the conjunction of Heaven with **man** through the Word. Chapter.

304. **Man** has been so created that he has connection and conjunction with the Lord, but only consociation with the Angels of Heaven. Ex.

—<sup>2</sup>. **Man** has besides—what the Angels have not—

that he is not only in the Spiritual World as to his interiors, but also at the same time in the natural world as to his exteriors. His exteriors which are in the natural world are all things which belong to his external memory, and to the derivative thought and imagination . . . also many pleasures which belong to the sensuous things of the body; and the senses themselves, the speech, and the actions, besides. All these, moreover, are the ultimates in which the Lord's Divine influx ceases . . . From (which) it may be evident that the ultimate of Divine order is in man . . .

350<sup>2</sup>. Regarded in himself, man is nothing but his own good and truth . . .

390<sup>2</sup>. He who regards men from spiritual truth . . . sees one man [as being] like another, whether he is in great dignity or in little; but he regards the difference [as being] solely in wisdom . . .

391<sup>2</sup>. In general, the Angels of every Society are sent to men . . .

423<sup>2</sup>. For the understanding alone does not make man, nor the will alone, but the understanding and the will together . . .

430<sup>2</sup>. The correspondence of man with Heaven and with Hell [is as follows]. His rational mind, during formation, corresponds to the World of Spirits; the things which are above it correspond to Heaven; and the things which are below it to Hell.

432. That every man is a Spirit as to his interiors. Chapter.

433. It follows that the spirit is the man himself; or, what is the same, that regarded in himself man is a spirit . . . for whatever lives and sensates in man is of his spirit . . . Hence it is that when the body is separated from his spirit . . . the man still remains a man . . .

434. Man cannot think and will, unless there is a subject which is a substance.

435. (Thus) the Corporeal which is added to man . . . is not man . . .

445<sup>2</sup>. It is said that the man himself lives, because a man is not man from his body, but from his spirit; for the spirit thinks in man; and thought together with affection make man. 453.

463. Hence it was evident that a man's is such in the whole as he is in his will and the derivative thought . . .

475. It is further to be known that in his deeds or works the whole man is presented. Ex.

484<sup>e</sup>. And all the things which are done from man himself are, in themselves, evil; for, regarded in himself, or as to his proprium, man is nothing but evil.

501. It is to be known that man is entirely such as he is as to his interiors; and not such as he is as to his exteriors separated from his interiors. Ex.

540. Hence all men in the world are kept in a like equilibrium; for men in the world are ruled by the Lord through Spirits who are in the World of Spirits.

546<sup>2</sup>. Therefore if the Lord were to avert Himself, and were to leave man to evil alone, he would no longer be man. (Continued under LORD.)

552. He is then no longer a man Spirit, such as he is in his first state . . .

577<sup>3</sup>. Unless the Lord protected man, he could never be taken out of Hell . . . and the Lord cannot protect man, unless man acknowledges the Divine, and lives the life of faith and charity . . .

602. (The simple have the implanted idea that the spirit is a man.)

N. 20<sup>2</sup>. There are four kinds of men. 1. Those who are in falsities from evil, and those who are in falsities not from evil. 2. Those who are in truths without good. 3. Those who are in truths, and through them look to and strive after good. 4. Those who are in truths from good. Tr.

24<sup>e</sup>. That truths conjoined from good present the image of a man. Ref.

79<sup>e</sup>. (Thus) as man is born into these two loves, he is born into evils of every kind.

J. 9. For man was created last, and that which is created last is the basis of all things which precede . . . The ultimate of creation is the natural world, and therein the terraqueous globe with all things thereon. When these things had been accomplished, man was created, and into him were collected all things of Divine order from primes to ultimates; into his inmosts were collected those things which are in the primes of that order; into his ultimates those which are in the ultimates of it; so that man was made Divine order in form. Hence it is that all things which are in man and with man are both from Heaven and from the world; from Heaven, those things which are of his mind; and from the world those things which are of his body; for those things which are of Heaven inflow into his thoughts and affections, and present them according to the reception by his spirit; and those things which are of the world inflow into his sensations and pleasures, and present them according to the reception in his body, but this in an accommodated way according to the agreements of the thoughts and affections of his spirit.

—7. But Angels and Spirits do not know with what men they are . . .

—9. I can assert . . . that no Angel or Spirit subsists without man, and no man without Spirit and Angel; and that there is a mutual and reciprocal conjunction.

C. J. 6<sup>e</sup>. Believe, therefore . . . that you will be a man after death as you were before it, with the sole difference which there is between the Natural and the Spiritual.

74. All who acknowledge and worship one God as the Creator of the universe have the idea of a Man in relation to God . . .

W. H. 11<sup>4</sup>. In this respect the Word is as the image of a man. Ref.

L. 16<sup>7</sup>. After He had been whipped and brought forth wearing the thorny crown and the crimson vestment . . . He said 'Behold the Man' (John xix.1,5). This was said because by 'man' is signified the Church; for by 'the son of man' is signified the truth of the Church; thus the Word.

35<sup>10</sup>. In order to confirm still further that He was not a Spirit, but a man, the Lord said . . .

[L.] 36. That thus God became a **Man**, as in primes, so also in ultimates. Gen.art.

S. 13. 'Their faces like the faces of **men**' (Rev.ix.)= that they appear to themselves as victors and wise.

23<sup>2</sup>. (The upper part of Dagon) was like a **man** . . . because a **man**=intelligence. F.52<sup>2</sup>.

43<sup>e</sup>. 'A **man**' (Rev.xxi.)=intelligence.

97<sup>e</sup>. The external Divine sphere of the Word . . . represented as 'a **man**' (Ezek.i.5).

100. Every **man** is his own love, and thence his own good and his own truth. **Man** is **man** from no other source; and nothing else with him is **man**. From the fact that **man** is his own good and his own truth, Angels and Spirits also are **men**; for all the good and truth which proceeds from the Lord is in its form a **man**. But the Lord is Divine good and Divine truth itself; thus He is **Man** Himself; from whom every **man** is a **man**.

105. Before the Lord, the universal Heaven is as one **man**; in like manner the Church . . . In this **man**, the Church where the Word is read and by it the Lord known is as the heart and as the lungs; the Celestial Kingdom as the heart, and the Spiritual Kingdom as the lungs.

Life 30<sup>2</sup>. That these things are from proprium, and therefore that there is no life in them, is meant by 'Egypt is **man**, and not God . . .' (Is.xxxi.3).

68. Such is **man** in himself . . . (Therefore) it is evident what a devil he would be if not reformed.

86<sup>5</sup>. As soon as these concupiscences have been dispelled by the Lord, **man** is **man**; because he then thinks truth in the understanding from good in the will.

101. These two faculties, freedom and reason, are not proper to **man**; but are of the Lord with him; and in so far as he is **man** they are not taken away from him . . .

F. 20. **Man** in the composite is the Church, one's country, and society; and **man** in the individual is our fellow-citizen, who in the Word is called 'brother,' and 'companion.'

60<sup>e</sup>. 'The number of a **man**' (Rev.xiii.)=the quality of Own intelligence.

W. 1. That love is the life of **man**. Gen.art.

4. That Angels and **men** are (only) recipients of life. Gen.art.

11. That God is Very **Man**. Gen.art. (See God, here, and also at 12. 13. 16. 18. 21. 64.)

19. The universal Heaven . . . in its universal form is like a **man**; in like manner each Society of Heaven, whether greater or less; hence too an Angel is a **man**; for an Angel is Heaven in the least form . . . Heaven is in such a form in the whole, in the part, and in the individual, from the Divine which the Angels receive; for in proportion as an Angel receives from the Divine, in the same proportion he is in perfect form a **man**.

24. Every **man**—although he is unaware of it—thinks of a collective body as of a **man** . . .

52. All things in the universe have such a correspondence with each and all things of **man**; so that it

may be said that **man** too is a kind of universe. There is a correspondence of his affections and the derivative thoughts with all things of the animal kingdom; of his will and the derivative understanding with all things of the vegetable kingdom; and of his ultimate life with all things of the mineral kingdom.

61. That all things which have been created, in a certain image relate to **man**. Gen.art.

— The relation to **man** in each and all things of the Animal kingdom, is evident from these things. (Continued under ANIMAL.)

—<sup>2</sup>. The relation to **man** from each and all things of the vegetable kingdom, is evident from these things: that they come forth from seed, and from this advance successively by their ages; that they have some things which are like marriage . . . that their vegetative soul is use . . .

—<sup>3</sup>. The relation to **man** from each and all things of the mineral kingdom, appears solely in the endeavour to produce forms which relate, which are . . . each and all things of the vegetable kingdom; and thus to perform uses . . .

65. That the uses of all things which have been created ascend through degrees from ultimates to **man**, and through **man** to God the Creator, from whom [they are]. Gen.art.

—<sup>3</sup>. Primes are each and all things of the animal kingdom . . . the highests (of which) are **men**.

66. **Man** alone is a recipient of the life of the three degrees not only of the natural world, but also of the three degrees of the Spiritual World. Hence it is that **man** can be elevated above nature, differently from any animal; can think analytically and rationally about the civil and moral things which are within nature, and also about the spiritual and celestial things which are above nature; nay, can be elevated into wisdom even so that he sees God.

68. It is from this cause that **man** from his hereditary evil reacts against God . . .

— Thus does reaction become of action; and **man** acts with God as of himself.

90<sup>2</sup>. Every **man**, as to the interiors of his mind, is a Spirit . . .

92<sup>e</sup>. Therefore the Spiritual World is where **man** is . . .

97. Therefore when the Lord manifests Himself to the Angels in Person, He manifests Himself as a **Man**; and this sometimes in the Sun, and sometimes outside of it.

107. Unless it is known (that there are two suns) nothing can be justly understood concerning . . . **man**.

112. It is the like with **men**. As to the interiors of their minds **men** are warmed and enlightened by the same Sun . . . The difference between Angels and **men** is that Angels are solely under that Sun; whereas **men** are not under that Sun alone, but are under the sun of the world also; for the bodies of **men** cannot come forth and subsist unless they are under both suns . . .

118. The like that has been said of an Angel . . . is to be said of a **man**; for an Angel of Heaven and a **man** of the Church act as one through conjunction; and moreover a **man** of the Church is an Angel as to the

interiors which are of his mind. But by a man of the Church is meant a **man** in whom is the Church.

129. All things which are here said about the Angels and their conversion to the Lord as a Sun are also to be understood of **man** as to his spirit; for **man** as to his mind is a Spirit; and, if he is in love and wisdom, he is an Angel . . .

130°. When yet God is everywhere, both within **man** and without him . . . For if He were in **man**, he would not only be divisible, but also enclosed in space; nay, **man** might then even think that he was God. This heresy is so abominable, that in the Spiritual World it stinks like a carcase.

137°. It is the like with **man**. If he has the Lord constantly before his eyes—which is the case if he is in love and wisdom—he then looks at Him not only with his eyes and face, but also with his whole mind and with his whole body . . .

140°. All the Spirits who are in the World of Spirits are adjoined to **men**; because as to the interiors of their minds **men** are in like manner between Heaven and Hell; and through those Spirits they communicate with Heaven and with Hell, according to their life.

170. The universal end . . . is that there may be an eternal conjunction of the Creator with the created universe; and this is not possible unless there be subjects in whom His Divine may be as in itself . . . In order that these subjects may be His habitations and abodes, they must be as of themselves recipients of His love and wisdom; thus they must be those who shall as of themselves elevate themselves to the Creator, and shall conjoin themselves with Him . . . These subjects are **men** . . . Through this conjunction the Lord is present in every work created by Himself. For everything has been created finally for the sake of **man**; and therefore the uses of all things which have been created ascend through degrees from ultimates to **man**, and through **man** to God the Creator . . .

171°. For out of the Earth forms of uses are continually being elevated by God the Creator in their order up to **man**; who as to his body is also thence. **Man** is then elevated through the reception of love and wisdom from the Lord . . .

179. And love together with wisdom is in its form a **man**; because God . . . is a **man**.

181. For as to the interiors of their minds, **men** are in the like heat of love, and the like light of wisdom, to those in which the Angels are. . . Yet with this difference: that the Angels feel that heat, and see that light, but not **men**; the reason of which is that **men** are in natural heat and light . . .

185°. Without a Knowledge of these degrees, nothing can be known . . . of any difference of life between **men** and beasts.

221°. For every **man** is his own good and his own truth: **man** is not **man** from any other source.

230. That there are three infinite and uncreated degrees in the Lord; and that there are three finite and created degrees in **man**. Gen.art.

231. That there are these three degrees in **man**, may  
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be evident from the elevation of his mind to the degrees of love and wisdom in which are the Angels of the Second and Third Heavens; for all the Angels have been born **men**; and **man** as to the interiors which are of his mind is a Heaven in the least form . . . Moreover **man** is an image and likeness of God; and therefore these three degrees have been inscribed on **man** . . .

232. To these is to be added a third Kingdom in which are **men** in the world, which is the Natural Kingdom.

233. After the assumption of the Human in the world, the Lord superinduced the third degree, which is called natural, and thereby became a **man** like a **man** in the world . . .

236. That these three degrees of height are in every **man** from his birth; and that they can be successively opened; and that as they are opened, the **man** is in the Lord, and the Lord in him. Gen.art.

240. There are two faculties from the Lord with **man** by which **man** is distinguished from beasts; one faculty is that he is able to understand what is true and what is good; this faculty is called rationality, and is the faculty of his understanding; and the other faculty is that he is able to do what is true and good; this faculty is called freedom, and is the faculty of his will. For from his rationality **man** can think whatever he pleases, both with God and against God, and with his neighbour and against his neighbour; and also can will and do the things which he thinks . . . From these two faculties **man** is **man**, and is distinguished from beasts. These two faculties are in **man** from the Lord; and are continually from Him; nor are they taken away from him; for if they were taken away, his human would perish. In these two faculties is the Lord with every **man** . . . they are the abode of the Lord in the human race. Hence it is that every **man** . . . lives to eternity. But the abode of the Lord is nearer with **man** in proportion as **man** by means of these faculties opens the higher degrees . . .

241°. But the love with one **man** is not the same as with another; thus neither is the wisdom . . . nor consequently the use . . .

247. By the influx of spiritual light into all the three degrees of the mind **man** is distinguished from beasts; and **man** is above beasts in being able to think analytically; to see truths not only natural but also spiritual; and, when he sees them, in being able to acknowledge them, and thus to be reformed and regenerated.

251. **Man** is not **man** from his face and body; but from his understanding and will . . .

252. The natural **man** is a full **man** when the spiritual degree with him has been opened . . .

270. The spiritual mind derives its form solely from the substances of the Spiritual World, and is preserved by the Lord in its integrity, in order that **man** may be able to become **man**; for he is born an animal, but becomes **man**.

285. That the Lord . . . could not have created the universe . . . unless He had been a **Man**. Gen.art.

286°. In a word, **man** is a form of wisdom; and as  
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man is a form of wisdom, he is also a form of love, mercy, clemency, good and truth.

[W.] 287. That love and wisdom are **man** . . .

—<sup>2</sup>. For his spirit, which is called the soul, is a **man**; and this is a **man** because it is receptible of love and wisdom from the Lord; and in proportion as the spirit or soul of **man** receives them, in the same proportion he becomes a **man** after the death of the material body . . . and in proportion as he does not receive them, he becomes a monster, which derives something of **man** from the faculty of receiving them.

298. That, regarded as to his exteriors and interiors, **man** is the form of all uses; and that all the uses in the created universe correspond to these uses . . .

316<sup>a</sup>. A like image of the creation comes forth in each of the things which are in **man**. Ex.

317. That in all the forms of uses there is some image of a **man**. Ex.

319. That all things of the created universe regarded from uses relate to **man** in an image; and that this testifies that God is a **man**. Gen.art. 322.

324. There is nothing in the created universe which has not correspondence with something of **man** . . .

327. That all things which have been created by the Lord are uses; and that they are uses in the order, degree, and respect in which they relate to **man**; and through **man** to the Lord from whom they are. Gen.art.

328. By the **man** to whom uses relate is meant not only **man**, but also collective bodies of **men** . . .

346<sup>a</sup>. Only **man** derives his origin from all the degrees . . .

358. The creation of **man**. Tr.

368. Such as is the love, such is the wisdom, and thence such is the **man**. Gen.art.

369<sup>a</sup>. The mind of **man** is a **man** because God is a **Man**; and the body is the external of the mind, which sensates and acts.

386. That the mind of **man** is his spirit, and that his spirit is a **man**; and that the body is the external by means of which the mind or spirit sensates and acts in its world. Gen.art.

403. It is said the will and the understanding; but it is to be well known that the will is the whole **man** . . . Ex.

413. By this faculty (of rationality), which is the faculty of interiorly understanding things, and of concluding concerning what is just and fair, and concerning what is good and true, **man** is distinguished from beasts.

432. On the quality of the initiament of **man** from conception. Gen.art.

—<sup>1</sup>. Many have fallen into the error that **man** is in his fulness from his . . . beginning . . . Ex.

P. 3<sup>a</sup>. The connection and preservation of all things depends on the conjunction of the Creator with **man**.

16. The chief end of the Divine Providence is that **man** be in good and at the same time in truth . . . for thereby **man** is **man** . . .

32. That from creation **man** is such that he can be more and more nearly conjoined with the Lord. Gen.art.

57<sup>a</sup>. A **man** or Angel is only a receptacle, in itself dead. What is living in him is from the proceeding Divine conjoined with him by contiguity, which appears to him as his own.

61<sup>a</sup>. As the Divine love and Divine wisdom are in their form a **man**, it follows that the angelic Heaven must be in such a form.

66. The arcanum, that every affection of good and at the same time of truth is in its form a **man**. Ex.

69. For of himself **man** continually strives after the lowest of Hell; but is continually withdrawn by the Lord.

75. It is otherwise with **man**, who [differently from beasts] has not only the affection of natural love, but also the affection of spiritual love, and the affection of celestial love. For the human mind is of three degrees . . . and therefore **man** can be elevated from natural knowledge into spiritual intelligence, and thence into celestial wisdom; and, from these two . . . can look to the Lord, and thus be conjoined with Him, through which he lives to eternity . . .

—<sup>2</sup>. By means of these faculties **man** can think within himself concerning those things which he perceives outside of himself with the senses of his body; and can also think superiorly concerning those things which he thinks inferiorly. For everyone can say, I have thought this, and I think this; and also, I have willed this, and I will this; and also, I understand this to be so; I love this because it is of such and such a character; and so on. Hence it is evident that **man** thinks above his thought, and sees it as it were below himself. **Man** has this from his rationality and freedom . . .

—<sup>3</sup>. (Such) cause themselves to be **men** no further than this: that from their implanted rationality and freedom they can understand if they will; and also will.

76. **Man**, without the appearance that it is his, cannot be in any affection of knowing, or of understanding. Ex.

83<sup>2</sup>. The first state of **man**, which is a state of damnation. Ex.

—<sup>4</sup>. The second state of **man**, which is a state of reformation. Ex.

—<sup>6</sup>. The third state of **man**, which is a state of regeneration. Ex.

90<sup>a</sup>. Otherwise the truth which he thinks and the good which he does are not in themselves truth and good; for the **man** is in them . . . and the good in which **man** is . . . is meritorious good . . .

92. See CONJOIN, here. 326.

96<sup>2</sup>. That without these two faculties **man** would not have will and understanding; and thus would not be **man**. Ex.

124. That the Lord never acts into any particular thing with a **man** . . . unless He acts into all things of him together, is because all things of **man** are in such a

connection, and through their connection in such a form, that they do not act as many things, but as one. Ex.

125. (Thus) the Lord cannot act from inmosts and ultimates together, except together with **man**; for **man** together with the Lord is in ultimates . . .

172<sup>1</sup>. No **man** is **man** from his face and body; but from the good of his love and the truths of his wisdom; and as **man** is **man** from these, every **man** is his own truth and his own good, or his own love and his own wisdom; without these he is not **man**.

176<sup>o</sup>. Thus he would not be **man**. Ex.

181<sup>2</sup>. As **man** disposes the externals, the Lord disposes the internals . . .

183. The Divine Providence never acts together with the love of a **man**'s will; but continually against it; for from his hereditary evil **man** continually pants towards the lowest Hell . . . Ex.

219<sup>2</sup>. That **man** in himself is temporary . . . and that therefore nothing but what is temporary can proceed from **man**. Ex.

—<sup>3</sup>. That the Lord conjoins **man** with Himself through appearances. Ex.

—<sup>5</sup>. That the Lord conjoins **man** with Himself through correspondences. Ex.

226. As (profaners) are no longer **men**, they are called . . . *it*.

227<sup>2</sup>. Every **man** is in both evil and good; for he is in evil from himself, and in good from the Lord; and **man** cannot live unless he is in both. Ex.

251<sup>2</sup>. For from his birth **man** is like a little Hell . . .

275. If **man** were born into the love into which he was created, he would not be in any evil; nay, he would not know what evil is . . . This state is the state of innocence in which were Adam and Eve . . .

— . The love into which **man** was created is the love of the neighbour . . . If **man** were born into this love, he would not be born into the thick darkness of ignorance—as is now the case with every **man**—but into a certain light of knowledge and of the derivative intelligence; into which (knowledge and intelligence) he would also shortly come. He would indeed at first creep like a quadruped, but with the implanted endeavour to erect himself upon his feet . . .

277. Hence it is that with **man** there is nothing whole . . .

281<sup>2</sup>. Hear now the reason. Every **man** is in evils of many kinds from his birth . . .

—<sup>3</sup>. If **man** were not allowed to think according to the delights of his life's love . . . he would be **man** no longer . . .

285<sup>2</sup>. That through these two faculties **man** is **man** . . .

293. There does not exist a grain of his own proper will or prudence with any **man** . . . (otherwise) the human race would perish.

294<sup>4</sup>. Therefore whatever a **man** believes that he does from himself, is said to be done from **man** . . .

296. For every **man** is his own evil or his own good from head to the sole of the foot.

298<sup>4</sup>. When this form has been induced, the **man** does not [merely] appear to be **man**, but is **man**. 311<sup>o</sup>.

321. That he who confirms with himself the appearance that wisdom and prudence are from **man** and in **man** as his, cannot see otherwise than that otherwise he would not be **man**, but either a beast or a statue; when yet it is the contrary. Gen.art.

— . Hence it follows that he who thinks and prudently acts as of himself, and at the same time acknowledges that it is of the Lord, is a **man**; but not he who confirms with himself that everything which he thinks and which he acts is from himself; nor yet he who because he knows that wisdom and prudence are from God, awaits the influx . . .

—<sup>5</sup>. Without which (appearance) **man** would not be **man**.

322. That every **man** can be reformed . . . Gen.art.

324. That every **man** has been created in order to live to eternity. Ex.

—<sup>6</sup>. That every **man** has been created in order to live to eternity in a blessed state. Ex.

—<sup>7</sup>. That thus every **man** has been created in order to come into Heaven. Ex.

—<sup>o</sup>. But as it is of His Divine love that **man** should feel heavenly bliss in himself as his own; and as this cannot be done unless **man** is kept in all the appearance that he thinks, wills, speaks, and acts of himself; therefore he cannot lead **man** otherwise than according to the laws of His Divine Providence. 330<sup>3</sup>.

327<sup>2</sup>. It is the like whether it is said that evil is from **man**, or that evil is from Hell.

R. 243. 'The third animal had a face like a **man**' (Rev.iv.7)=the Divine truth of the Word as to wisdom. By 'a **man**,' in the Word, is signified wisdom, because he is born in order to receive wisdom from the Lord, and to become an Angel. Hence in proportion as he is wise, in the same proportion he is **man** . . . That by 'a **man**' is signified wisdom. Ill. E.280.

— . 'A **man-vir homo** (*enosh*)'=intelligence; and 'a **man-homo** (*adam*)'=wisdom. (Is.xiii.12).

433. 'Their faces as the faces of **men**' (Rev.ix.7)=that they appeared to themselves as wise.

463. (A turtle seen with a face like a **man**.)

466. 'The **man**' upon the throne=the Lord. 830<sup>3</sup>.

567<sup>2</sup>. **Men** are forms not only of natural affections, but also at the same time of spiritual ones.

—<sup>5</sup>. By 'man and beast,' mentioned together, is signified **man** as to spiritual affection, and as to natural affection. Ill.

601<sup>2</sup>. Every Church appears before the Lord as a **man**. Ex.

609. 'The number of a **man**' (Rev.xiii.18)=the quality of the Word and thence of the Church. By 'a **man**' is signified wisdom and intelligence; here, wisdom and intelligence from the Word; thus also the Word as to wisdom and intelligence with the **man** of the Church; for the Church itself appears before the Lord as a **man**. Hence the **man** of the Church appears as to his spirit in Heaven as a **man** according to the quality of the Church from the Word with him. This, therefore, is what is here signified by 'the number of a **man**' . . .



[R.] 875<sup>9</sup>. How man can do good from God, and yet as of himself . . .

—<sup>10</sup>. I said . . . You believe that all things which man wills and thinks, and thence does and speaks, are in him, and consequently are from him; when yet nothing of them is in him except the state of receiving that which inflows. Man is not life in himself; but is an organ recipient of life. . . Love and wisdom . . . inflow from God, and are received by man, and are felt in man as if [they were] in him; and (therefore) they proceed as if [they were] from him. Ex.

—<sup>12</sup>. In a word, man is an organ recipient of life from God; consequently he is a recipient of good in proportion as he desists from evil. The Lord gives to every man to be able to desist from evil, because He gives him to will and understand as of himself . . .

—<sup>13</sup>. (Such) cannot think otherwise than that God has infused Himself into man, and thus that men are partly gods . . . I. 11<sup>6</sup>.

910. 'The measure of a man, which is [that] of an Angel' (Rev. xxi. 17) = the quality of that Church, that it makes one with Heaven. . . By 'a man' is here signified the Church from men . . .

— By 'man,' in the Word, is signified intelligence and wisdom from the Word; and intelligence and wisdom from the Word with a man is the Church with him. Hence by 'man' in the concrete or in general—that is, when a society or collective body is called a man—in the spiritual sense is meant the Church. Hence it is that the prophets were called 'sons of man,' and that the Lord Himself called Himself 'the Son of man;' and 'the son of man' = the truth of the Church from the Word; and, when predicated of the Lord, it = the Word itself from which is the Church.

947<sup>2</sup>. Unless man had a higher and a lower thought, he would not be man, but a brute.

961<sup>2</sup>. The Lord Himself is not the Sun . . . but is a man in the Sun.

M. 10<sup>8</sup>. For man from creation is a least effigy, image, and type of the great Heaven. The human form is nothing else . . .

28. That man lives a man after death. Gen. art.

29<sup>9</sup>. Nothing (in that case) would be more lamentable than to be born a man.

30. That Angels and Spirits are men. Ill.

31. Man after death is not a natural man, but a spiritual man; but still he appears to himself altogether similar . . .

35. From this it is evident that man is his own love; nay, that he is the form of his love. (That is to say) it is the interior man . . . which lives after death which is the form of his love . . .

36. Man is also his own thought, thus his own intelligence and wisdom; but these make one with his love . . . From which it may be seen that love is the esse or essence of the life of man, and that thought is the derivative existence or manifestation of his life . . .

37<sup>2</sup>. For the male man and the female man have been so created, that from two they are able to become as it were one man . . . and, when they become one, then,

taken together, they are a man in his fulness. But without this conjunction . . . each of them is like a divided or halved man.

44. They were marvelling that they lived altogether men, as before. Des.

48<sup>2</sup>. Conjugal love is . . . proper to men, because men have been created . . . in order to become spiritual. 96.

52<sup>9</sup>. (By union with his consort, an Angel) becomes more and more a man . . .

132<sup>2</sup>. Why man is not born into the knowledge of any love . . . 133. Fully ex.

—<sup>5</sup>. The likeness or appearance that love and wisdom, or good and truth, are in man as his own, causes man to be man, and to be able to be conjoined with God, and thus to live to eternity; from which it flows that man is man from the fact that he is able to will good and understand truth altogether as of himself, and still to know and believe that [he does so] from God; for in proportion as he knows and believes this, God places His image in man . . .

—<sup>7</sup>. This conclusion is made: Man is a receptacle of God, and a receptacle of God is an image of God; and as God is love itself and wisdom itself, man is a receptacle of these; and a receptacle becomes an image of God as he receives; and man is a likeness of God from the fact that he feels in himself that these things which are from God are in him as his own . . .

133. In a word, man is born as corporeal as worms; and remains corporeal, unless he learns from others to know, to understand, and to be wise.

—<sup>9</sup>. Thus the imperfection of the birth of man becomes his perfection . . .

134. Hence it is that man grows up (so slowly).

—<sup>2</sup>. Man is not born knowledge . . . but he is born faculty and inclination; faculty to know, and inclination to love . . .

—<sup>3</sup>. The universal love which adjoins itself is the love of knowing, of understanding, and of being wise. This love belongs to man alone . . . and inflows from God.

—<sup>4</sup>. Man is not born into any love . . .

—<sup>6</sup>. This conclusion was made: Man is born into no knowledge in order that he may be able to come into all, and to progress into intelligence, and through this into wisdom; and he is born into no love, in order that he may be able to come into all, through applications of knowledges from intelligence; and into love to the Lord through love towards the neighbour; and thus he conjoined with the Lord, and thereby become man, and live to eternity.

136. (They joined their three conclusions into the following sentence.) Man has been created in order to receive love and wisdom from God, and yet in all likeness as of himself, and this for the sake of reception and conjunction; and therefore man is not born into any love, nor into any knowledge, and also not into any power of loving and being wise from himself; and therefore if he ascribes all the good of love and truth of wisdom to God he becomes a living man, whereas if he ascribes them to himself he becomes a dead man.

137. (The two consorts from Heaven) appeared as two men in the first flower of their age.

—<sup>6</sup>. But with men there is a perpetual influx of vernal heat from the Lord ; and therefore they can be delighted in marriage at all times (of the year).

152<sup>a</sup>. We conclude that without instruction man is neither man nor beast ; but that he is a form which is able to receive in itself that which makes man ; and thus that he is not born man, but that he becomes man ; and that man is born such a form that he is an organ recipient of life from God, for the sake of the end that he may be a subject into which God can introduce all good ; and, by union with Himself, make him blessed to eternity.

153a. How man who was created a form of God could be changed into a form of the devil. Ex.

171<sup>2</sup>. There is no part within man, nor without him, which does not renew itself . . . Hence a sphere . . .

177. That according to (these) conjunctions, consorts become one man more and more. Ex.

178. That they who are in love truly conjugal feel themselves to be a united man . . . Ex.

183<sup>4</sup>. Love and wisdom together with use not only make man, but also are man ; nay . . . they propagate man. Ex.

— From immediate influx from the Lord into the souls of men ; from mediate influx into the souls of animals . . .

230. That according to the defect and loss of conjugal love, man accedes to the nature of a beast. Ex.

233. You shall see portents of men. You shall see faces and bodies which belong to men, and yet are not men. I said, Are they beasts then ? He replied, They are not beasts, but beast men. Des. —<sup>6</sup>. T. 160<sup>r</sup>.

249. Man was created for use, because use is the continent of good and truth . . .

269<sup>2</sup>. See LOVE, here.

—<sup>6</sup>. The highest things in man were turned upwards to God, the middle things outwards to the world, and the lowest things downwards to self ; and as the latter were turned downwards, man thinks as of himself . . .

315<sup>11</sup>. In a word, the soul is the man himself, because it is the inmost man . . .

350. Man is born viler than a beast. Ex.

432. That sortatory love makes a man more and more not a man, and a man-vir-more and more not a man-vir ; and that conjugal love makes a man more and more a man and a man-vir. Gen.art.

—<sup>2</sup>. A natural man separated from the Spiritual is a man only as to the understanding . . .

437. That between these two spheres there is an equilibrium, and that man is in it. Ex.

444<sup>4</sup>. From which things it is evident that man himself is the origin of evil ; not that this origin was implanted in man from creation, but that by turning away from God to himself he implanted it in himself. Ex.

—<sup>5</sup>. But the two Angels then asked, How could

man turn himself away from God, and turn to himself, when yet man can will, think, and thence do nothing except from God ? . . . I replied, Man was created in order that everything he wills, thinks, and does may appear to him as in himself, and thus from himself. Without this appearance, man would not be man . . . But if from this appearance he induces on himself the belief that he wills, thinks, and thence does good from himself . . . he turns good into evil with himself, and thus makes in himself the origin of evil. This was the sin of Adam. —<sup>6</sup>, Further ex.

447. Every man is born corporeal, becomes sensuous, then natural, and successively rational ; and if he does not then come to a stand, he becomes spiritual. The reason of this progression is in order that planes may be formed . . .

I. 11<sup>7</sup>. I once heard a voice from Heaven saying that if there were a spark of life in man . . . there would be no Heaven . . .

14<sup>4</sup>. Unless the understanding could be perfected separately, and the will through it, man would not be man, but a beast. Ex. T. 588<sup>2</sup>.

15<sup>2</sup>. The reason man is man is that his understanding can be elevated above the desires of his will . . .

T. 33. That the Infinite is . . . in men as in its images. Gen.art.

34. (Thus) man is an organ recipient of God . . .

41<sup>2</sup>. In men the light of life, which is intelligence, and the heat of life, which is love, are divided . . . because man is to be reformed and regenerated . . .

65. That man was created a form of Divine order. Gen.art.

67. As man is the principal end of creation, it follows that each and all things have been created for the sake of man, and consequently that each and all things of order have been collected into him, and concentrated in him, in order that through him God may effect primary uses.

68. That man is so far in power against evil and falsity from the Divine omnipotence, and that he is so far in wisdom concerning good and truth from the Divine omniscience, and that he is so far in God from the Divine omnipresence, as he lives according to Divine order. Gen.art.

70. It is a general canon in Heaven that God is in every man, both evil and good ; but that man is not in God unless he lives according to order . . .

71<sup>2</sup>. II. That God created man from order, in order, and into order.

101. That thus God became man, and man God, in one Person. Gen.art. 102.

103. This arcaum : That the soul which is from the father is the man himself ; and that the body which is from the mother is not the man in himself, but is from him . . .

109. From these things the Angels know that in the universal Spiritual World the Lord alone is a full man.

110<sup>6</sup>. From himself man is merely passive ; but through the influx of life from the Lord he is also active . . .

[T.] 154<sup>5</sup>. The Lord from Himself or from the Word acts in **man**; but not through him; because **man** acts and speaks freely from the Lord when from the Word.

312. The quality of **man's** Internal if he were not reformed by the Lord. Des.

335<sup>2</sup>. That there are no ideas connate with **men** . . .

364. That the Lord inflows with all His Divine love, with all His Divine wisdom, thus with all His Divine life, with every **man**. Gen.art.

366. That the things which inflow from the Lord are received by **man** according to his form. Gen.art.

368. That the Lord is charity and faith in **man**, and that **man** is charity and faith in the Lord. Gen.art.

369. **Man** has been created so that he can be conjoined with God . . .

371<sup>6</sup>. There is no such reciprocal conjunction of the Lord with **man**; but there is mutual conjunction, which is not effected by means of actions and reactions, but by means of co-operations; for the Lord acts, and **man** receives the action from the Lord, and operates as of himself, nay, from himself from the Lord. This operation of **man** from the Lord is imputed to him as his . . .

380. That spurious faith . . . is with those who . . . regard the Lord . . . solely as a **man**. Gen.art.

—<sup>8</sup>. For there is with every **man** a consociate Spirit, because without this he cannot think analytically, rationally, and spiritually; thus would not be **man** but a brute . . .

406. That every **man** in the singular is the neighbour who is to be loved; but according to the quality of his good. Gen.art.

— **Man** is not born for the sake of himself, but for the sake of others; that is, that he should not live for himself alone, but for others . . .

412. That **man** in the plural, which is a society . . . and that **man** in the composite, which is our country, is the neighbour who is to be loved. Gen.art.

— When the Lord and an Angel look down into the earth, they see a whole society no otherwise than as one **man** . . . I too have been permitted to see a certain Society in Heaven exactly as one **man**, in like stature to that in which is **man** in the world.

417. **Man** is not **man** from the human face and body, but from his wisdom . . . and goodness . . . When **man** is born he is more a brute than any animal, but becomes a **man** through instructions . . .

470. That **man** is not life, but a receptacle of life from God. Gen.art.

473<sup>6</sup>. **Man** alone receives light and heat—that is, wisdom and love—immediately from the Lord. This is the difference.

475<sup>3</sup>. In the middle of this interspace is every **man** as to his spirit . . .

481. Through this the Lord inspires life into **man** which is distinct from the life of beasts.

576<sup>2</sup>. As to charity and faith, the Lord acts, and **man** acts from the Lord; for there is the Active of the Lord in the Passive of **man**; and therefore the power to act well is from the Lord, and the derivative will to act is

as of the **man**, because he is in free-will . . . The action of **man** concordant with the action of the Lord is what is here meant by co-operation.

585<sup>2</sup>. As (the heat of the Spiritual Sun) essentially breathes the generation of **man**, it induces a certain likeness of **man** on whatever it generates.

612. From birth **man** inclines to evils of every kind . . . and is a Hell in miniature. Des.

712. Hence it is that there are three things in **man** as to his Internal; namely, the soul or mind, the will, and the understanding. These three are receptacles of those universals; the soul or mind is the receptacle of the Lord . . . the will is the receptacle of love or good, and the understanding is the receptacle of wisdom or truth . . .

—<sup>2</sup>. In like manner there are three things in **man** as to his External, to which also each and all things relate and on which they depend; to wit, the body, the heart, and the lungs. Moreover, these three things of the body correspond to the three things of the mind . . .

778. Every **man** is his own love and his own intelligence . . . Therefore all things which proceed from a **man** . . . make the **man**, and are the **man** himself.

Ad. 325. In the greatest society, which is called the world, there are four kinds of **men**; the spiritual, the natural, the intermediate, and those who are opposite to these . . . 326. 327. 328. 330.

D. 413. On the three general differences between **men** and Souls. 2019.

1063. The quality of **men** when left to themselves . . .

1069. How it is to be understood that **man** can do nothing with his Own strength . . .

1114. How few **men** there would be even if there were thousands of worlds . . .

1827. On the interiors of **man**.

1830. That the universe corresponds to the things which are in **man** . . .

2026. That **men** are worse than wild beasts.

2209. That if **man** were in order he would enjoy every sense which brutes enjoy.

2324. That every society is a **man**.

2376. That Societies have their own Spirits near **men**.

2470. Nothing else is required with **man** than to be a yielding vessel . . .

2486. Every **man** is born into all evil . . .

2489. (Thus) **man** can do nothing but evil . . .

2589. That there can be no mercy, nor innocence, of **man**.

2591. That the Lord has led the human race since the creation of the first **man**.

— How could the first **man** have come forth . . . before the Grand Body was formed . . .

2817. These genera, and these species of **men** had been unknown to me . . .

2854. That the perceptive view and affection of ends distinguishes **man** from brutes.

2904. That spiritual minds are **men**.

3020. How the influx of Spirits is effected into **man** . . .

3115°. Man is continually wishing to precipitate himself into the worst evil.

3145. That the Angels can know the whole nature of a man or Spirit from one of his ideas.

3341. With man there are not such spheres, because he is in phantasies. Man too would not only have such spheres, which are the lowest, but would have a sphere of Knowing his companion as soon as he saw him . . .

3398. These have their feet in man.

— They who are recently arrived from the Earth from fallacy appear to themselves as men.

3473. That which appears clear to man is obscure to good Spirits . . . Ex.

3634. Therefore unless the Lord saw man to be something, the whole World of Spirits would see him as nothing . . .

3641. That men are kept in a Society of Spirits.

3759. That men are vessels.

3820. It is the prerogative of man . . . that he can think of and view those things which are . . . spiritual and celestial, which beasts cannot do; and thus have as an end the Societies of the other life . . .

4060. Men appear to Spirits as a black mass without life . . .

4337. On the Spirits who are with man.

4603. Man was created after the type of both worlds . . .

4607. Wherefore it has been so provided by the Lord that the Divine shall pass through man from the Spiritual World into the natural world . . . and that thus through man there should be the connection of the Spiritual World with the natural world . . .

4608. Such as a man is in his organic principles, such is he wholly . . .

4629°. There is an influx thence into every man; for his interiors are formed after the image of Heaven . . .

4683. In the midst there was an obscure something, which was said to be the man around whom they are . . .

4686. On the Hells around man.

— The man who has not yet become actually evil appears above the earth there . . . but as it were veiled with a very dense and opaque membrane . . . Below he appears as an obscure and inanimate something. This appears to the Angels, but not to the Spirits who are there . . . But when he acquires a life of evil he is more and more submerged beneath the plane of the earth, first to the feet, afterwards to the loins, then to the breast, and finally to the head; and then he is in Hell, and he cannot be elevated thence, because he is then in adult and even old age, and can no longer receive new truths, nor can those which are with him be bent, because they have become hard. He then appears there, and at last much lower; and it was perceived that when a man is not far from the end of his life, his head droops, and at last his body bends forward . . .

4687. When about to die, his head droops, and at last he falls.

4847°. The Divine Itself in its first essence was a man in endeavour, or in becoming, whence it was like a man;

thus a man reflexively; and the second essence was a man born and essentially from the first; and the third essence was a man proceeding in what was successive, which is the whole Heaven . . .

5190. Man is therefore as it were the plane upon which are the thoughts of the Angels . . .

5606. There are four kinds of men there, as in the world. The first attend to the uses in the Word . . . they serve as a plane. Thus is it read by the celestial. The second are those who take the doctrinal things of the Word; thus do the spiritual apprehend it. The third are those who are delighted solely with its holy external, without intelligence; these are they who are in the ultimate Heaven. And the fourth are they who attend only to the literal sense; and they who attend solely to the words, as critics . . . the former are in the threshold of Heaven, and the latter are in the very extremes.

5608. The natural thought of man is the plane in which cease all things of angelic wisdom . . .

5610. The Angels . . . are not turned to themselves, but to men . . .

5617. The plane and the ultimate is with an intelligent man, whether he is thinking about such things, or about other things, or is asleep . . . For the whole man is such as are the truth and good with him. Many men can simultaneously serve as one plane for one Angel. The Lord so disposes that what is absent in one may be in another . . .

5645. That the spirit of man appears in the other life . . . But this takes place with those only who think within themselves more deeply . . . But those who think solely in their Sensuous . . . never appear. Nor do Spirits know anything about man, as to where he is . . . For if evil Spirits knew where a man is, and that they were with a man, they would utterly destroy him . . . They hold men as vile . . . But the Lord loves men. D. Min. 4693.

5760. Those who remained appeared together as one man. Those who were outside him were cast out . . . 5769.

5775. That Heaven relates to one man.

5787. For the nature of every thing has been inscribed on man.

5832. All were told that they are no longer men . . .

5972. All (in the temples) when taken together form as it were one man . . .

6026. That in the other life all who acknowledge the Divine think of God as a Man.

6057. Concerning God as a Man. 6061r.

E. 1317. 'A man' who is 'rare' (Is. xiii. 12) = those who are in truths.

280. 'Had a face like a man' = the Divine . . . as to wisdom. . . (For) 'a man' = one who receives Divine truth; and (therefore) by 'a man' is signified wisdom; for man was created to be rational and wise . . . Hence it is that by 'man' in the Word is signified wisdom. The reason 'man' = the affection of truth and at the same time wisdom, is that (these two things) act as one.

[E.280]. Some suppose that **man** is **man** from his face and body, and that he is by these distinguished from beasts. But they are in error. **Man** is **man** from wisdom; and therefore in the proportion that anyone is wise, in the same proportion is he a **man**; (and so appears in the other life).

—<sup>2</sup>. That by '**man**,' in the Word, is signified the affection of truth, and the derivative wisdom. Ill. 315<sup>6</sup>.

—<sup>14</sup>. As '**man**'=the spiritual affection of truth and the derivative wisdom, he also=the Church. Ill.

—<sup>15</sup>. But by '**man**,' in the supreme sense, is meant the Lord Himself. Ex. and Ill.

282<sup>7</sup>. '**Man**'=wisdom. 304<sup>24</sup>. 370<sup>2</sup>.

295. Two things make **man** . . . good and truth . . .

304<sup>5</sup>. '**Man**'=intelligence and wisdom. 400<sup>9</sup>.

328<sup>15</sup>. '**Man**,' in the opposite sense,=the desire for falsity and the derivative insanity.

351<sup>2</sup>. Before the Lord the Church in the whole world is as one **man** . . .

355<sup>35</sup>. '**Man**,' here=intelligence from proprium . . .

386<sup>9</sup>. '**Man** and beast'=spiritual affection and natural affection. 388<sup>20</sup>.

391<sup>23</sup>. **Man** is called '**man**' from the good of life.

430<sup>4</sup>. '**A man**'=the reception of truth from spiritual affection—that is, from good—and the derivative intelligence.

433<sup>25</sup>. '**Man**'=intelligence.

507<sup>3</sup>. **Man** is **man** according to the way in which the Knowledge with him live . . .

—<sup>5</sup>. '**Man**' (Is.li.12)=**man** as to wisdom; and 'the son of **man**'=**man** as to intelligence.

518<sup>35</sup>. 'Unless Jehovah had been for us when **man** rose up against us' (Ps.cxxiv.2)=when **man** from himself, from his own love, and from his Own intelligence . . . endeavours to destroy the truths of the Church.

537<sup>14</sup>. '**Man-vir**,' in the Word,=the understanding of truth; and '**man**,' the perception of good.

546. '**Man**'=the affection of truth and the derivative intelligence and wisdom; here (Rev.ix.4) the understanding of truth and the perception of good. Ex.

547. This faculty **man** never loses . . .

—<sup>2</sup>. If he loses this faculty he is no longer **man** . . . It is from this that **man** lives after death . . .

554. 'Like the faces of **men**'=like spiritual affections of truth.

—<sup>3</sup>. All in the Heavens are **men** . . .

— But in Hell . . . they appear among themselves as **men** . . .

555<sup>3</sup>. 'Thy **men** shall fall by the sword' (Is.iii.25)=that the understanding of truth will be destroyed through falsities.

—<sup>14</sup>. By '**man**' (Gen.ii.) is meant the Church in general and in particular.

561. 'To hurt **men** five months' (Rev.ix.10)=to induce stupor on the understanding of truth and the perception of good so long as they are in that state.

572. 'To kill the third part of **men**' (ver.15)=to deprive themselves of all the understanding of truth and the derivative spiritual life. 579.

587<sup>11</sup>. 'To sacrifice a **man**' (Hos.xiii.2)=to destroy the spiritual life.

600<sup>14</sup>. '**A man**'=Divine truth in light and intelligence.

601<sup>13</sup>. 'He devoured **men**' (Ezek.xix.3)=the destruction of all the understanding of truth. 722<sup>2</sup>.

629<sup>6</sup>. See BEAST, here. 650<sup>4</sup>. —<sup>15</sup>. —<sup>16</sup>. —<sup>18</sup>. —<sup>20</sup>. —<sup>21</sup>. 768<sup>4</sup>. 1100<sup>16</sup>.

650<sup>10</sup>. '**Man**' (Ps.civ.14)=the derivative intelligence.

—<sup>17</sup>. For **man** as to his external or natural **man** is nothing but a beast . . . and therefore the natural **man** may be called the animal **man**. But the reason what is internal or spiritual is signified by '**man**,' is that **man** is **man** as to his Internal or Spiritual . . .

—<sup>41</sup>. '**Man**' (Ezek.xxxviii.20)=all these (thoughts, affections, etc.) from primes to ultimates.

654<sup>27</sup>. Their derivative intelligence is signified by '**man**.'

—<sup>42</sup>. That the natural **man** does not understand Divine things from himself, is signified by, 'Egypt is **man**, and not God.'

—<sup>53</sup>. 'I will cut off from thee **man** and beast'=that falsity will destroy all the intelligence of truth and affection of good in the natural **man**. 724<sup>28</sup>.

665<sup>2</sup>. Without conjunction with Heaven, and through it with the Lord, **man** would not be **man**, but a beast.

676. 'Slain the names of **men** seven thousand' (Rev.xi.13)=that all the truths of good perished . . .

—<sup>2</sup>. '**Man**'=intelligence; thus, also, the understanding of truth.

695<sup>12</sup>. '**Man**'=the spiritual affection of truth; 'beast,' the natural affection of good.

701<sup>3</sup>. This would never have been said unless there were something given to **man** from which he is able to do what is good; and that which has been given him appears to him as his own, although it is not his.

725<sup>2</sup>. By '**man**,' who was called 'Adam and Eve,' is meant that Church; for it is said 'male and female created He them, and called their name **man**'. . . Taken together, and conjoined in marriage, they are called '**man**'. . . The reason these two things, doctrine and life, taken together, and as it were conjoined in marriage, are called '**man**,' and also make the Church, is that **man** is **man** from the understanding of truth and the will of good; consequently from the doctrine of life . . . and the life of doctrine . . .

780<sup>3</sup>. For all truth from the Lord is in its form a **man**. Hence the Angels . . . are human forms . . .

790<sup>10</sup>. As **man** is formed, so is he perfected in intelligence and wisdom, and becomes a **man**; for no **man** is a **man** from his natural mind—from this he is rather a beast—but he becomes **man** through intelligence and wisdom from the Lord; and in proportion as he is intelligent and wise, in the same proportion he is a beautiful **man** and an Angel of Heaven. (Otherwise) he is a monster and not a **man** . . . From these things it may be evident that **man** is not **man** from his parents, but from the Lord, from whom he is born anew.

802<sup>5</sup>. The difference between animals and **men** is that animals cannot think and speak truths, and will and

do goods, from God; but that men can, and thus believe the things which they think, and love the things which they will; and this as of themselves . . .

825. 'Before men' (Rev. xiii. 13) = before those especially who are in the conceit of Own intelligence . . .

832<sup>6</sup>. There is also the lowest degree, which is corporeal and material, and which is with man . . .

834. The Angels (of the Ultimate Heaven), being as to understanding almost like men in the world . . .

837<sup>2</sup>. This arcanum: That each and all things of man, both of his mind and of his body, are forms of love in a wonderful series; and the organs of the brain and face, and also the members and viscera of the body, are perpetual contextures which correspond to the affections of Heaven . . .

889<sup>2</sup>. Man is his own truth, or falsity, not only as to the thoughts which are from his will, but also as to his universal body . . .

1004<sup>4</sup>. (The consorts) then appear as one man.

1026. 'To descend from heaven upon men' (Rev. xvi. 21) = from Hell destroying the understanding of truth with those who are of the Church; for by 'men' are signified the men of the Church as to the understanding of truth; or, what is the same, the understanding of truth which is with the men of the Church.

1087<sup>3</sup>. For man in the world is in his fulness; and therefore he can be conceived and born there; and afterwards be imbued with knowledge, intelligence, and wisdom . . .

1112<sup>4</sup>. (Thus) God is now more a man than the Angels.

1120<sup>3</sup>. The reason the Lord is the Only Man, is . . .

1121<sup>3</sup>. These forms are men . . .

1124<sup>6</sup>. God is a perfect man, with a face like a man, and with a body like a man. There is no difference as to form; but as to essence . . .

1127<sup>2</sup>. That all things are from Life itself . . . which is a man, may be illustrated by the man who has been created, in that as to his ultimates, his mediates, and his inmosts, he is a man. For the man who in the world . . . has been corporeal, thus stupid, after (death) appears as a man: the man who in the world . . . has been sensuous or natural . . . after death appears as a man: the man who in the world has been rational . . . after death . . . appears as a man: the man who in the world has been spiritual . . . after death appears as a man perfect according to the reception of life from the Lord: the man with whom the third degree of life has been opened . . . after death . . . appears as a man in all perfection. The life itself with him is a man, whether sensuous and natural, rational, spiritual, or celestial . . . the man in whom they are is only a recipient.

—<sup>3</sup>. As it is in the least types, so is it in the greatest. The universal angelic Heaven in the whole complex is a man: each Heaven by itself, the First, the Second, and the Third, is a man: each Society of the Heavens, greater or less, is a man: nay, the Church on earth in general is a man: all collective bodies, which are called Churches, are, by themselves, men. It is

said the Church, and there are meant all with whom the Church is, in the complex. So does the Church on earth appear to the Angels . . . The reason of this appearance is that the life which is from the Lord is a man. The life from the Lord is love and wisdom; hence such as is the reception of love and wisdom from the Lord, such is the man. These things testify . . . That all things have been created from the life which is God and which is a man.

1138<sup>5</sup>. Without this perception (as if life were in him) man would not be man. Ex.

1139<sup>2</sup>. Man is a recipient subject . . .

1141<sup>2</sup>. (This) is not from man, but from the Lord. . . (This) is not from man, but from Hell. Ex.

1146<sup>4</sup>. That man is only a recipient of good and truth from the Lord, and of evil and falsity from Hell . . .

1148<sup>3</sup>. The life which makes man to be man, and to be distinguished from brute animals . . . is perpetually from the Lord with him; but the derivative understanding and will of man . . . are changed and varied according to the reception . . . 1162<sup>6</sup>.

1202<sup>4</sup>. The order into which man has been created, is to love the Lord above all things, and his neighbour as himself . . .

1207<sup>6</sup>. That all things may return to the First . . . which takes place through man.

1222<sup>2</sup>. It has been given to see a Society consisting of thousands of Angels as one man of medium stature . . .

—<sup>3</sup>. I have not seen, but have heard that the Church on earth is before the Lord as one man; and also that it is distinguished into Societies, and that each Society is a man; and also that all who are within this man are within Heaven; but that those who are outside of it are in Hell . . .

—<sup>4</sup>. The reason that Heaven and the Church are a man in the concrete, or the greatest, less, and least complex, is that God is a man, and thence the proceeding Divine . . . is the like in every least and greatest, which is a man . . . 1223<sup>6</sup>.

1224<sup>4</sup>. (So also Hell) before the Lord is as one man, but as a devil man, or monster man . . .

Ath. 181. Spirits do not see the man; but only his affections.

C. 82. Thus also a society on earth appears before the Angels in the Heavens as one man.

84. Each kingdom is presented before the Angels in Heaven as one man when the Lord pleases . . .

93. That at this day for man to be man he must be charity in form. Gen. art. 126.

D. Love ii. From the Divine Itself in itself man cannot be created; for thus he would be the Divine in itself; but he can be formed from created and finite things, in which the Divine can be . . .

v. That in such a form is man in particular. Gen. art.

—<sup>4</sup>. (Thus) man is the complex of all uses . . . viii<sup>2</sup>.

vi. That in such a form is man in general. Gen. art.

xiii. That in proportion as man is in the love of use, in the same proportion he is in the Lord's love, in the

same proportion he loves him, and loves the neighbour, and is **man**. Gen.art.

[D.Love xiii.]<sup>4</sup>. For every use which is in any way of service to the general good . . . is a **man**. Ex.

— Nay, the parts of parts . . . are **men** more than the compounded [parts]; because all perfection increases towards the interiors . . .

—c. That every degree, even the least in **man**, is a **man** from its use . . . falls into a spiritual idea; for in a spiritual idea **man** is not a person, but a use; for a spiritual idea is devoid of the idea of person . . . and therefore when one sees another in Heaven, he does indeed see him as a **man**, but he thinks of him as a use . . . Thus every good use is in form a **man**.

xiv. That those are not **men** . . . who love themselves above all things, and the world as themselves. Gen.art.

xvi. That every **man** is an affection; and that there are as many various affections as there are **men** born, or who will be born to eternity. Gen.art.

D.Wis. iii. 4. The Primitive of **man**. Des.

vii. 1. That the spirit of **man** is equally a **man**. Ex.

xii. 4<sup>3</sup>. All things in the world have been created for the use, benefit, and delight of **men** . . .

Conv. 9. There is nothing in **man** except the faculty of receiving . . .

Can. Holy Spirit iv. Thence through **men** to **men** . . .

5. The Holy meant by the Holy Spirit is not transferred from **man** into **man**; but from the Lord through **man** into **man**.

Coro. 11. For every **man** after death is a **man**; not a material **man**, as before, but a substantial **man**. The mind or spirit of every **man** is such a **man** . . .

15. Before the Lord, the universal angelic Heaven together with the Church appears as one **man**.

Docu. 302. C. 9. **Man** cannot become a beast, but he can become as a beast.

## Man. Vir.

See VIRILE, and under WIFE.

A. 156. '**Man**' (Gen.ii.23)=the internal **man**. 158,III.

162. The **men** of the Most Ancient Church . . .

191. The Rational is represented by '**the man**' (in Gen.iii.).

207 By '**the man's** eating' (ver.6) is signified that the Rational consented. 265.

261. 'To thy **man** thine obedience' (ver.16) . . . By '**the man**,' here, as before, is signified the Rational, which (the Church) will obey . . .

289. '**The man**' (Ezek.xvi.45)=the Lord, and also all the Celestial.

338. 'I have gotten a **man** Jehovah' (Gen.iv.1)=that with those who are called 'Cain,' faith is Known and acknowledged as a thing by itself. 340. 429.

427. 'I have slain a **man** for my wound' (ver.23)=that he had extinguished faith. 429.

430<sup>2</sup>. '**Man** and wife' (Jer.xliv.7)=the intellectual things of truth, and the voluntary things of good.

476. '**A male**,' or a **man**=the understanding, and the

things which are of the understanding; thus the things which are of faith.

568<sup>e</sup>. Hence so many laws concerning the prerogative of the **man**, and the obedience of the wife.

713. 'Of every clean beast thou shalt take to thee by sevens, the **man** and his wife; and of the beast which is not clean, by twos, the **man** and his wife' (Gen.vii.2) . . . By '**the man** and the wife' is signified that truths were conjoined with goods. 718,Ex.

725. '**Man** and wife' is predicated of voluntary things, because by '**man** and wife' is represented a marriage. (See MALE, here.)

770. See WIFE, here.

1007. 'And from the hand of **man** brother' (Gen.ix.5)=from all his Intellectual . . . The Intellectual with **man** is called '**man** brother' (Ref.) . . . for the understanding is called '**man**.' Refs.

1126. A tall **man** seen, (who) signified those called 'Noah' . . .

1179<sup>e</sup>. They called themselves '**men**' and '**mighty** ones' from faith; for, in the Original Language, there is a word by which '**mighty** one' is expressed and at the same time '**man**,' which word is predicated of faith . . .

1468. When, instead of '**husband**,' the term '**man**' is used, '**man**'=truth, and '**wife**' good. 2581<sup>e</sup>. 4823<sup>2</sup>,Ex.

1499. 'Pharaoh commanded his **men** upon him' (Gen. xii.20)=that scientifics left the Lord. . . '**Men**'=intellectual things; and as they are here predicated of Pharaoh, or knowledge, '**men**'=things adapted thereto.

1578. 'We are **men** brethren' (Gen.xiii.8)=that in themselves they were united; (for) '**man** brother'=the union of truth and good.

1594. '**A man** from his brother' (ver.8)=disunion.

1600. 'The **men** of Sodom were evil . . .' (ver.13) . . . '**Men**'=intellectual and rational, here, scientific things, because they are predicated of the external **man** . . .

1608<sup>2</sup>. 'The will of **man**' (John i.13)=that which is contrary to faith from love or charity. This is what is signified by '**man**' . . . (=persuasions of falsity. 5826<sup>4</sup>.) (=the intellectual proprium. 8409<sup>2</sup>.) 9454. 10829<sup>e</sup>. L.18<sup>e</sup>. Life 17<sup>e</sup>. P.298<sup>2</sup>.

1753. 'The portion of the **men** who went with me' (Gen.xiv.24)=the Angels; (for) Angels . . . are called '**men**.'

2149. 'Lo three **men** standing over him' (Gen.xviii.2)=the Divine Itself, the Human Divine, and the proceeding Holy. 2156. 2218. 2245. 2319. 2320. 2352. 2365. 2373. 2397.

2362. 'Who have not known a **man**' (Gen.xix.8)=that falsity has not contaminated them; for '**a man**'=rational truth; and, in the opposite sense, falsity.

2374. 'They pressed upon the **man**' (ver. 9)=that they wanted to inflict violence on truth. '**A man**'=what is intellectual and rational with **man**; thus truth.

2382. 'The **men** who were at the door of the house' (ver.11)=the rational things and the derivative doctrinal things through which violence is offered to the good of charity.

2387. 'The men said to Lot' (ver.12)=that the Lord admonishes those who are in the good of charity. 'The men'=the Lord. 2411.

2389. 'Man,' in the Word, =truth; and 'wife,' good.

2465. 'No man in the earth' (ver.31)=that it is no longer known what truth is.

2533. For when Abraham . . . is called 'a man,' it=celestial truth.

2543<sup>a</sup>. 'Men'=rational and scientific things, or intellectual things of all kinds.

2731<sup>a</sup>. Wives are affections of good . . . and men are thoughts of truth . . .

2826<sup>10</sup>. 'The legs of a man' (Ps.cxlvi.10)=man's Own power of doing good.

3066. 'The men of the city' (Gen.xxiv.13)=truths.

3081. 'A man had not Known her' (ver.16)=pure from all falsity.

— By 'a man,' in the Word, is signified not only rational truths; but also, in the opposite sense, falsity . . .

3103. 'A man'=what is rational.

3131. 'A man'=truth. 3134, Ill. 3191.

3191. 'Man,' here, (ver.61)=Divine truth natural.

3236. Therefore the Lord is called 'the Bridegroom,' 'the Man,' 'the Husband' . . .

3309. 'A man knowing' (Gen.xxv.27) is predicated of the affection of truth.

3310<sup>3</sup>. See MAN-*homo*, here.

3402. As those in the Spiritual Church are treated of . . . it is said 'man and woman' (Gen.xxvi.11).

3459. 'A man to his brother' (ver.31)=those who are in the good of truth. . . 'A man'=truth. 3654<sup>2</sup>.

3831. 'Men'=truths.

3865. 'Now my man will love me' (Gen.xxix.32)=that thence is the good of truth. . . 'A man'=truth.

4287<sup>5</sup>. 'A man-*vir homo*'=spiritual good, or the good of truth.

4341<sup>2</sup>. 'Men' (Gen.xxxiii.1)=the rational truths which have been conjoined with good when it inflows into the Natural.

4478. 'The men of the city' (Gen.xxxiv.20)=those who are in the truths of doctrine. . . For when the inhabitants of a city are called 'the men of the city,' it is not the good of doctrine, but its truths, which are signified.

4479. 'These men are peaceable with us' (ver.21)=agreement as to doctrinal things. 'Men'=truths, and therefore also doctrinal things . . .

4502<sup>2</sup>. 'A man'=the truth of the Church.

4717. 'A man of the field' (Gen.xxxvii.15)=the good of life from doctrinal things. It is said 'a man,' because by 'a man' is signified the truth which is of the Church.

4725. 'A man to his brother' (ver.19)=mutually. Ex. 5468. 8461. 9516.

4756. The Midianites are called 'men' because they =those in truth.

4816. 'A man'=one who is intelligent; and, in the abstract sense, truth, because the genuine Intellectual is from truths; but in the opposite sense, one who is not intelligent, consequently, falsity. 4818. 4823.

4889. 'He asked the men of that place' (Gen.xxxviii.21)=that truths were consulted.

4967. 'An Egyptian man' (Gen.xxxix.1)=natural truth.

5011. 'She cried to the men of the house' (ver.14)=the falsities of evil.

5307. 'A man' (Gen.xli.38)=truth.

5510. 'The man the lord' (Gen.xlii.30)=the Celestial of the Spiritual. 'Man' is predicated of what is spiritual, because 'man'=truth.

5584<sup>a</sup>. As Joseph is here called 'the man' (Gen.xliii.3), he =the Spiritual, or truth inflowing from the Internal. 5591.

5634. 'The men' (ver.15)=truths.

5652. 'The man over Joseph's house' (ver.19)=that which is of the External Church; thus what is doctrinal.

6086. 'Men of activity' (Gen.xlvii.6)=those more excellent in doctrine. For 'a man'=one who is intelligent, and also truth, consequently doctrine.

6356. 'They slew a man' (Gen.xlix.6)=that they extinguished faith. . . 'A man'=the truth of faith.

6639. 'A man and his house came' (Ex.i.1)=as to truth and as to good.

6716. 'There went a man of the house of Levi' (Ex.ii.1)=the origin of truth from good. 'A man'=truth.

6792. 'The man' (ver.21)=the truth of good of that Church.

7456<sup>5</sup>. 'A man and woman'=truth and good.

7716. 'They did not see a man his brother' (Ex.x.23)=that they did not perceive the truth of any good.

7770. 'A man' (Ex.xi.2) relates to truth; and 'a woman' to good.

7785. 'From man and even to beast' (ver.7)=neither as to truth nor as to good.

8337. For when men represent truth, their women represent good.

— Women represent good, and men truth, when the Spiritual Church is treated of; but women represent truth, and men good, when the Celestial Church is treated of. 8338.

8596. 'Choose for us men' (Ex.xvii.9)=that he should draw up truths for the combat.

8647<sup>a</sup>. In the Spiritual Church the man represents truth, and the wife good.

8665. 'A man to his companion'=mutually.

8694. 'To judge between a man and his companion' (Ex.xviii.16)=disposition among truths.

8710. 'Men of activity' (Ex.xviii.21)=those who have strength-*vires*-from truths which are from good. (=truths with which good can be conjoined. 8725.

8711. 'Men of truth, hating gain' (id.)=because the truths are pure without a worldly end.



[A.] 8801. 'Whether beast or **man**, he shall not live' (Ex.xix.13)=that good and truth would lose their spiritual life.

8902<sup>10</sup>. 'A **man** who does judgment' (Jer.v.1)=those who are in truths from good.

8993. 'A **man**'=truth.

8994<sup>3</sup>. Such an affection (for truths and goods themselves) is general with good women; but the affection of the knowledges of truth is general with **men** . . . For it is according to Divine order that **men** should be in knowledges, but women only in affections . . . On this account knowledges and Knowledges are represented by **men**. (Continued under FEMALE.)

9007. 'He that smiteth a **man**, and he die' (Ex.xxi.12)=the injuring of the truth of faith, and the consequent loss of spiritual life.

—<sup>2</sup>. In Heaven they do not perceive a **man**, when he is mentioned in the Word; for a **man** is a person; but instead they perceive his faculty from which he is a **man**, namely, the intellectual faculty; and when they perceive this, they perceive the truth of faith. (Continued under MAN-homo.)

9018. 'To steal a **man**' (ver.16)=the application of the truth of faith to evil.

9024. 'When **men** shall dispute' (ver.18)=contention in themselves about truths. . . 'Men'=those who are intelligent, and who are in truths; and, in the abstract sense, intellectual things and truths.

9034. 'A **man**' (of the sons of Israel)=him who is of the Church, and is thence in spiritual truth, which is the truth of the doctrine of faith of the Church from the Word. 9041. 9058.

9041. 'When **men** shall quarrel' (ver.22)=grievous contention among truths.

9058. 'A **man**' (ver.26)=the internal man . . . For the truth of faith is in the internal man . . .

9065. 'A **man**' (ver.28)=the truth of faith. 9073. 9090. 9149. 9182.

9406<sup>6</sup>. By 'the **man** clothed in linen' (Dan.x.5), in the supreme sense, is meant the Lord, and (therefore) the Divine truth which is from Him; for the Divine truth which is from the Lord is the Lord Himself in Heaven and the Church.

9790. (A **man** of the First Earth.) Des.

9807<sup>10</sup>. 'A **man**'=its truth itself conjoined with good.

9828<sup>8</sup>. 'Men painted on the wall' (Ezek.xxiii.14)=appearances of truth in externals.

9872<sup>2</sup>. 'The **man** clothed in linen' was an Angel from Heaven.

10400. The reason Moses is here called 'that **man**' (Ex.xxxii.1), is that by 'a **man**,' in the Word, is signified truth.

10406<sup>5</sup>. For 'a **man**'=truth; and 'a **man-homo**,' the good of that truth.

10555. 'A **man**'=truth.

10754<sup>6</sup>. (The **men** of the Fifth Earth.) Des.

H. 368. For a **man** is born to be intellectual; thus

to think from the understanding . . . (For) a **man** acts from reason . . . and is harsher and less beautiful in the face, heavier in speech, and harder in body . . . Hence it is that in the Word by 'a youth' and 'a **man**' is meant the understanding of truth . . .

369. Both **man** and woman enjoy understanding and will; but still understanding predominates with the **man**, and will with the woman; and a **man-homo**-is according to that which predominates.

R. 243. See MAN-homo-here.

M. 9<sup>4</sup>. I saw four **men** in shining garments and mitres . . .

10. There were present nine **men** . . .

23. These ten **men** with their Angel . . .

44<sup>2</sup>. In a word, a **man** (there) is a **man**, and a woman a woman, in all the perfection of the form in which they have been created. Retire if you like, and examine yourself as to whether anything is wanting to prevent you from being a **man** as before.

—<sup>7</sup>. With the **men** there all the nerves fall at the sight of a harlot, and are in tension at the sight of a wife.

49. Sometimes the **man** separates from the wife, and sometimes the wife from the **man**; and sometimes both from each other. Ex.

50. That then to the **man** is given a suitable wife . . . Ex.

55<sup>6</sup>. There is the love of a **man** and a **man**, and also of a woman and a woman; and there is the love of a **man** for a woman, and the love of a woman for a **man** . . . The love of a **man** and a **man** is like the love of understanding and understanding. (Continued under LOVE, here.)

— . Therefore two **men** with their reasonings fight like two wrestlers; and two women with their concupiscences sometimes come to blows like two pugilists.

56<sup>8</sup>. Women were created by the Lord affections of the wisdom of the **men** . . . The second (of the wise ones) said that woman was created by the Lord through the wisdom of the **man**, because from the **man** . . .

—<sup>4</sup>. The fourth said that the Lord has taken away beauty and elegance of life from the **man**, and has transcribed it into the woman; and that hence the **man**, without reunion with his beauty and elegance in the woman, is grim, austere, dry, and unlovable; and is not wise except to himself alone, and such a one is foolish: but when a **man** is united with his beauty and elegance of life in a wife, he becomes delightful, pleasant, lively, and lovable, and thus wise.

63. The Church is formed by the Lord with the **man**, and through the **man** with the wife . . . 125<sup>2</sup>.

75<sup>4</sup>. These **men** ran up to us . . .

—<sup>7</sup>. For a **man** was born to be wisdom; and the woman to be the love of the wisdom of the **man**.

88<sup>2</sup>. There are therefore two loves with the **man**, one of which, which is the prior one, is the love of being wise; and the other of which, which is the posterior one, is the love of wisdom. But if this latter love remains with the **man**, it is an evil love, and is called the conceit or love of his Own intelligence. That this

love has been taken out of the **man**, lest it should destroy him, and has been transcribed into the woman, in order to become conjugal love . . . will be confirmed in what follows.

91. For the **man** cannot be loved from his form alone . . . but from the talent which is in him, which causes him to be a **man-homo**.

—<sup>e</sup>. (The woman's domestic offices), which adjoin themselves to the offices of the **men**, which are called forensic.

137<sup>b</sup>. For the **men** were created receptions of light—that is, of wisdom from the Lord; and the women were created receptions of heat, that is, of the love of the wisdom of the **man** from the Lord.

159. That the will of the wife conjoins itself with the understanding of the **man**, and thence the understanding of the **man** with the will of the wife. Ex.

160. That the inclination to unite the **man** to herself is constant and perpetual with the wife; but is inconstant and alternate with the **man**. Ex.

— Women are born loves; but **men** . . . are receptions. 161<sup>b</sup>.

—<sup>2</sup>. For the **man** is not love; but only a recipient of love . . .

161. That conjunction is inspired into the **man** by the wife according to his love, and is received by the **man** according to his wisdom. Gen.art.

— For there is nothing of conjugal love, and not even of the love of the sex, with **men**; but solely with wives and women. (Shown by experiment.)

165. The reason the conjunction of the wife with the rational wisdom of the **man** is from within, is that this wisdom is proper to the understanding of the **men**, and climbs up into the light, in which women are not . . .

167. Because in very many **men** conjugal cold is deeply seated . . .

168. That this perception is the wisdom of the wife; and that it is not possible with the **men**; nor is the rational wisdom of the **man** possible with the wife. Ex.

—<sup>c</sup>. Neither is the moral wisdom of the **man** possible with women in so far as it partakes of his rational wisdom.

174. That there are offices proper to the **man**, and offices proper to the wife; and that the wife cannot enter into the offices proper to the **man**, nor the **man** into the offices proper to the wife, and discharge them aright. Gen.art.

175. In the offices proper to the **men**, understanding, thought, and wisdom play the leading part . . . (Continued under WOMAN-mulier.)

—<sup>4</sup>. The reason **men** cannot enter into the offices proper to women, and discharge them aright, is that they are not in the affections of women, which are altogether distinct from the affections of **men**. As the affections and perceptions of the male sex have been thus discriminated from creation . . . therefore among the statutes with the sons of Israel was this: 'There shall not be the garment of a **man** upon a woman, nor the garment of a woman upon a **man**; because this is an abomination' (Deut.xxii.5). The reason was, that in the Spiritual World all are clothed according to their

affections; and the two affections—of the woman and of the **man**—cannot be united, except between two, and never in one.

187. That these changes (of state) are different with **men** from what they are with women; because **men** from creation are forms of knowledge, intelligence, and wisdom; and women are forms of the love of these things with **men**. Ex.

188. That with **men** there is an elevation of the mind into higher light; and that with women there is an elevation of the mind into higher heat; and that the woman feels the deliciousnesses of her heat in the **man's** light. Ex.

— By the light into which **men** are elevated is meant intelligence and wisdom.

190. That with both **men** and women the states of life before marriage are different from what they are after marriage. Ex.

192<sup>e</sup>. The **man** derives from the wife the lovely bloom of her love; and the wife from the **man** the bright resplendence of his wisdom . . .

193. 'She shall be called Ishah, because she was taken out of Ish, **man**' (Gen.ii.23) . . . By the breast of the **man** is signified that essential and proper thing which is distinguished from the breast of the woman; which is wisdom . . .

—<sup>2</sup>. (Thus) the woman was created out of the **man** by the transcription of his proper wisdom; that is, from natural truth; and the love of this was transferred from the **man** into the woman, in order that it might become conjugal love; and this was done that in the **man** there might not be the love of self but the love of his wife. (Continued under WIFE.)

194. The woman's being created while the **man** slept. Ex.

195. That this formation by the wife is effected through the conjunction of her own will with the internal will of the **man**. Ex.

— With the **man** there are rational wisdom and moral wisdom, and the wife conjoins herself with those things which are of moral wisdom with the **man** . . . The things of rational wisdom make the **man's** understanding, and the things of moral wisdom make his will . . .

—<sup>2</sup>. With the internal will of the **man** is said because the will of the **man** has its seat in his understanding; and the Intellectual of the **man** is the inmost of the woman . . . **Men** have an external will also, but this often partakes of simulation and dissimulation. This will the wife clearly sees; but she does not conjoin herself with it, except pretendedly or playfully.

197<sup>e</sup>. The affections with **men** are in the understanding, but with women in the will.

213. The wife sees nothing more lovable than the **man**, and the **man** (nothing more lovable than the wife).

218. (The intelligence of women contrasted with that of **men**.) Gen.art.

—<sup>2</sup>. How much from their very birth the genius of **men** differs from that of women . . .

[M. 218]<sup>8</sup>. (Thus) the **man** is born understanding, and the woman love . . .

— . What would be the quality of the **man's** understanding without conjunction with feminine love . . .

219. That wives are in no excitation as men are . . . Ex.

220. That men have abundance according to the love of propagating the truths of wisdom, and according to the love of doing uses. Gen.art.

259. See COLD, here.

292<sup>2</sup>. They know that the **men**, from their nature, are unable to resist the obstinacy of their wives; and that after giving way they submit themselves . . . Because a **man** acts from the understanding, and a woman from the will; and the will can make itself obstinate, but not the understanding.

—<sup>3</sup>. They added this admonition for the **men**: to leave their wives their own rights; and while they are in the alternate colds, not to account them as viler than their maid-servants.

294<sup>3</sup>. For every **man** who is only naturally rational and moral has cold towards his wife . . .

296. The reason choice belongs to the **man**, and not to the woman, is because the **man** is born to be understanding, and the woman to be love; and also because with **men** there is commonly the love of the sex; but with women the love of one of the sex; and also because it is not unbecoming for **men** to speak about love, and to publish it, whereas for women this is unbecoming . . . Ex.

297. That the **man** ought to court and entreat the woman to marry him, and not the woman the **man**. Ex.  
—<sup>2</sup>. Besides, **men** have not any innate love of the sex . . .

321<sup>3</sup>. A sphere of love constantly flows forth from the wife, and a sphere of understanding from the **man** . . .

325<sup>3</sup>. As the **man** from creation is truth, and the wife is the good thereof . . .

331. Whether a **man** who loves himself from his own intelligence can love his wife . . .

— . Virtue is not deficient when a **man** loves his wife from intelligence; but it is deficient if he loves her from insanity. Intelligence is to love the wife alone . . .

372<sup>2</sup>. Therefore zeal has been implanted in the **men**; and, through the **men**, and for the sake of the **men**, in the women.

379. That jealousy with **men** and husbands is different from what it is with women and wives. Ex.

—<sup>2</sup>. But with the spiritual the jealousy of the **man** is transferred into the wife, as the love of the wife is transferred into the **man** . . . But the jealousy of the wife is inspired into the **man** against the endeavours of the violating harlot . . .

393. The sphere of conjugal love is received by women, and through the women is transferred into the **men**; for the reason that the women have been born loves of the understanding of the **men**, and the understanding is a recipient. It is the like with the love of infants . . .

432. See MAN-homo, here.

446<sup>6</sup>. A sign that understanding makes the **man** . . .

D. 3896. They say that they will have nothing to do with **men** . . . 3899.

605<sup>5</sup>. Because the woman has been born the affection of truth and good, and the **man** the understanding of truth and good . . .

E. 63<sup>11</sup>. 'A **man**'=the Church's truth itself conjoined with good. Refs.

141<sup>6</sup>. 'If ye can find a **man**'=whether there is any truth there.

151<sup>5</sup>. 'The will of a **man**'=falsity from the voluntary proprium. (=the love of falsity. 295<sup>6</sup>.) (=the falsities of faith. 329<sup>20</sup>.) 745<sup>6</sup>. 802<sup>6</sup>.

280<sup>3</sup>. By '**man-virum hominem**' is signified intelligence; and by '**man-hominem**, wisdom. 400<sup>4</sup>.

—<sup>12</sup>. '**Man**'=truth.

313<sup>13</sup>. 'The middle of a **man**' (Ps.lxiv.6)=the Intellectual where there was truth.

340<sup>25</sup>. 'To smite a **man**'=to reject all truth.

381<sup>3</sup>. 'A **man**'=Own intelligence.

386<sup>2</sup>. 'A **man**'=what is false.

405<sup>60</sup>. 'No **man** passing through it' (Jer.ix.10)=no longer any truth, and thence not any intelligence.

412<sup>6</sup>. 'A **man**'=truth, and falsity.

430<sup>15</sup>. '**Men**'=those who are in truths; 'women and children,' those who are in goods.

443<sup>6</sup>. 'In their anger they slew a **man**'=that they have completely averted themselves from truths, and in their aversion have extinguished faith.

—<sup>7</sup>. 'A **man**,' in the Word, =truth and intelligence.

537<sup>14</sup>. 'A **man**,' in the Word, =the understanding of truth; and 'a **man-homo**,' the perception of good.

555<sup>2</sup>. '**Man** and woman' (Jer.li.22)=truth and its affection.

—<sup>3</sup>. 'Seven women shall take hold of one **man**' (Is.iv.1)=that from affection they will desire and seek truth; but will not find it.

—<sup>4</sup>. 'A woman shall compass a **man**' (Jer.xxxi.22)=that a new Church will be instaurated in which truth will be conjoined with its own affection.

—<sup>11</sup>. '**Men**'=those who are in truths; 'women,' those who are in good from the affection of truth.  
—<sup>13</sup>.

—<sup>14</sup>. 'A **man** shall leave father and mother, and cleave to his wife'=that truth must be of good.

—<sup>15</sup>. '**Man** and woman'=the conjunction of truth and good. Ill. 652<sup>28</sup>.

587<sup>7</sup>. 'The form of a **man**'=the appearance of truth.

617<sup>27</sup>. 'A **man** and a brother'=faith and charity. (=truth and charity. 633<sup>3</sup>.)

624<sup>12</sup>. 'A **man** spirit' (Hos.ix.7).

652<sup>11</sup>. '**Man** and inhabitants'=all who are in truths and goods . . .

653<sup>5</sup>. 'A **man**'=intelligence.

675<sup>14</sup>. 'Ten **men**' (Amos vi.9)=all truths.

710<sup>25</sup>. For a **man** is born to act from the understand-

ing; but a woman from affection; and the understanding with men is the understanding of truth and good, and the affection with women is the affection of truth and good; and as all understanding draws its life from affection, they are coupled in Heaven as this affection is coupled with the corresponding thought . . .

714<sup>17</sup>. That no truth of the Church will be left, is signified by, 'No man shall dwell there . . .' (Jer. xlix. 33).

721<sup>10</sup>. 'Man' = the truth of the Church.

734<sup>23</sup>. 'Man and brother' = truth and good; and, in the opposite sense, falsity and evil. 'Man and companion' = truths among themselves; and, in the opposite sense, falsities among themselves. 746<sup>4</sup>. —<sup>6</sup>.

739<sup>11</sup>. The woman's 'man' (Gen. iii.) = the Rational.

768<sup>19</sup>. 'Man and wife,' in the Word, = the understanding of truth and the will of good; (and therefore also) the thought of truth and the affection of good; and also truth and good.

817<sup>3</sup>. Therefore Cain was named 'a man of Jehovah,' for by 'a man of Jehovah' is signified the truth of Heaven and the Church.

983<sup>3</sup>. 'The man was created to be the understanding of truth, and the woman to be the affection of good; consequently, the man to be truth, and the woman good. When the understanding of truth which is with the man, makes one with the affection of good which is with the woman, there is a conjunction of the two minds into one . . . 993<sup>2</sup>. 998<sup>4</sup>.

1000<sup>4</sup>. Then the wife is good in form, and the man is truth in form.

1004<sup>2</sup>. Inmost union is like that of the soul and the heart; the soul of the wife is the man, and the heart of the man is the wife. The man communicates and conjoins his soul to his wife by actual love, and the wife receives it at heart. Hence the two are one . . . For it is from creation that all things of the man of both mind and body should have their Mutual in the mind and body of the wife . . .

1120<sup>2</sup>. The man is born to be understanding . . . thus truth.

1121. For the man is born to be the understanding of truth; hence this predominates with him; and the woman is born to be the affection of good; hence this predominates with her . . . D. Wis. iii. 3<sup>2</sup>.

J. (Post.) 21. The men dwell at one side of the city, and the women at the other . . .

Coro. 31. The Intellectual (of the natural man separated from the spiritual) is signified by 'the man' (Gen. iii.).

## Manasseh. *Menaschah.*

See under EPHRAIM.

A. 5351. 'Joseph called the name of the first-born **Manasseh**' (Gen. xli. 51) = the new Voluntary in the Natural, and its quality. (For) '**Manasseh**, in the Word, represents spiritual good in the Natural; thus the new Voluntary. This name also involves the very quality of this good, or of this new Voluntary; (as is evident from the words) 'Because God hath made me forget all my labour, and all my father's house' (id.).

Thus is described the quality which is signified by '**Manasseh**.'

—<sup>2</sup>. The reason the first-born, who was named **Manasseh**, = spiritual good in the Natural, or the new Voluntary there, is that good is actually the first-born in the Church, or with the man who becomes a Church. Ex.

—<sup>4</sup>. That '**Manasseh**' = the new Voluntary in the Natural; or, what is the same, spiritual good there, cannot be so evident from the Word elsewhere . . . But still from Ephraim it may be concluded concerning **Manasseh** . . .

5353. '**Manasseh**' means forgetfulness; thus, in the internal sense, removal, namely, of evils, both actual and hereditary; for when these have been removed there rises up a new Voluntary. Ex.

5354<sup>12</sup>. Ephraim was accepted in place of Reuben, and **Manasseh** in place of Simeon (Gen. xlviii. 5). E. 440<sup>3</sup>.

6222<sup>6</sup>. The good of the Church which is represented by '**Manasseh**' is the good of charity, which is insinuated by the Lord into the man of the Church by means of the truths of faith.

6271. 'His left hand upon the head of **Manasseh**' (ver. 14) = that he accounted good in the second place. . . . '**Manasseh**' = the Voluntary; thus also the good of charity.

6273. 'Because **Manasseh** was the first-born' (id.) = since good is in the prior place. '**Manasseh**' = the good which is of the Voluntary.

6275. 'Ephraim and **Manasseh**,' who here are 'Joseph,' = the truth of the Intellectual and the good of the Voluntary in the Natural born from the Internal. 6295.

6295. As '**Manasseh**' = the good of the Voluntary, therefore by him is represented the celestial man, but the external celestial man, or the man of the External Celestial Church; for '**Manasseh**' = the good of the Voluntary in the Natural; thus in the external man.

—<sup>2</sup>. In the external of this Church are those who are in love towards the neighbour. The good of this love—namely of love towards the neighbour with the celestial man—is what is here called the truth of good, and is represented by '**Manasseh**' . . .

6584. See MACHIR, here.

—, '**Manasseh**' = the Voluntary of the Church. Refs.

R. 355. 'Of the tribe of **Manasseh** were sealed twelve thousand' (Rev. vii. 6) = the will of serving and the act with those who will be of the Lord's New Heaven and New Church . . . The will of serving with the act, is the effect, thus the ultimate, in which (mutual love, and understanding) are and coexist. The reason '**Manasseh**' signifies this, is that Joseph . . . = the Spiritual of the Church, and the Spiritual of the Church is the good of the will, and at the same time the truth of the understanding. Hence it is that '**Manasseh**' = the Voluntary of the Church . . . The reason '**Manasseh**' = the Voluntary of the Church, is that 'Ephraim' = the Intellectual . . . and as '**Manasseh**' = the Voluntary of the Church, he also = act; for will is the endeavour of every act; and where there is endeavour, there is act when it is possible. Ill.

[R.] 362<sup>a</sup>. (In the enumeration of the tribes) instead of Dan there is 'Manasseh.' E.450.

E. 405<sup>13</sup>. See BASHAN, here.

434<sup>12</sup>. See GAD, here.

435. The good of life from a spiritual origin is the good of life which is done from the good of charity towards the neighbour through the truths from this good. This good of life is meant by 'Manasseh.' For . . . the tribes of 'Asher, Naphtali, and Manasseh' = those things which fully constitute spiritual good.

438. Charity towards the neighbour is signified by these three tribes, namely, 'Asher, Naphtali, and Manasseh.'

—<sup>2</sup>. By 'Manasseh' is meant the good of life of those who are in (charity towards the neighbour).

440. 'Of the tribe of Manasseh were sealed twelve thousand' = the derivative good of life. . . (For) the tribe of Manasseh = the Voluntary of the Church, and the derivative good of life. Ex.

—<sup>5</sup>. 'Manasseh,' here, = the good of the Church; and 'Ephraim,' its truth.

—<sup>7</sup>. As by 'Manasseh' was represented . . . good in the natural man from a spiritual origin, an inheritance beyond Jordan and also on this side Jordan was given to this tribe . . . for by the land beyond Jordan was represented the External Church, which is with men in the natural man; and by the land on this side Jordan was represented the Internal Church, which is with men in the spiritual man; and good is what makes the Church; and this good inflows immediately from the spiritual man into the natural; and without this influx there is no Church with man. This is why to the tribe of Manasseh, by which is signified the good of the Church, there was given an inheritance both within and beyond the Jordan . . .

—<sup>8</sup>. That 'Manasseh' = the good of the Church, or the good of life, which is the same as the good of the will, may be evident from the representation of Ephraim . . .

441<sup>2</sup>. (Thus) by 'Manasseh' is signified the corresponding external.

443. Those who are in the Second Heaven . . . are signified by 'Asher, Naphtali, and Manasseh,' who therefore constitute the second class of the sealed.

449<sup>12</sup>. See BENJAMIN, here.

617<sup>29</sup>. 'Manasseh (shall devour) Ephraim, and Ephraim Manasseh' (Is.ix.21) = that the will of evil will consume the understanding of truth; and that the understanding of falsity will consume the will of good.

**Mandrakes.** *Dudaim, Mandragoras.*

A. 3941. It now treats of the conjunction of good and truth by the rest of the sons; and therefore first of 'the dudaim,' by which is signified this conjunction, or Conjugal.

3942. 'He found dudaim in the field' (Gen.xxx.14) = those things which are of conjugal love in the truth and good of charity and of love. 'Dudaim' = the things which are of conjugal love. . . The translators do not know what 'the dudaim' were. It is supposed that they were fruits or flowers, which also are named, ac-

cording to each person's opinion; but of what kind [they were] it is of no concern to know . . . That by 'the dudaim' is signified the Conjugal of good and truth, may be evident from the series of things in the internal sense; and also from the derivation of the word in the Original Language; for it is derived from the word 'dudim,' which means loves, and conjunction through them. III.

3945. 'Give me I pray of thy son's dudaim' (id.) = the affection and longing for the things which are of conjugal love . . . 3947. 3948. 3951.

Ad. 733. (Thus) 'the dudaim' = the love itself of marriage; that is, the flowers called dudaim represented it . . . Therefore some call these flowers mandrakes-mandragoras, and also flowers of love.

736. The dudaim were flowers, with the shrubs-fruticibus, by which conjugal love is signified.

E. 434<sup>8</sup>. 'The dudaim' = the marriage of good and truth . . . and therefore by 'the dudaim' found by Reuben is signified the Conjugal which is of truth with good; and as this Conjugal is between truth and good in the internal man, which makes the Internal Church, and still this truth first exists in the external man, which makes the External Church, therefore the dudaim were found by Reuben, by whom was represented truth from good, and were first given to Leah his mother, by whom was represented the External Church; but still were given by Leah to Rachel, by whom was represented the Internal Church.

**Manger.** *Praesepe.*

S. 26<sup>3</sup>. The place where they were stored up appeared like a manger in a stable . . . The manger in the stable, in which the purses lay, = spiritual instruction for the understanding. R.255. D.3605a.

T. 277. The manger as it were in a stable = spiritual nourishment for the understanding. This is signified by a manger, because a horse, which eats out of it, = the understanding.

E. 706<sup>12</sup>. 'A manger' (Luke ii.12) = the doctrine of truth from the Word; from the fact that by horses is signified the understanding of the Word. . . Hence by 'a manger,' where is the pasture of horses, is signified the doctrine of truth from the Word.

**Mania.** See MADNESS.

**Maniac.** *Maniacus.* A.1742<sup>2</sup>. T.503<sup>3</sup>.

**Manifest.** *Evidens.* T.352<sup>e</sup>. 470<sup>e</sup>. Inv.44.

**Clearness.** *Evidentia.* P.56. T.469<sup>2</sup>.

**Manifest.** See OPEN, TO BE—*patere.*

**Manifest, To.** *Manifestare.*

**Manifestation.** *Manifestatio.*

**Manifestly.** *Manifeste.*

See under BE, and EXIST.

A. 1990. Manifestation. Sig. and Ex. 5878.

—<sup>3</sup>. (Thus) the Infinite Esse, which is Jehovah, could never be manifested to man, except through the

Human Essence, thus except through the Lord; and thus it could not be manifested to anyone except the Lord alone.

3603<sup>4</sup>. Good could not (then) manifest itself . . . But after he has been regenerated . . . good . . . manifests itself. 6717.

—<sup>5</sup>. When the man grows up, that which he has hereditarily . . . manifests itself more and more . . . But the Involuntary which is from the Lord manifests itself in adult age with those who are being regenerated.

4633. The life of everyone . . . is manifestly evident there . . .

—<sup>6</sup>. In Heaven are most manifestly perceived.

4682. Anciently, Divine truths were manifested either by speech, or by visions, or by dreams . . .

5032<sup>2</sup>. In the other life the interiors are manifestly discerned . . . the thoughts, the intention, and the ends manifest themselves there.

5885. Manifestation through influx. Sig. 5921.

6667<sup>e</sup>. Nor do (these things) manifest themselves in the world; but in the other life.

7446. The manifestation of the Divine power in perpetuity. Sig.

8264. That He has manifested His Divine in the Human. Sig.

8885. Come to manifest perception. H.288.

8945<sup>2</sup>. Then his filthy things are manifested.

9358. In every other Earth Truth Divine is manifested orally . . .

10153<sup>e</sup>. 'To manifest Himself' (John xiv.21,22)=to illustrate in the truths of faith from the Word.

H. 131<sup>e</sup>. (Thus) all things are manifested in the light of Heaven . . .

321<sup>2</sup>. Thus God manifested Himself in the world.

401. He does not manifestly feel the delight from them.

535. The joy of the Angels consists in . . . manifest offices.

S. 12. The manifestation of their states of the Church by the Lord. Sig.

W. 97. When the Lord manifests Himself to the Angels in Person, He manifests Himself as a Man.

P. 182. God cannot manifest the Divine Providence to anyone who . . . 186<sup>e</sup>.

R. 37. Manifest perception of the Divine truth . . . Sig.

225. Manifestation of the ordination of the Heavens for the Last Judgment . . . Sig.

297. Manifestation concerning the primes in order. Sig.

398. Exploration and manifestation . . . Sig. 402.

417. It was made manifest that . . .

419. Pref. Concerning the exploration and manifestation of the state of life of those in the Church of the Reformed. Tr. 464, Pref. 477. 519.

420. Divine truth spiritual . . . exploring and manifesting with them. Sig.

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463<sup>6</sup>. Removed . . . also faith itself as to its manifestation before God.

473. That these things are indeed manifested, but not received. Sig.

668. 'Because Thy judgments are made manifest' (Rev.xv.4)=that the truths of the Word when opened testify this.

753. Manifestation concerning the destruction . . . of those in the Roman Catholic religion. Sig.

895. Influx and manifestation by the Lord from the Inmost Heaven concerning the New Church. Sig.

M. 1. It has pleased the Lord to manifest Himself to me.

68. Love manifests itself through these things; nay, comes forth and lives.

87. (Good must have) some attribute-*adjectum*, which presents and manifests it.

T. 568. Therefore I will manifest the generals . . .

779. Before whom He has manifested Himself in Person . . .

D. 2203. When Spirits manifest themselves . . .

E. 304. Manifestation. Sig. 351. 352. 530. 849. 869. 878. 883. 914. 915. 951. 1013. 1031. 1053. 1082. 1096.

603. He wanted to manifest the state. Sig.

906<sup>2</sup>. The manifestation of the Lord in the Word. Sig.

946. To be 'made manifest'=to be revealed.

959. 'The seven Angels'=manifestations.

Inv. 43. The manifestation of the Lord in Person . . . surpasses all miracles.

**Manifold.** *Multifarius.* A.9160. E.840<sup>7</sup>.

**Manifold.** *Multiplex.* A.7236<sup>2</sup>.

**Mankind.** See HUMAN RACE.

**Manna.** *Man, Manna.*

A. 276. This Celestial was represented by the manna also. 999<sup>2</sup>.

—<sup>2</sup>. Therefore the Jews . . . could not be otherwise than averse to the manna, because it was a representation of the Lord; and could not but call it vile bread; and therefore serpents were sent against them (Num. xxi.5,6).

2493. (Why the manna was given 'daily.')

2838<sup>4</sup>. Because the manna signified the Divine Human of the Lord (John vi.31,32,49,50,58); and as it signified the Divine Human of the Lord, it signified celestial food, which is nothing else than love and charity with the goods and truths of faith. In the Heavens this food is given by the Lord every moment; thus in perpetuity and to eternity.

3579<sup>4</sup>. See DEW, here.

— The manna, being celestial bread, in the supreme sense,=the Lord as to Divine good; hence with men the Celestial of love; for this is from the Divine of the Lord.

[A.] 5620<sup>11</sup>. The manna, which was for bread for the descendants of Jacob in the wilderness, is thus described in . . . Ex.xvi.31. As the manna-man—signified truth Divine, which descends from the Lord through Heaven, and consequently the Lord Himself as to the Divine Human, as He Himself teaches in John vi.51,58—for it is the Lord's Divine Human from which comes all truth Divine; nay, concerning which is all truth Divine—the manna is described as to delight and pleasantness by its taste, which was like that of a cake kneaded with honey . . .

8395. The consolation after temptation is signified and described by 'the manna' which they received, and by 'the quails.' 'The manna'=spiritual good; and that this is continually given by the Lord, and without any care or aid of theirs, is signified by their receiving the manna daily; and that if they gathered more, it bred worms.

8400<sup>2</sup>. Here, what is new of life is signified by the manna which they had received from Heaven; for 'the manna'=the good of truth, which is the life of the spiritual man.

8413<sup>2</sup>. He knows not that when this (delight of pleasures) is removed, there is insinuated by the Lord in its place spiritual delight and good. It is this good which is signified by 'the manna'; the former good or delight is meant by the flesh and bread in the land of Egypt; and the privation of it by the famine. Ex.

8422. The gathering of the manna every day=the reception of good . . .

8431. It is to be known that by 'the manna' is signified the good of the internal or spiritual man; but by 'the quails,' the good of the external or natural man, which is called delight. That these are signified is evident from the fact that the manna was given in the morning time, and the quails in the evening time; and by that which is given in the morning time is signified spiritual good; and by that which is given in the evening time is signified natural good, or delight. Ex.

8462. 'This is manna-man, because they did not know what this is' (Ex.xvi.15)=amazement from what is not Known; (for 'manna-man,' in their language is 'What?'; thus what is not Known. The reason the bread given the sons of Israel in the wilderness was from this called 'manna,' is that this bread=the good of charity which is begotten through the truth of faith. This good, before regeneration, is quite unknown to man . . .

8464<sup>2</sup>. From each thing here it is evident that 'the manna,' in the spiritual sense, = the good of truth; that is, the good of the Spiritual Church. Hence also it is called 'the corn of the heavens' in David . . . (Ps. lxxviii.24). 'Corn'=the good of truth. 'Manna' also = the good of truth, which is given to those who undergo temptations and conquer, in John: 'He that overcometh, to him will I give to eat of the hidden manna' (Rev.ii.17). That in the supreme sense 'manna'=the Lord in us, is evident from the Lord's words in John vi.49-58. From these things it is manifestly evident that by 'the manna,' in the supreme sense, is signified the Lord. The reason is that 'the manna'=the good

of truth; and all good is from the Lord; and hence the Lord is in good, and is good itself.

8469. A quantity [sufficient] of the good of truth which is signified by 'the manna.' Sig.

— It here treats of the good possessed by those of the Spiritual Kingdom, which good is signified by 'the manna' . . .

8472. For the manna is heavenly food; and heavenly food is good and truth; and the good and truth in Heaven are the Lord . . . From these things it may be evident that the things here appointed concerning the manna are such things as come forth in the said Societies . . .

8478. The manna was given every morning, and worms were bred in the residue; by which things is signified that the Lord provides necessities daily, and that therefore they ought not to be solicitous about acquiring them from themselves.

8505<sup>6</sup>. (Their not finding the manna-man—on the seventh day, means that in the second state of regeneration the man acts from affection, and is no longer allowed to acquire good through truth). Ex.

8516. 'The manna,' which is here 'the bread'=the good of truth.

8520. 'And the house of Israel called the name thereof manna-man' (ver.31)=its quality with them. . . . 'The manna-man' was so called from its not being Known; and it=the good of truth, which is the good of those who belong to the Spiritual Church. Refs.

8521. The good of truth is now being described (ver. 31), which is signified by 'the manna,' as to both the quality of the truth and that of the good therein. (Continued under GOOD OF TRUTH.)

8531. 'Put there the fulness of an omer of manna-man' (ver.33)=the good therein as much as it contains. . . . 'The manna-man'=spiritual good, or the good of truth.

8537. 'The sons of Israel did eat manna-man—forty years' (ver.35)=the appropriation of the good of truth in the state of all temptations.

8539. 'They did eat manna-man—until they came to the border of the Land of Canaan' (id.)=that they had the appropriation of good from truth until they came to the region of Heaven. Ex.

10303<sup>5</sup>. 'The sons of Israel ground the manna in mills, or beat it in a mortar, and cooked it into cakes' (Num.xi.8). By 'the manna' was signified celestial and spiritual good . . .

L. 27. By 'meat' is meant all the truth and good of doctrine from the Word . . . This is also here (John vi.) meant by 'the manna,' and 'the bread,' which cometh down from Heaven.

R. 120. 'To him will I give to eat of the hidden manna'=wisdom, and then the appropriation of the good of celestial love in works, and thus the conjunction of the Lord with those who are working. By 'the hidden manna,' which will be for those who are in good works and who at the same time adjoin to the works the truths of doctrine, is meant hidden wisdom

such as is possessed by those who are in the Third Heaven . . .

T. 820<sup>e</sup>. The Angels send down to (them) a plate containing **manna**, in form and taste like that sent down upon the camp of the sons of Israel . . .

E. 146. 'To him that overcometh will I give to eat of the hidden **manna**' = to those who conquer in temptations the delight of celestial love from the Divine Human of the Lord. . . As by 'the hidden **manna**' is meant the Lord as to the Divine Human, by 'to eat of it' is here signified the delight of celestial love. . . That it is the Lord Himself who is meant by 'the **manna**.' Ill.

—<sup>3</sup>. The reason it is called 'the hidden **manna**' is that the delight of celestial love which is received by those who are conjoined with the Lord through love is quite unknown to those who are not in celestial love; and this delight can be received solely by him who acknowledges the Divine Human of the Lord, because it proceeds therefrom. As this delight was unknown to the sons of Israel in the wilderness, they called it '**manna-man**,' Ill. and Ex.

—<sup>6</sup>. The reason the delight of celestial love is signified by 'to eat of the hidden **manna**,' when yet by 'the hidden **manna**' is signified the Lord as to the Divine Human, is that it is the same whether you say the Divine Human of the Lord, or the Divine love. Ex.

513<sup>6</sup>. '**Manna-man**' (Num. xi. 6) = spiritual food, which is knowledge, intelligence, and wisdom.

617<sup>4</sup>. The Lord's doctrine was what (the multitude who were fed) spiritually ate; from which the natural eating followed; namely, it flowed from Heaven with them as did the **manna** with the sons of Israel . . . for, when the Lord wills, spiritual food . . . is turned into natural food, in like manner as it was turned into **manna** every morning.

730<sup>35</sup>. 3. That meanwhile the Lord supports man with spiritual food and drink, which are the goods and truths of Heaven, is signified by His feeding them with **manna**, and by His bringing forth water out of the rock . . . By 'the **manna**' is meant the good of celestial love . . .

750<sup>15</sup>. As by 'the **manna**' is signified spiritual nourishment, it also = faith and understanding, or the intelligence of man, which are spiritually nourished . . . 'There is not anything except to the **manna** our eyes' (Num. xi. 6) = that there is only spiritual nourishment . . .

899<sup>6</sup>. By 'the **manna**' which the sons of Jacob ate in the wilderness' (John vi. 49), as to them, because they were natural, is meant natural food; and by 'the bread which cometh down from Heaven,' is meant spiritual food . . .

5 M. 18. Then from the cloud there dropped as it were dew, which being scattered around condensed into **manna**, some of which the Angels took up, and gave to their guests, who ate it . . .

19. The dew falling from the cloud . . . and condensed into **manna**, represented the celestial affections of the thoughts in their speech . . .

Coro. 22<sup>2</sup>. Because they loathed the **manna-man**-from heaven, by which in the supreme sense is meant the Lord.

Inv. *De Miraculis*. The **manna** which descended upon the camp . . . flowing down from the bread in Heaven, was carried into receptacles in Nature. (See MIRACLE, here.) Docu. 302. A.

**Manner.** See METHOD—*modus*.

**Manners.** *Mos*.

**Mannered, Moral.** *Moratus*.

See under MORAL.

A. 788<sup>2</sup>. For the **manners** and faces are the types of the interiors.

822<sup>2</sup>. Those who are more polite . . . first salute each other . . . and then go behind and strike . . .

1215<sup>e</sup>. Here, the things which belong to **morals** or life have the precedence.

2590. The Gentiles who have led a **moral** life . . .

3179<sup>e</sup>. The custom of writing thus . . . 4442. 8891<sup>4</sup>. 9942<sup>4</sup>. Compare H. 323<sup>e</sup>.

4145<sup>3</sup>. In marriage love, the good which precedes and initiates is beauty, or agreement of **manners**, or . . .

5127. 'According to the former **manner**' (Gen. xl. 13) = from the law of order. Ex.

6495<sup>2</sup>. He appears actually **moral** and civil . . . But this plane is nothing in the other life.

P. 298<sup>2</sup>. The good (then) become still wiser and more **moral**.

M. 33<sup>2</sup>. (The sexes) differ also in gestures and **manners**.

797. Take care not to speak anything against good **manners**.

90<sup>3</sup>. The **manners** (of the male) all partake of the predominance of the understanding; whence it is that the acts of his life, which are meant by the **manners**, are rational . . .

91. But that the female is born to be voluntary . . . may also be evident from her . . . **manners**.

218. (This is evident) from the **manners**, in that with men they are more unrestrained; but with women more elegant.

246. That the first of the external causes of cold is unlikeness of lower minds and of **manners**. Ex. —<sup>3</sup>, Def.

330. They agreed that women have also . . . a spiritual beauty, which is that of the love and **manners**. . . In the Spiritual World the beauty is the form of the love and **manners** . . .

—<sup>2</sup>. Every woman wants to . . . appear beautiful in **manners**.

331. Every wife loves her husband . . . from his intelligence in his office and conduct.

405. The spiritual love their children . . . from their virtues and good conduct. —<sup>2</sup>.

D. 4396. Those who had been (only) externally well behaved.

5353. Who had lived morally—*morate*.

5354. Had led a moral life, but not from doctrine . . .

D. Wis. x. 3<sup>2</sup>. According to the **manner**.



**Manoah.** *Manoach.* H.84. E.412<sup>16</sup>.

**Mansion.** See under *ABODE*.

**Mantle.** See *CLOAK-amiculum*.

**Mantle.** *Toga*.

A. 5189<sup>2</sup>. Was turned into a mantle of a blue colour. 10163. The woman was clothed in a mantle on which were roses of various colours.

P. 109<sup>2</sup>. They put on it its home dress.

R. 328. Robes, mantles, and cloaks = truths in general, because they were general clothings.

M. 15<sup>e</sup>. The courtiers were in mantles of a brown colour.

20<sup>2</sup>. Beneath the robe (she wore) an embroidered gown which reached from her neck to her feet.

42<sup>4</sup>. She was arrayed in a scarlet gown . . .

75<sup>4</sup>. His wife was dressed in a crimson gown . . .

136<sup>2</sup>. Prizes consisting of mantles, caps, etc.

266. One (of the Angels) was clothed in a woollen mantle which flashed with flaming crimson . . .

315<sup>3</sup>. Each one put on a silk tunic . . . and over it a mantle of soft wool interwoven with flowers.

T. 335. Spirits clothed in flowered gowns.

E. 395<sup>3</sup>. That 'a robe,' 'a mantle,' and 'a cloak' = Divine truth in general. III.

—'. The prophets shall not put on a mantle of hair in order to lie' (Zech.xiii.4)=that they shall not say that truths are falsities, and falsities truths.

—<sup>4</sup>. As 'a mantle' = Divine truth in general, which is the Word in ultimates, the mantle of Elijah came to Elisha; and the waters of Jordan were also divided by the mantle of Elijah.

—'. That Elijah cast his mantle upon Elisha, signified that he transferred to him the representation of the Lord as to the Word. And that the mantle fell from Elijah when he was taken away, and that it was taken by Elisha, signified that that representation was transferred to Elisha; for . . . 'the mantle' signified the Word in ultimates, which is Divine truth in general, or Divine truth in the whole complex. That the waters of Jordan were divided by the mantle of Elijah, first by Elijah, and afterwards by Elisha, signified the power of Divine truth in ultimates . . . Hence it may be evident that 'a mantle' and 'a robe' = Divine truth in general. 430<sup>13</sup>.

—<sup>8</sup>. As 'cloaks' and 'mantles' = Divine truth in general, therefore 'the daughters of a king being virgins were clothed in mantles variegated in pieces' (2 Sam. xiii.18). Ex. 863<sup>15</sup>.

—<sup>9</sup>. As the mourning signified spiritual mourning, which is on account of the deprivation of truth, this was represented by their rending their mantles or cloaks. III.

—<sup>10</sup>. 'The mantle' (Micah ii.8)=all truth, because it=truth in general.

**Manure.** See *DUNG-fimus*, at D.2660.

**Manuscript.** See *CODEx*.

**Many, Much.** *Multus*.

A. 2936. The middle of them = much.

6172<sup>e</sup>. 'Much,' in the Word, is said of truths; 'great,' of goods.

6654. 'The people of the sons of Israel is many and numerous in comparison with us' (Ex.i.9)=that the truths of the Church prevailed over the alienated sciences. . . 'Many' and 'numerous'=to prevail; for 'to become many' is predicated of truth.

8712. See *THOUSAND*, here.

8713. See *HUNDRED*, here.

8714. See *FIFTY*, here.

8715. See *TEN*, here.

9251. 'To be after many' (Ex.xxiii.2)=to be with many; thus to be consociated. 9252.

H. 349. They who have had much affection, receive much.

E. 336<sup>3</sup>. 'Much,' and 'multitude,' are said of truths.

337<sup>e</sup>. There are two words which frequently occur in the Word; namely, 'great,' and 'much;' and 'great' is predicated of good, and 'much' (or 'many') of truths. 409<sup>3</sup>.

492. 'Many incenses' (Rev.viii.3)=truths in abundance. Ex.

518<sup>36</sup>. 'Many (waters)' (Is.viii.7) is said from Falsity.

521. 'Many men . . .' (Rev.viii.11)=all who were such.

1033. 'Sitting upon many waters' (Rev.xvii.1)=dominating over all things of the Word . . . III.

**Many children.** *Multiprolis*. A.932<sup>5</sup>. E.257<sup>2</sup>.

**Map.** *Mappa*. T.620<sup>2</sup>. D.5946<sup>6</sup>.

**Marah.** *Marah*.

A. 8259. The second temptation of those of the Spiritual Church is described by the murmuring of the people at Marah . . .

8348. 'They came to Marah' (Ex.xv.23)=a state of temptation.

8350. 'Therefore he called the name Marah' (id.)=the state and quality of that temptation . . . For 'Marah' means 'what is bitter.'

E. 618<sup>8</sup>. The waters at Marah, which they could not drink on account of their bitterness, represented adulterated truths; for . . . 'bitterness'=adulteration . . .

**Marble.** *Marmor*.

**Marbly, Of marble.** *Marmoreus*.

Life 109. A natural moral man . . . if in goods, appears before the Angels like an image of wood; and if in truths, like an image of marble, in which there is no life.

R.566<sup>6</sup>. When any good Spirit comes and looks, there appears a variegation of light as of marble.

775. 'Every vessel of . . . marble' (Rev.xviii.12) . . .

—<sup>2</sup>. 'A vessel of marble'=what is scientific from the appearance of good and truth.

**M. 76<sup>3</sup>.** The houses (of the people of the Silver Age) were so many palaces, built of **marble**.

315. A Gymnasium built of **marble** . . .

**D. 3554.** The successive infusion of life into them was represented by colours; (first) by a kind of whitish **marbly** [colour] . . . J.(Post.)193.

3971. See **HORSE**, here.

4196. The sphere of those who constitute the outer-most skin of the eye is as it were a **marbly** sphere, coloured with brown.

1087<sup>2</sup>. The fulness of the Word is like a general vessel of **marble**, in which are innumerable smaller vessels of crystal . . .

1096<sup>4</sup>. When a man is in mere intellectual thought about God, and about the things which belong to God, he appears to the Angels from afar like an image of ebony or of **marble** . . .

1148. 'And of **marble**' (Rev.xviii.)=and sensuous truth profaned; (for) '**marble**'=what is sensuous, which is the ultimate of the life of man's thought and will. The reason this is signified by '**marble**,' is that stone=truth in ultimates; in special the appearance of truth. '**Marble**' is said instead of stone, because there is meant the appearance of the truth of the Church from the Word . . .

J. (Post.) 76<sup>2</sup>. Mohammed was delighted with the **marble** things at Amsterdam (which he saw through my eyes). The **marbles** of the Mohammedans who are a little spiritual correspond to affections. . . Golden things correspond to the affections of the Angels of the Third Heaven; silver ones to those of the Second; copper ones to those of the First; and Indian porcelain ones to those of the Ultimate. In the Mohammedan Heaven there are **marble** things.

### March. *Incedere.*

**A. 6419.** See **DAUGHTER**, here.

—. 'To march upon a wall'=to fight against falsity. Ex.

**H. 358.** Man has no need to **march** along devout, sad . . .

**E. 328<sup>8</sup>.** His Divine power from which He fought, is signified by '**marching** in the multitude of His strength' (Is.lxiii.1).

587<sup>6</sup>. 'To speak,' and 'to go' (Is.x.10)=to live.

828<sup>2</sup>. They go naked.

864<sup>4</sup>. For it is said that 'He **goeth** before His own sheep' (John x.4).

### March. *Pergere.*

**A. 3901<sup>8</sup>.** Vastation is signified by 'to **march** into the breadths of the earth' (Hab.i.6).

### Marionettes. *Marionettes.*

**D. 4529.** Those (who had led a life of evil, and had been delighted with any study whatever of knowing) were shown that they can be moved like **marionettes**, by others. They appeared to themselves like **marionettes**; and were moved in like manner as to their bodies,

arms, hands, feet, with hanging threads . . . Nay, the whole of that plane in front was turned into such.

### Mark. *Character.*

#### Characteristic. *Characteristic.*

**A. 396.** A sign is called 'a **mark**' (Rev.xiv.9).

1680<sup>2</sup>. This is the **characteristic** sign; let everyone examine himself according thereto.

2363<sup>3</sup>. In order that a man may know the nature of . . . a life of pride, avarice, etc. . . let him make for himself the **character** of any one of them . . . On the other hand, if he makes for himself the **character** of love and of charity . . .

10217<sup>7</sup>. 'To have the **mark** (of the beast) upon the hand and upon the forehead' (Rev.xiv.9)=to acknowledge all things of whatever quality.

**H. 57** (h). If good were the **mark** and the essential of the Church . . . N.246<sup>4</sup>.

**R. 605.** 'To give them a **mark** upon their right hand and upon their foreheads' (Rev.xiii.16)=that no one is acknowledged as a Reformed Christian except him who receives that doctrine in faith and life. . . 'A **mark**'=the acknowledgment that he is such; and also the profession that he is.

606. 'That no one might buy or sell if he has not the **mark**, or the name of the beast, or the number of his name' (ver.17)=that no one is allowed to teach from the Word, thus not to be installed into the priesthood, to be decorated with the laurel of tutorship, to be invested with a doctor's cap, and to be called orthodox, except him who acknowledges this doctrine, and swears to the belief and love of it; or of that which is in agreement, or of that which is not at variance with it.

634. 'To receive his **mark** upon the forehead and upon the hand' (Rev.xiv.9)=to receive the doctrine of justification and salvation by faith alone, to confirm it, and to live according to it. 637. 679.

660. 'His **mark**'=the acknowledgment of that faith.

**T. 321.** On which his whole **character** depends . . .

335<sup>3</sup>. The **mark** of thought is . . .

379<sup>3</sup>. Besides this **characterizing** **mark** . . .

—<sup>4</sup>. These three things are the **characterizing** testimonies . . .

—<sup>5</sup>. These are the **marks**, witnesses, and signs . . .

**D. 578.** On the **marks** of good Spirits.

2407. In families there is always something **characteristic**, which distinguishes one from another, and which reigns in its General . . .

4848. On **magic** **characters**.

5618. The **characters** of the words (in the copy of the Word) were alike; but they did not understand them; they were in the celestial style.

5620<sup>6</sup>. (The vowels) are annexed by means of **marks** above and below.

5655. The other book . . . was written with mere **marks** according to the method used in the Celestial Kingdom . . .

**D.Min. 4577.** On a **characteristic** **mark**-*nota*-of the evil and of the good.

[D.Min.] 483<sup>oe</sup>. They were not foreign **characters**; but the style was in Roman letters.

**E. 838.** 'To give them a **mark** upon their right hand and upon their foreheads' (Rev.xiii.16)=a testification of acknowledgment that they are of the Church, and in the so-called goods and truths of that faith. 'A **mark**'=a sign or testification of acknowledgment. 886.

**840.** 'That no one might buy or sell if he has not the **mark** of the beast' (ver.17)=a prohibition against anyone's learning or teaching anything but what is acknowledged and thence received in the doctrine.

**886.** 'To receive his **mark** upon the forehead or upon the hand' (Rev.xiv.9)=to receive from acknowledgment the evils of doctrine concerning faith alone as goods of the Church, and the falsities thereof as truths of the Church.

**933.** 'His **mark**'=the acknowledgment thereof.

**963.** 'Upon the men who had the **mark** of the beast, and upon those who adored his image' (Rev.xvi.2)=those who acknowledge faith alone and its doctrine, and live according to it. . . 'His **mark**'=the acknowledgment, reception, and testification thereof.

## Mark. *Marcus.*

See **LUKE**.

**D. 3366.** Mentioned.

## Mark. *Nota.*

### Mark, To. *Notare.*

See under **SIGN**, for 'the **Mark**' set on Cain.

**A. 471.** The characteristic **marks** (of parents seen in their children).

**D. 1248.** After they have often been rejected by Societies, they contract as it were a **mark**, like Cain, by which they are Known wherever they go. Des. 1281. 2499.

**1293.** Thus the robber . . . bears such a **mark** that they flee as from a murderer.

**5254.** These were **marked**. (See **LAST JUDGMENT**, here.)

**D. Min. 4577.** A characteristic **mark** of the evil is that their ideas . . . are wont to begin from good, but to cease in evil: but of the good that their ideas . . . can begin from evil but cease in good . . .

## Mark. *Strictura.*

**A. 6400.** Like those who in the shade see **marks** on a wall.

**E. 313<sup>12</sup>.** 'As the beating of an olive tree' (Is.xxiv.13) = . . . vastation. 638<sup>12</sup>. 919<sup>2</sup>.

## Mark. *Stropha.* M.326<sup>5</sup>. T.241.

**Market.** See under **PUBLIC PLACE-forum**, and **TRADE**.

## Marriage. *Conjugium.*

### Conjugal. *Conjugalis.*

### Conjugalily. *Conjugaliter.*

See **HEAVENLY MARRIAGE**, **MARRIAGE** (or **CONJUGIAL LOVE**), and **MATRIMONY**.

See also under **BETROTH**, **BRIDE**, **BRIDEGROOM**, **CELIBACY**, **CHASTE**, **COLD**, **CONCUBINE**, **DIVORCE**, **FEMALE**, **HUSBAND**, **JEALOUSY**, **LIKENESS**, **MALE**, **MAN-vir**, **MARRIED PARTNER**, **POLYGAMY**, **PROLIFICATION**, **WEDDING**, **WIFE**, and **WOMAN**.

**A. 54.** The highest happinesses and deliciousnesses (of the Most Ancient Church) were **marriages**, and they likened to **marriages** whatever they possibly could, in order to perceive thence the happiness of **marriage**. . . They perceived the happiness of their **marriages** to come from the heavenly **marriage**; and therefore they called the understanding in the spiritual man 'the male,' and the will 'the female;' and when these acted as one, they called it a **marriage**. 55.

**60.** Thus is a **marriage** effected between spiritual and celestial things.

**162.** Principally does the law of **marriages** descend from (celestial principles). It is the heavenly **marriage** from which, and according to which, must be all **marriages** on earth; which is such that there is one Lord and one Heaven . . . The law of **marriages** thence is that there shall be one husband and one wife; and, when this is the case, they represent the heavenly **marriage**, and are an exemplar of the celestial man.

This law was not only revealed to the men of the Most Ancient Church, but was also inscribed on their internal man . . . But when their descendants ceased to be internal men . . . they married more wives than one. (Continued under **MARRIAGE LOVE**.)

**475.** 'Male and female'=the **marriage** between faith and love.

**568<sup>2</sup>.** See **MALE**, here.

**718.** There is never with man the least of thought, of affection, or of action, in which there is not a kind of **marriage** of the will and the understanding. Without a kind of **marriage**, nothing ever comes forth or is produced. In the very organic things of man, compound and simple, even in the most simple, there are a passive and an active, which could not possibly be there, still less produce anything, if they were not coupled in a kind of **marriage** like that of man and wife. In like manner [is it] in universal nature. These perpetual **marriages** derive their beginning and origin from the heavenly **marriage**, by means of which the idea of the Lord's Kingdom is impressed on every thing in universal nature. 1432.

**747.** For there is in all things a resemblance of **marriage**, or a coupling; like that of truths with goods, and that of evils with falsities; because there is a **marriage** of the understanding with the will, or of intellectual with voluntary things; and in fact every thing has its own **marriage**, or its own coupling, without which it could never subsist.

**865<sup>2</sup>.** For example: true **marriage** is that of one man with one wife; and such a **marriage** is a representative of the heavenly **marriage**; consequently, in such a **marriage** there can be heavenly happiness; but never in the **marriage** of a man with a number of wives. The spiritual man, who knows this from the Lord's Word,

acquiesces, and thence receives the conscience that **marriage** with a number of wives is a sin. He knows no more; whereas the celestial man perceives thousands of things which confirm, so that he abhors matrimony with a number.

1008<sup>2</sup>. (Filthy associations with the idea of **marriage**.)

1369. The **marriages** of evil with falsity in idolatrous worship. Sig.

1432. All things come forth . . . from the union, as it were in **marriage**, of the Lord's Human essence with the Divine one; and from the conjunction of both—that is from the heavenly **marriage**—with His Kingdom . . .

1468. For the conjunction of truth with good is circumstanced no otherwise than as a **marriage** . . . 1904.

1902. The Rational would be born immediately from the **marriage** of the celestial things of the internal man with its spiritual things . . .

1907. For it is from a law of Divine order that there is no **marriage** except that of one man and one woman: **marriage** love can never be divided. That which is divided among a number is not **marriage** love, but is [the love] of lasciviousness.

2063. Represent . . . the Divine **marriage** of good with truth in the Lord . . . from which should be born the Divine Rational . . . 2093.

2173. In the historicals . . . good and truth have to be represented by a **marriage**; for . . . there is a Divine **marriage** between celestial and spiritual things; that is, between the things of love and those of faith; that is, between the things of the will and those of the understanding. . . There is such a **marriage** in . . . the Heavens; in . . . the Church; in every man, and in his most singular things. The things not in such a **marriage** do not live. Nay, there is thence such a **marriage** in universal nature, and in each thing of it, but under a different form . . . otherwise nothing would ever subsist there. As there is such a **marriage** in each thing, every subject is expressed in the Prophets in a twofold manner . . . one expression having reference to good . . . and the other to truth.

2466. For good and truth form a **marriage** between them . . . From this . . . is the sanctity of **marriages** on earth; and also the laws of **marriages** in the Word.

2524. Whereas rational good and truth are not conjoined . . . as in a **marriage**; but by consanguinity . . . 2554.

2574<sup>2</sup>. That in each thing there might be the **marriage** of the Human with the Divine, and of the Divine with the Human.

2588. The Lord is the **marriage** itself of truth and good, and of good and truth.

2618. The state of the union of the Lord's Divine Spiritual in His Divine Celestial . . . is the **marriage** itself of good and truth, whence is the heavenly **marriage**, which **marriage** is that of the Lord's Kingdom . . . (which) is therefore so frequently called 'a **marriage**' . . . The reason is, that from the Divine **marriage** of good and truth, and of Divine truth and good in the Lord, is all **conjugal** or **marriage** love, and, through this, all celestial and spiritual love.

2649. For the union of the Divine of the Lord with His Human, and of His Human with His Divine, is the **marriage** itself of good and truth; and thence is the heavenly **marriage**, which is the same thing as the Lord's Kingdom.

2727. On **marriages**, and how they are considered in the Heavens . . . Gen.art.

— For the **Conjugal** comes forth also with animals. (Continued under **MARRIAGE LOVE**.)

2728. From the union of good and truth, which inflows from the Lord, Heaven is compared to a **marriage**, and is called 'a **marriage**;' (and) when good united to truth flows down into a lower sphere, it presents that union of minds; when into a still lower one, it presents a **marriage**; and therefore the union of minds from good united to truth from the Lord, is **conjugal** love itself. 2729.

2732<sup>2</sup>. But those who have lived in **marriage** not conjoined by **conjugal** love, but by lascivious love, are separated in the other life; and still more are those separated who have felt aversion for each other; and still more those who have hated one another. When both first come into the other life, they for the most part meet; but after they have suffered hard things they are separated.

2733<sup>2</sup>. (I told him) that **marriages** are the seminaries of the human race, and thus of the heavenly Kingdom; and therefore they are never to be violated, but are to be held as holy . . . D.4405.

2734. Those who in the life of the body have had happiness in **marriages** from genuine **conjugal** love also have happiness in the other life; so that the happiness of the one life is continued with them into the other; and there becomes a union of minds, in which is Heaven. I have been told that the most universal merely of the genera of celestial and spiritual happinesses from this source are indefinite in number.

2739. From the **marriage** of good and truth in the Heavens descend all loves . . . There are ineffable varieties, all of which originate and are derived from the union of the good and truth from the Lord, which union is the heavenly **marriage**. Hence it is that from **marriages** on earth originate all relationships . . . But as at this day there is no **conjugal** love, the relationships are indeed taken account of, but they are not relationships of love.

2747. Have only filthy ideas about **marriage**.

2749. Through adulteries loathe **marriages** . . .

2774. The Divine **marriage** as to the Lord's Human.

2979<sup>2</sup>. Heaven is nothing but the **marriage** of truth and good, and of good and truth. Refs.

3004<sup>2</sup>. By both names ('Jesus' and 'Christ') the Angels perceive the Divine **marriage** of good and truth, and of truth and good . . . 3009<sup>2</sup>.

3009<sup>2</sup>. Thus the Royal with them represented . . . the Divine **marriage** of good in truth; and the Priestly the Divine **marriage** of truth in good.

3073. That **marriage** is from love Divine. Sig. and Ex.

3077<sup>2</sup>. The essence of all **marriage**—that is, **conjugal**

love—is from the Divine marriage of good and truth, and of truth and good in the Lord. Refs.

[A.] 3090. For the source of marriage is that there is consent on each side. This originates from the marriage of good and truth. There is will on the part of good, and consent on the part of truth; hence the conjunction . . . (For) while a man is being regenerated, a resemblance of a marriage is effected between the will and the understanding . . . and therefore the Ancients instituted a marriage between the will and the understanding, and between the several things thereof.

3132<sup>2</sup>. The marriage between Isaac and Rebekah. Ex.

3158. (A free state of deliberation required in betrothal and marriage.) Sig. and Ex.

3179<sup>3</sup>. The Ancient Church formed for themselves an idea of these things from marriages . . .

3211. For between rational good, and truth called out of the Natural and made Divine, there is no marriage; but a covenant which resembles the conjugal covenant. The Divine marriage itself which is in the Lord is the union of the Divine essence with the Human one, and of the Human essence with the Divine one.

3236. The Church is the marriage of good and truth. Ex.

3246<sup>2</sup>. The spiritual are not sons from the marriage itself of good and truth; but from a kind of covenant not so conjugal. Ex.

— The celestial, being from the marriage itself of good and truth, have good and the derivative truth . . .

— Therefore with the spiritual there is no marriage of good and truth . . . Hence it is that the spiritual are here called 'the sons of the concubines' . . .

—<sup>4</sup>. These ancients . . . were such that they had no conjugal love; thus marriage with them was not marriage, but only carnal copulation for the sake of procreating offspring . . .

3538. Good acts through truth united or conjoined with itself. This is represented in the marriages between a husband and wife who constitute one house . . . and both have will from good; but with a difference like that of good in relation to its truth; and therefore by the husband is signified good, and by the wife truth. For when the house is one, then good is the all there; and truth, being of good, is also good.

3610<sup>4</sup>. With those being born anew the Conjugal which is of good and truth long lies stored away; but still is present as an endeavour . . .

3665<sup>4</sup>. Hence it was commanded that (they) should contract marriages within the families of their own nation; for thus Heaven could be represented by them, and the conjunction of its Societies as to good and truth. Ex.

3703<sup>17</sup>. The laws of marriages . . . had their origin from the celestial and spiritual marriage in the Lord's Kingdom, or that of good and truth, which are signified by 'father and mother.' In like manner the laws delivered concerning the lawful and the forbidden degrees . . .

3915. For this conjunction (of truth and good) is the Conjugal itself in the Lord's Kingdom.

3941. 'The dudaim' = this conjunction or Conjugal. 3942.

3942<sup>3</sup>. For in the spiritual sense the Conjugal is nothing else than that truth which is able to be conjoined with good, and that good which is able to be conjoined with truth. Hence, too, is all conjugal love . . .

3946. That there is a conjugal longing. Sig.

3947. That thus the Conjugal of natural good with external truth would be withdrawn. Sig.

3952. It treats of the conjunction of truth with good and of good with truth, which conjunction is the Conjugal as understood in the spiritual sense. (Continued under HEAVENLY MARRIAGE.)

4171<sup>1</sup>. (How the Conjugal becomes what is called 'torn.') Ex.

4280<sup>2</sup>. With (the Ancients) the thighs and the loins signified what is conjugal . . .

4288. Thus the heavenly Conjugal was separated from that nation, and therefore no Church could be instituted with them . . .

4434<sup>9</sup>. As through love truly conjugal marriages on earth correspond to the heavenly marriage . . . the laws delivered in the Word concerning betrothals and marriages exactly correspond to the spiritual laws of the heavenly marriage; as that they were to marry only one wife (Mark x. 2-8; Luke xvi. 18). For in the heavenly marriage the case is this, namely, that good can only be conjoined with its own truth, and truth with its own good . . . In the Spiritual Church, the wife represents good, and the man truth; but in the Celestial Church, the husband represents good, and the wife truth; and . . . they not only represent these things, but also actually correspond to them.

—<sup>10</sup>. In the Old Testament also the laws relating to marriages in like manner have a correspondence with the laws of the heavenly marriage. III.

4444<sup>4</sup>. The law that they should not enter into marriages with the gentiles . . . was delivered lest by marriages they should turn aside to idolatrous worship . . .

4466. For marriage in the spiritual sense is the conjunction of good and truth. 4470.

4592<sup>13</sup>. 'Zebulon' = the heavenly marriage . . . 'Joseph' = the Celestial of the Spiritual . . . and 'Benjamin' = the Spiritual of the Celestial . . . This is the Conjugal in Heaven; and hence it is that these are named last.

4820. For marriages, in the internal sense, represent the conjunction of good and truth, because they are derived thence; but, in the opposite sense, the conjunction of evil and falsity . . .

4823<sup>3</sup>. This is why . . . marriages represent the conjunction of good and truth, and of truth and good. Moreover, conjugal love originates from this conjunction: conjugal love with the celestial from the conjunction of good with truth, and conjugal love with the spiritual from the conjunction of truth with good. The marriages also actually correspond to these conjunctions.

4835. (Explanation of a levirate **marriage**.)

4837<sup>2</sup>. That that nation had not any **Conjugal** as understood in either a spiritual or a natural sense, is manifestly evident from the fact that they were permitted to marry more wives than one; for where there is the **Conjugal** as understood in a spiritual sense—that is, where there are the good and truth of the Church, consequently where there is the Church—this is in nowise permitted; for the genuine **Conjugal** is never possible except with those with whom is the Church or the Lord's Kingdom; and not with these except as between two. **Marriage** between two who are in genuine **conjugal** love corresponds to the heavenly **marriage**—that is, to the conjunction of good and truth—the husband corresponding to good, and the wife to the truth of that good . . . Besides, the **marriage** of one husband with a number of wives would present in Heaven an idea or image as if one good were conjoined with a number of truths which were not in accordance with each other; and thus that there was no good; for good . . . has its quality from truths and from their agreement together. It would also present an image as if the Church were not one, but many, and these distinct from each other according to . . . doctrinal things. Ex. 4865.

4899. There must be the **Conjugal** in order that there may be the Church; namely the **Conjugal** between truth and good.

4903. A perception that it is false that any **Conjugal** intervenes. Sig. and Ex.

5002. As Heaven makes one through love from Him, and the Reciprocal to Him by reception, and through mutual love, it is called 'a **marriage**,' through which it is.

5053<sup>o</sup>. For **marriages** are the seminaries of the universal human race; and also of the Lord's heavenly Kingdom.

5084<sup>7</sup>. A sensuous man believes . . . that **marriages** are of order only for the sake of the bringing up of offspring . . . and also that the **Conjugal** is like any other lasciviousness, but conceded; and therefore that it would not be contrary to order to marry a number of wives if the Christian world had not forbidden it from Holy Scripture. If they are told that there is a correspondence between the heavenly **marriage** and **marriages** on earth; and that no one can have the **Conjugal** in him unless he is in spiritual truth and good; and also that the genuine **Conjugal** cannot possibly exist between a husband and a number of wives; and thus that in themselves **marriages** are holy; these things are rejected by the sensuous man as of no account.

5138. For there is a **marriage** in each thing of the Word. For the heavenly **marriage** is that of good and truth, and the infernal **marriage** is that of evil and falsity . . .

5194<sup>2</sup>. There is such a resemblance of **marriage** in each and all things of nature and its three kingdoms: without it nothing ever comes forth. Ex.

—<sup>e</sup>. Hence it is that the Ancients likened to **marriages** each and all things in the world, and each and all things with man. Refs. 9206<sup>o</sup>.

5332. The quality of the **marriage** of truth with good, and of good with truth. Sig. and Ex.

5345<sup>o</sup>. For nothing can be multiplied except from something like a **marriage**. Truth cannot enter into **marriage** with anything else than good. If it does, it is not **marriage**, but adultery. Therefore that which is multiplied from **marriage** is legitimate . . .

5489. (Thus) scientifics form with these goods as it were a **marriage** . . .

5570. When the ardour (with women) ceases which is wont to precede **marriage** . . .

5581<sup>o</sup>. (For) the Church is a spiritual **marriage**, which is from good as a father and truth as a mother.

6024<sup>7</sup>. 'From his thigh' = the things which are from **marriage**.

6179. The **Conjugal**, in the supreme sense, is the union of the Divine and the Divine Human in the Lord. Hence comes the union of Divine good and Divine truth in Heaven; for that which proceeds from the Lord is Divine truth from Divine good. Hence Heaven is Heaven, and is called 'a **marriage**' . . . And as the Lord is the good there, and Heaven is the derivative truth, the Lord is called 'the Bridegroom,' and Heaven, and also the Church, 'the bride;' for good and truth make a **marriage**, and their conjunction is what is meant by the **Conjugal**. Hence it is evident what a sacred thing it was to be bound by the **Conjugal**. Sig.

—<sup>e</sup>. From this **marriage** of good and truth descends genuine **conjugal** love.

6343<sup>2</sup>. That the Word is holy . . . is evident from the fact that in each thing of it there is the heavenly **marriage**, namely the **marriage** of good and truth, and thus Heaven; and that in each thing of the inmost sense there is the **marriage** of the Lord's Divine Human with His Kingdom and Church; nay, in the supreme sense, there is the union of the Divine Itself and the Divine Human in the Lord . . .

7022. There is a resemblance of a **marriage** where there are an active and a passive . . . The reason there is a resemblance of a **marriage** in all things, is that all things have relation to good and truth . . .

7605<sup>2</sup>. On account of the union of the Divine Itself and the Divine Human in the Lord, to which the **marriage** of good and truth in Heaven corresponds.

8356. Consequently the conjunction of good and truth is compared in the Word to 'a **marriage**;' and the truths and goods thence born are called 'sons and daughters.'

8423<sup>2</sup>. The conjunction of (good and truth) is called a **marriage**; for when these two are conjoined with each other they are circumstanced like two consorts: they love each other; they conceive and beget; the derivative offspring are called fruits.

8647<sup>2</sup>. For **marriages** represent the conjunction of good and truth. In the Celestial Church the husband represents good, and the wife the derivative truth; whereas in the Spiritual Church the man represents truth, and the wife good.

8754<sup>2</sup>. Then are implanted the truths of faith; and, in the internal man, they enter as it were into a **marriage** with good.

[A.] 8809. (For) with the Israelitish nation **marriages** were impure, because their interiors were filthy. For **conjugal** love descends from the **marriage** of good and truth; and therefore they who as to the interiors are not in good and truth cannot be in pure **marriage**; and they who as to the interiors are in evil and falsity . . . are in impure **marriage**.

—<sup>2</sup>. Neither are they of the Spiritual Church . . . in anything **conjugal**, until the truth with them has been implanted in good. Before this is done, there is indeed **marriage**, but not pure; for in their interiors there is not before this the **marriage** of good and truth.

8851<sup>2</sup>. (In Jupiter) they **marry-sociant conjugia**—in the first flower of youth; and their deliciousnesses are to love their consorts, and to have the care of children.

8875<sup>3</sup>. The two names 'Jesus' and 'Christ' = the Divine **marriage** which is in the Lord.

8904<sup>9</sup>. Adulteries are so wicked . . . because they correspond to the **marriage** of falsity and evil, which is the infernal **marriage**. On the other hand, genuine **marriages** are holy . . . because they correspond to the **marriage** of good and truth, which is the heavenly **marriage**. Nay, genuine **conjugal** love descends from the **marriage** of good and truth . . . and the love of adultery from the **marriage** of falsity and evil . . .

8983. For **marriage** on earth represents the heavenly **marriage** . . . and **conjugal** love corresponds to this **marriage**; but between a servant and a woman who has been given by her lord there is no **marriage**, but a coupling like that of a concubine with a man, which coupling does not correspond to the heavenly **marriage**; and therefore it is dissolved when the servant goes out . . .

8994<sup>4</sup>. For it is according to Divine order that men should be in knowledges, but women only in affections; and thus that they should not love themselves from knowledges, but the men; whence is the **Conjugal** . . . This, however, is the case with those of the Spiritual Kingdom; whereas with those of the Celestial Kingdom the husbands are in affection, and the wives in the Knowledges of good and truth; hence with these is the **Conjugal**.

8998. They who have been born within the Church, and who from infancy have imbued the principles of truth of the Church, ought not to **marry-conjugia sociare**—those who are outside the Church, and thus imbue such things as are not of the Church. The reason is that in the Spiritual World there is no conjunction between them . . . and therefore there ought to be none on earth; for, regarded in themselves, **marriages** are conjunctions of lower minds and of minds, the spiritual life of which is from the truths and goods of faith and charity; and therefore in Heaven **marriages** on earth between those who are of diverse religions are accounted as heinous; and still more [**marriages**] between those who are of the Church and those who are outside the Church. This also was the reason why the Jewish and Israelitish nation were forbidden to contract matrimony with the gentiles (Deut. vii. 3, 4) . . . This appears still more evidently from the origin of **conjugal** love, which is the **marriage** of good and truth. When **conjugal** love descends from this, it is Heaven itself in man; and

this is destroyed when two consorts are unlike in heart from an unlike faith. H. 378 (p).

9003. 'Her . . . **marriage duty**—*debitum conjugiale*—he shall not diminish' (Ex. xxi. 10) = the non-deprivation of conjunction. Ex.

9182<sup>2</sup>. Illegitimate conjunction is that which is not effected from **conjugal** affection; but from some other affection. Enum.

—<sup>3</sup>. Legitimate conjunction, which is that of lower minds, takes place when both are in the like good and truth. Ex. . . Hence it is evident that lawful conjunction is effected when one of the consorts is in truth, and the other in the corresponding good; for thus the heavenly **marriage** is represented in the pair.

—<sup>4</sup>. The betrothals before **marriages** . . . represented the first conjunction, which is that of the internal man without the external. The **marriages** themselves afterwards represented the second conjunction, which is that of the internal man together with the external . . .

9188. The falsity of faith and the evil of the love of self . . . with those who are in Hell, are conjoined, and make the infernal **marriage**. But (the truth of faith in the Lord and the good of love to Him) are conjoined with those who are in Heaven, and make the heavenly **marriage**. 9382<sup>2</sup>.

9206. The reason 'women' = goods, is that by the **marriage** of a man and a woman is represented the conjunction of truth and good.

9604. For the communications must be reciprocal, as is the **conjugal** conjunction of truth and good.

9961<sup>4</sup>. From these things it may be evident how holy in Heaven are **marriages**, and how profane, there, are adulteries. For, in themselves, **marriages** are so holy that nothing is more so . . .

10172. From the **marriage** of good and truth in Heaven and in the Church we can be instructed as to what must be the quality of **marriages** on earth; namely, that they must be between two, one husband and one wife; and that love truly **conjugal** is never possible if there are a number of wives to one husband.

10173. Hence it is that to want to command in **marriages** destroys genuine love . . .

10174. From these things it may be evident that **marriages** are holy . . .

10175<sup>9</sup>. For the love of adultery is from the **marriage** of evil and falsity, which is the infernal **marriage**.

10185<sup>3</sup>. The florescence before the fruit corresponds to the state of that age with man when the **Conjugal** enters lower minds, and gladdens them; thus when truth is being conjoined with good.

10756. (Those of the Fifth Earth) said that they have a perception as to whether there is the **Conjugal** with those of their nation who are naked; and it was shown that they perceive this from a spiritual idea about **marriage**. Des.

10837. The betrothals and **marriages** (in the Sixth Earth). Des. D. 5513<sup>14</sup>.

H. 108<sup>2</sup>. (Butterflies) then celebrate **marriages**. De Conj. 125.

366. On **marriages** in Heaven. Chapter.

— As . . . it is from creation that the woman is for the man, and the man for the woman . . . and as this love is innate in both of them, it follows that there are **marriages** in the Heavens equally as on earth. But the **marriages** in the Heavens differ exceedingly from the **marriages** on earth.

367. **Marriage** in the Heavens is the conjunction of two into one mind . . . the husband there acts the part called the understanding, and the wife that called the will. When this conjunction . . . descends into the lower things which belong to their bodies, it is perceived and felt as love. This love is **conjugal** love; from which it is evident that **conjugal** love originates from the conjunction of two into one mind. In Heaven this is called dwelling together; and it is said that they are not two but one; and therefore two consorts are there called not two but one Angel.

375. Everyone knows that two consorts who love each other are interiorly united; and that the essential of **marriage** is the union of lower minds or of minds. Hence it may also be known that such as are the minds in themselves, such is the union, and such also is the love between them. The mind is formed solely from truths and goods . . .

377. Below . . . in the external man separated from the internal, there exists the conjunction of falsity and evil, which conjunction is called the **infernal marriage**. . . In (such a **marriage**) they converse together, and are also conjoined from what is lascivious; but interiorly they burn against each other with deadly hatred . . .

378. For this reason **marriages** in the Heavens are contracted with those who are within the Society; because they are in like good and truth . . . This was represented among the Israelitish nation by their **marriages** being contracted within the tribe . . . and . . . family.

380. This (mutual communication of love and its delight) and the derivative conjunction, are the interior delight itself which is called blessedness, in **marriage**. The love of dominion completely extinguishes this bliss . . .

—<sup>3</sup>. The interiors of those who live in such **marriage** (as where there is dominion) are in mutual collision and combat. Des.

382a. **Marriages** in the Heavens differ from **marriages** on earth in this: that **marriages** on earth are also for the sake of the procreation of offspring; but not in the Heavens. In place of this procreation there is in the Heavens the procreation of good and truth . . . (For) their **marriage** is the **marriage** of good and truth . . . and, in this **marriage**, good and truth, and their conjunction, are loved above all things . . . Hence it is that by the births and generations in the Word are signified spiritual births and generations, which are those of good and truth. Enum. (Continued under WEDDING.)

383. How **marriages** are contracted in the Heavens . . . Each Society consists of those who are alike; and like are carried to like, not from themselves, but from the Lord . . . and therefore at first sight they inmost love each other, see themselves to be consorts, and enter into **marriage**. Hence it is that all the **marriages** in

Heaven are from the Lord alone. They also celebrate a feast, which takes place in a meeting of many. The festivities differ in the different Societies.

384. **Marriages** on earth, because they are the seminaries of the human race . . . and also because they are from a spiritual origin, that is, from the **marriage** of good and truth; and because the Divine of the Lord inflows principally into this love, are therefore most holy before the Angels of Heaven. (Continued under ADULTERY.)

—<sup>2</sup>. The sphere which exhales from Hell is a perpetual endeavour to dissolve and violate **marriages**.

402<sup>e</sup>. **Conjugal** delight, which is a purer and more exquisite touch, excels all (others) on account of its use, which is the procreation of the human race . . .

489<sup>7</sup>. They who have . . . lived in the chaste love of **marriage**, above all others are in the order and form of Heaven, and thence are in all beauty, and continually in the flower of youth. The delights of their love are unspeakable, and increase to eternity; for all the delights and joys of Heaven inflow into this love, because this love descends from the conjunction of the Lord with Heaven and with the Church; and, in general, from the conjunction of good and truth; which conjunction is Heaven itself in general, and with every Angel in particular. Their external delights are such that they cannot be described in human words.

N. 32. Between the will and the understanding there is a like **marriage** to that between good and truth . . . Life 43<sup>2</sup>.

S. 80. That in each thing of the Word there is the **marriage** of the Lord and the Church, and the derivative **marriage** of good and truth. Gen.art. 82. R.134.

Life 75. In proportion as anyone shuns adultery, in the same proportion he loves **marriage** . . .

76. No one can know the nature of the chastity of **marriage** except him who shuns the lasciviousness of adultery as a sin . . . It is a Truth that the lasciviousness of adultery and the chastity of **marriage** differ from each other exactly as do Hell and Heaven; and that the lasciviousness of adultery makes Hell with a man, and the chastity of **marriage** Heaven.

W. 409. Therefore there is such a **marriage** between love and the understanding, that although they are two, still they act as one. There is a like **marriage** between good and truth. There is such a **marriage** in each thing of the universe which has been created by the Lord; their use relates to good, and the form of their use to truth. It is from this **marriage** that there are a right and a left in each and all things of the body . . .

P. 74<sup>2</sup>. In beasts there is a **marriage** of affection and knowledge . . .

298<sup>3</sup>. The **marriage** of (the love of self and of the derivative conceit) is called the **marriage** of evil and falsity. Every evil Spirit is let into this **marriage** before he is let into Hell; and when he is therein he does not know what good is . . .

R. 380. This arcanum:—that the **marriage** of the Lord with the Church consists in this: that the Lord inflows with Angels and men with the good of love, and that Angels and men receive Him, or His good of love,



in truths ; and that thereby is effected the marriage of good and truth, which marriage is the Church itself, and makes Heaven with them . . . The influx of the Lord with truths into Angels and men is not like the influx of good ; for it is mediate . . . This, therefore, is the marriage of love and wisdom, or of good and truth from the Lord, with the recipients in Heaven and on earth.

[R.] 812. 'The wedding of the Lamb is come' = that from now there is being effected a full marriage of the Lord with the Church.

—<sup>2</sup>. There is a full marriage of the Lord and the Church when His Human is acknowledged to be Divine . . . Before (this is done) there is indeed a marriage of the Lord with the Church ; but solely with those who approach the Lord, and think of His Divine . . .

960<sup>2</sup>. By 'the Gospel' is signified the Advent of the Lord . . . here, to spiritual marriage with the Church . . . for the Lord and the Church here speak as the Bridegroom and the bride . . .

M. 21<sup>2</sup>. There are two things which make the marriage of the Lord and the Church : love and wisdom ; and the Lord is love, and the Church is wisdom, and wisdom is at the right of love . . .

—<sup>3</sup>. Consent is the essential of marriage ; and all other things which follow are its formal things. T.748.

27. On marriages in Heaven. Chapter.

— . As it has not been known that the Angels are men in perfect form . . . it has been impossible to reveal anything about the marriages there . . .

44<sup>6</sup>. Both feel what is conjugal kindled in their hearts ; and they perceive, he, that she is his ; and she, that he is hers ; for love comes to meet love, and causes them to know each other ; and at once conjoins their souls, and afterwards their minds ; and thence enters their bosoms ; and after the wedding [goes] further, and thus becomes full love, which increases daily into conjunction, until they are no longer two . . .

48<sup>2</sup>. In the beginning of marriage the love of the sex appears as if it were conjoined with conjugal love ; but in the progression of marriage they are separated . . .

47a. They continue their conjugal life . . .

49<sup>2</sup>. Hence it is that marriages entered into in the world are for the most part external, and not at the same time internal ; when yet internal conjunction, which is that of souls, makes marriage itself ; and this conjunction is not perceptible until . . . after death. Hence it is that separations then take place ; and afterwards new conjunctions with similar and homogeneous ones ; unless these had been provided on earth ; as takes place with those who from the age of youth have loved, wished for, and asked from the Lord a lawful and lovely companionship with one, while spurning and detesting wandering lusts.

52. The reason marriages in the Heavens are devoid of procreation, and that instead there is spiritual procreation, which is that of love and wisdom, is that with those who are in the Spiritual World, the third [degree], which is the Natural, is wanting ; and this is the containant of spiritual things ; and without their containant spiritual things have no consistence . . .

—<sup>6</sup>. By conjugal union they infill themselves with what is human, which is to want to be wise, and to love that which is of wisdom.

53<sup>2</sup>. All who come into Hell are natural ; and merely natural marriages are not marriages ; but conjunctions which partake of unchaste lust.

54<sup>3</sup>. For those who in celibacy have longed for marriage . . . if they are spiritual, blessed marriages are provided ; but not until they come into Heaven.

—<sup>4</sup>. Whether they want to live as conjugal ones, or not.

55<sup>4</sup>. Those who could not think of chastity in relation to marriages said . . .

55<sup>6</sup>. Who loved conjugal chastity.

59<sup>2</sup>. It is almost the same when a man enters upon marriage. He then becomes a fuller man, because he is conjoined with his consort, with whom he acts as one man . . . In like manner then does he begin from what is corporeal, and proceed into what is natural ; but as to the conjugal life . . . Those who then love corporeal natural things, and rational things solely from them, cannot be conjoined with their consort as into one, except as to these externals ; and when these fail, cold invades the internals, which disperses the delights of that love ; as from the mind, so from the body ; and afterwards as from the body, so from the mind ; and this until no recollection is left of the primeval state of their marriage . . . Now as at this day this takes place with most people, it is evident that the nature of love truly conjugal is not known . . . (But) with the spiritual the first state is the initiament to perpetual happinesses, which are heightened as the Spiritual Rational of the mind, and from this the Sensuous Natural of the body, in each consort, conjoin and unite themselves. But these are rare.

62. That there is a correspondence of (conjugal) love with the marriage of the Lord and the Church. Gen.art.

64<sup>2</sup>. The celestial are loves and the derivative wisdoms, and the spiritual are wisdoms and the derivative loves. Their Conjugal is the like.

75<sup>3</sup>. (In regard to) the marriages of the Most Ancients (as witnessed in the persons of those who had lived in the Golden Age) . . . I noticed as it were the unity of their souls in their faces, and said, You two are one. The man replied, We are one. Her life is in me, and mine is in her. We are two bodies, but one soul. There is a union between us like that of the . . . heart and the lungs ; she is my heart, and I am her lungs ; (that is to say) she is the love of my wisdom, and I am the wisdom of her love ; and therefore her love veils over my wisdom from without, and my wisdom is in her love from within . . . I then asked, As there is such a union, can you look at any other woman than your own ? He replied, I can ; but as my wife is united to my soul, we both look together, and then nothing of lust can enter ; for when I look at the wives of others, I look at them through my own wife, whom alone I love . . . Further ex.

76<sup>5</sup>. The Angel asked (those who had lived in the Silver Age) to give some account of the marriages among them. The husband said, There is a correspond-

ence between spiritual **marriage**, which is that of truth with good, and natural **marriage**, which is that of a man with one wife; and as we have studied correspondences, we have seen that the Church . . . cannot possibly exist with any but those who live with one wife in love truly **conjugal**; for the **marriage** of good and truth is the Church with man. Therefore all here say that the husband is truth, and his wife good; and that good cannot love any other truth than its own, neither can truth love back any other good than its own. If it did, the internal **marriage** which makes the Church would perish; and **marriage** would become external only, to which idolatry, and not the Church, corresponds. Therefore **marriage** with one wife we call **sacrimony**; but with more than one . . . we should call **sacrilege**. (Continued under **MARRIAGE** (OR **CONJUGIAL**) **LOVE**.)

77<sup>3</sup>. We said (to those who had lived in the Copper Age), Our business here is to be instructed about your **marriages**, as to whether they are monogamous or polygamous. They replied, What are polygamous ones? Are they not scortatory? . . . We have preserved the precepts concerning **marriages** from the Most Ancients . . . among which is the following:—Sons, if you want to love God and the neighbour, and if you want to be wise, and to be happy to eternity, we counsel you to live monogamists. If you recede from this precept, all heavenly love will flee from you, and therewith internal wisdom, and you will be banished.—We have obeyed this precept of our fathers, and have perceived its Truth, which is, that in proportion as anyone loves his consort alone, in the same proportion he becomes heavenly and internal; and that in the same proportion as anyone does not love his consort alone, in the same proportion he becomes natural and external . . . Hence it is that in this Heaven we are all monogamists . . .

78<sup>4</sup>. I asked (the man of the Iron Age) about the **marriages** of that city and region. He said, We do not live with one wife; but some with two or three, and some with many, because we are delighted with variety, obedience, and honour . . . Therefore here every husband in his own house has as it were royal majesty . . .

79<sup>5</sup>. We asked (those of the age of iron mixed with miry clay), What is your religion concerning **marriages**? . . . They said, What business have you here with **marriages**? **marriages** are **marriages**. . . We asked, Does not your religion teach that **marriages** are holy and heavenly? . . . They replied . . . Are they not works of the flesh and of the night? . . . What has **conjugal** love in common with religion . . .

80<sup>6</sup>. (The Angel said,) The human **Conjugal**, and religion, go together in every step. Every step from religion and into religion is also a step from the **Conjugal** and into the **Conjugal**, which is peculiar and proper to a Christian man. In answer to the question, What is this **Conjugal**? he said, It is the longing to live with one wife only; and this is possessed by a Christian man according to his religion.

—<sup>3</sup>. I afterwards grieved in spirit to think that **marriages**, which in the ancient eras had been most holy, had been so desperately turned into adulteries; and the Angel said, It is the same at this day with religion. Sig.

92. From these things it follows that a universal **conjugal** sphere proceeds from the Lord, and pervades the universe from its primes to its ultimates . . . The reason such a sphere of the **marriage** of good and truth proceeds from the Lord, is that this sphere is also that of propagation . . . and this is the same as the Divine Providence for the preservation of the universe by successive generations. (Continued under **MALE**.)

116. On the **marriage** of the Lord and the Church, and on its correspondence. Chapter.

121. That the spiritual offspring which are born from the **marriage** of the Lord with the Church are truths . . . and goods . . . Ex.

137<sup>3</sup>. We believed that (the first state of **marriage** was blessedness itself); but we afterwards perceived that it was a state of heat not tempered with light; and that it is tempered successively, as the husband is perfected in wisdom, and the wife loves it in her husband; and that this is effected through uses and according to them . . .

—<sup>6</sup>. But with men—*homines*—there is a perpetual influx of vernal heat from the Lord; and therefore they can be delicatized in **marriage** at all times (of the year).

139. That what is chaste and what is non-chaste are predicated of **marriages**, and of such things as are of **marriage**. Gen.art.

140. For the **Conjugal** has been inscribed on both sexes from inmosts to ultimates; and according thereto is the man as to his thoughts and affections; and thence, interiorly, as to the deeds and gestures of the body. Ex.

142. That the Christian **Conjugal** alone exists chaste. Ex.

147. That the chastity of **marriage** comes forth through the total renunciation of scortations from religion. Ex.

148. In every man from creation . . . there is implanted an internal **Conjugal**, and an external **Conjugal**; the internal one is spiritual, and the external one natural. Man comes into the latter first; and, as he becomes spiritual, he comes into the former. If therefore he remains in the external or natural **Conjugal**, the internal or spiritual **Conjugal** is veiled over, even until he does not know anything about it . . . Whereas if the man becomes spiritual, he then begins to know something about it; afterwards to perceive something of its nature; and, successively, to feel its pleasant, delightful, and delicious things . . . When this has taken place, the external **Conjugal** does indeed remain; but it is constantly chastened and purified from its dregs by the internal **Conjugal**; and this until the external one becomes as the face of the internal one, and derives its delight from the blessedness which is in the internal one. (Continued under **LASCIVIOUS**.)

154. That chastity cannot be predicated of those who believe **marriages** to be unchaste. Ex.

155. That chastity cannot be predicated of those who have renounced **marriages**, unless there remains in them the love of a life truly **conjugal**. Ex.

—<sup>2</sup>. They then choose a life either **conjugal** or extra-**conjugal** . . .

156. That the state of **marriage** is to be preferred to the state of celibacy. Ex.

[M. 156]. For the state of marriage is from creation, because its origin is the marriage of good and truth; because its correspondence is with the marriage of the Lord and the Church; because the Church and conjugal love are constant companions; because its uses are more excellent than the uses of all other things of creation . . . (and) because marriage is the fulness of man . . .

155<sup>a</sup>. Wives are . . . ardent zeals for the preservation of conjugal friendship and confidence.

156a. On the conjunction of souls and minds by marriage, which is meant by the Lord's words: 'They are no more two, but one flesh.' Chapter.

159. (Thus) conjugal conjunction is that of the will of the wife with the understanding of the man, and the reciprocal . . .

162. That this conjunction is effected successively from the first days of marriage . . . Ex.

— . The first heat of marriage does not conjoin; for it partakes of the love of the sex . . .

—<sup>2</sup>. When (friendship and confidence) conjoin themselves with the first love of marriage, conjugal love is effected, which opens the bosoms, and inspires into them the sweetnesses of love; and this deeper and deeper . . .

167. Conjugal cold is deeply seated in many men . . .

181. That these things cannot possibly exist except in the marriage of one man with one wife. Ex.

183<sup>3</sup>. Then some from that conjugal company said . . .

184. On the change of state of life with men and women by marriage. Chapter.

187<sup>2</sup>. Then the conjugal inclination accedes; which is that of a maiden for a youth, and of a youth for a maiden; and as the maidens in Heaven, equally as on earth, from their innate prudence conceal their inclinations to marriages, the youths there know no otherwise than that they affect the maidens with love . . .

190. That with both men and women the states of life before marriage are different from what they are after marriage. Ex.

191. That the states of life after marriage . . . are changed and succeed each other according to the conjunctions of their minds through conjugal love. Ex.

192. That marriages also induce other forms on souls and minds. Ex.

—<sup>a</sup>. This is the case in Heaven, because there are no marriages elsewhere; beneath Heaven there are only connubial [connections], which are made and broken off.

193<sup>2</sup>. Hence no one can ever love his consort truly conjugially who is in the conceit of his Own intelligence from the love of self.

199<sup>2</sup>. Some men said that conjunction with a woman before marriage is like conjunction with a wife after marriage; on hearing which the wives were very indignant, and said, There is no likeness whatever: the difference is like that between what is fatuous and what is real. (Continued under WIFE.)

200. That in the marriage of one man with one wife,

between whom there is love truly conjugal, the wife becomes more and more a wife, and the husband more and more a husband. Ex.

201. The most perfect and noble human form is when, through marriage, two forms become one form; thus when two fleshs become one flesh, according to creation. . . The mind of the man is then elevated into higher light, and the mind of the wife into higher heat; and they then bud, flower, and bear fruit, like trees in springtime. . . From the ennobling of this form are born noble fruits, which in the Heavens are spiritual, and on earth are natural.

202. That the offspring born from a pair who are in love truly conjugal derive from their parents the Conjugal of good and truth . . . Ex. 203.

203. The Conjugal of good and truth is implanted from creation in the soul of everyone; for it is that which inflows into man from the Lord, and constitutes his human life. But this Conjugal passes into the consequents from the soul down into the ultimates of the body; and in both the latter and the former it is changed on the way by the man himself . . . sometimes into the opposite, which is called the Conjugal or Connubial of evil and falsity . . . 204.

209. Universals concerning marriages. Chapter.

212. These do not enter into marriages except also with the end of lasciviating . . .

213<sup>e</sup>. You husbands are able to confirm this from the first deliciousnesses of marriage, which are in their fulness, because the wife alone is then loved . . .

214<sup>2</sup>. Then the love makes this its friendship also conjugal . . .

216<sup>3</sup>. When they were in the idea of what is temporary, they said, There is no longer any marriage . . .

217. That wives love the bonds of marriage provided the men love them. Ex.

222. That there is a conjugal sphere which inflows from the Lord through Heaven into each and all things of the universe down to its ultimates. Ex.

—<sup>2</sup>. But the universal sphere of all is the conjugal sphere, because this is also the sphere of propagation . . .

223. That the conjugal sphere is received by the female sex, and through it is transferred into the male sex. Ex.

— . The intellectual form cannot of itself become heated with conjugal heat . . .

224. Is he not affected conjugially by whatever proceeds from his bride . . . and not, then, by what proceeds from others of the sex?

225. This conjugal sphere inflowing into the universe, in its origin is Divine; in its progress in Heaven with the Angels it is celestial and spiritual; with men natural; with beasts and birds animal; with worms merely corporeal; with plants it is devoid of life; and, moreover, in all its subjects it is varied according to their forms. Now, as this sphere is received immediately by the female sex, and mediately by the male sex; and as it is received according to the forms, it follows that this sphere, which in its origin is holy, can

be turned in the subjects into a sphere which is not holy, and may even be inverted into an opposite one. The sphere opposite to it, is called, with such women, the meretricious sphere; and, with such men, the scortatory sphere; and as these men and women are in Hell, this sphere is thence. But this sphere is also of much variety. . . (Thus) the man who does not love his wife, receives this sphere from some other source than his wife; still it is the fact that even this is inspired by the wife, but without the man's knowing it, and while he grows warm.

229. For all marriages of love truly conjugal are provided by the Lord.

— How (these marriages) are provided in the Heavens, I have heard described by the Angels thus:— The Divine Providence of the Lord is most singular and most universal in relation to marriages and in marriages, because all the delights of Heaven spring from the delights of conjugal love . . . and therefore it is provided that conjugal pairs be born, and that they be constantly educated for their marriages under the auspices of the Lord, neither the boy nor the girl knowing it; and after the time has passed . . . they meet somewhere as by fate . . . and at once know, as by a kind of instinct, that they are mates, and, by a kind of dictate, think . . . the young man, that she is mine; and the maiden, that he is mine; and after this has been seated some time in the minds of both, they deliberately accost each other, and betroth themselves. It is said, as from fate, from instinct, and from dictate; and it is meant from the Divine Providence . . . For the Lord opens internal similitudes, so that they may see themselves.

234. On the causes of colds, separations, and divorces in marriages. Chapter.

236. For more than all other colds does conjugal cold reside in human minds; for the Conjugal itself is inscribed on souls, to the end that soul may be propagated from soul . . .

238°. This propagative or plastic force in seeds in the vegetable kingdom, and in souls in the animal kingdom, is from no other source than the conjugal sphere which perpetually emanates and inflows from the Lord . . . and from the effort of the good and truth therein to conjoin themselves into a one. This conjugal effort seated in souls is the original source of the existence of conjugal love . . .

240°. They are to be excused, because with such it is impossible to discriminate in thought embraces in marriages from those in scortations . . .

241°. Such marriages (as those in which one consort has religion and not the other) are dissolved of themselves.

242. When the spring of this love is closed, they come into a Conjugal which has a lower seat, and which is that of good with another truth, or that of truth with another good, than its own . . . Hence with the consort who is in the falsities of religion, cold has its inception . . .

244. There are as many colds as there are marriages of those who are in falsities of religion, in diverse religions, and in no religion.

246°. Hence come inclinations to enter into marriages with unequals, and to refuse marriages with equals; but still these marriages, after a certain time of living together, vary according to the similitudes and dissimilitudes contracted by heredity and education . . .

—<sup>3</sup>. Marriages of such dissimilitudes are not unlike the conjunctions of diverse species of animals . . .

247°. Nothing stores up in itself conjugal cold more than scortatory love . . . It may be called conjugal cold itself.

248°. The difference between conjugal and servile friendship in marriages, is like that between light and shade . . .

249°. Hence it is that conjugal heat remains better and longer with those (who have employment) than with others.

250°. For with such the Conjugal is not of the spirit and the heart, but is only of the mouth . . .

254. The third cause of lawful separation is impotence before marriage . . . because the end of marriage is the procreation of offspring . . .

270°. This is conjugal cold. Ex. 294<sup>3</sup>. —<sup>4</sup>.

271. On the causes of apparent love, friendship, and favour in marriages. Chapter.

276°. As therefore the covenant of marriage is a covenant for life, it follows that (these appearances) are necessities.

278. The conjugal covenant is for life; and the derivative conjugal communion is inscribed on (them) . . .

279. That these appearances are conjugal simulations, which are laudable . . . Ex. 280. 281. 282. 284.

283°. By representative conjugal friendship.

284°. With spiritual men there is conjugal conjunction by the love of the children . . .

290. A friendship emulating conjugal friendship when they grow old.

292. That there are infernal marriages in the world between consorts who are interiorly the most deadly enemies, but exteriorly are like the most conjoined friends. Gen.art.

296. The determinations to marriage (of women) would be only from the inclinations of their love.

297. That the man ought to court and ask the woman concerning marriage with him, and not the woman the man. Ex.

299. Her judgment is as yet in ignorance about conjugal life.

303. That by betrothal the mind of the one is conjoined with the mind of other, so that marriage may become of the spirit before it becomes of the body.

304. That it is so done with those who think chastely about marriages . . . Ex.

—<sup>2</sup>. But with those who do not think from religion about marriages and their holiness, there is a marriage of the body, but none of the spirit. If anything of the marriage of the spirit appears during the state of betrothal . . . it falls back to the concupiscences which are from the flesh in the will; and thus from the

unchaste things there it lets itself down headlong into the body, and defiles the ultimates of its love with an alluring ardour; from which as in the beginning it was on fire, so its fire suddenly goes out, and passes away into the cold of winter; whence defect is accelerated. The state of betrothal with these answers hardly any other purpose than that they may fill their concupiscences with lasciviousness, and thereby contaminate the **Conjugal** of love.

[M.] 306. The beginning of the following state is to be inaugurated by the **marriage**, which is of the spirit and body together; for the spirit then enters into the body, and acts there . . .

—<sup>e</sup>. As **marriage** is not legitimate until after the wedding . . .

307. That before the celebration of the wedding the **conjugal** covenant is to be made in the presence of witnesses. Ex.

— . For after some initiations of **marriage**, the state which preceded betrothal returns by alternations . . .

308. That **marriage** is to be consecrated by a priest. Ex. The reason is that, regarded in themselves, **marriages** are spiritual, and thence holy; for they descend from the heavenly **marriage** of good and truth; and **conjugal** things correspond to the Divine **marriage** of the Lord and the Church; and hence they are from the Lord Himself; and are according to the state of the Church with the contracting parties.

310. That after the wedding the **marriage** of the spirit becomes also of the body, and thus full. Ex.

— . (Hence) it is that the minds or spirits are first to be united together as in a **marriage** before [they are united] with the body also; that is to say, that the **marriages**, when they become of the body, may be of the spirit . . .

—<sup>2</sup>. From these things let us now look at **marriage**. (Continued under MARRIAGE LOVE.)

—<sup>e</sup>. Consequently, if the **marriage** in the spirit is chaste, and partakes of the holiness thereof, it is the like when it is in its fulness in the body; and the reverse is the case if the **marriage** in the spirit is unchaste.

312. (The marrows are burnt up and consumed) if the man and woman precipitate **marriage** without order, by not looking to the Lord, by not consulting reason, by rejecting betrothal, and by complying with the flesh only . . .

313. That the states of the minds of both, proceeding in successive order, inflow into the state of **marriage**; yet in one way with the spiritual, and in another with the natural. Ex.

—<sup>c</sup>. Therefore, with the natural, the state of **marriage** is inwardly full of unchaste things; and there are as many colds as there are unchaste things; and there are as many obstructions of the inmost life as there are colds . . .

316<sup>3</sup>. [The statement quoted above, at M.229, concerning the way in which marriages are provided in the Heavens, is repeated here, and proceeds:] That **conjugal** pairs are born, and are educated for **marriages**, unknown to both, (the wise one) confirmed by the

**conjugal** similitude visible in the faces of both; and also by the inmost and eternal union of the lower minds and of the minds, which are not possible, such as they are in Heaven, without having been foreseen and provided by the Lord.

—<sup>4</sup>. The wise one . . . added, further, In the veriest singulars with man, both male and female, there is the **Conjugal**; but a different **Conjugal** with the male from that with the female. In the masculine **Conjugal** there is what is conjunctive with the feminine **Conjugal**; and contrariwise; even in the veriest singulars. This he confirmed by the **marriage** in each person of the will and the understanding, which two act together into the veriest singulars of the mind and of the body; from which things it may be seen that the **Conjugal** is in every substance, even the least. This is evident from the compound substances which are made up of simple substances; as that there are two eyes, two ears, two nostrils . . . and within man two hemispheres of the brain, two ventricles of the heart, two lobes of the lungs . . . and, where there are not two, still they are divided into two . . . Ex.

317. On repeated **marriages**. Chapter.

318<sup>2</sup>. (Thus) the mind is kept balancing towards a second **marriage**, according to the degree of love in which it was in the former one. (Continued under MARRIAGE LOVE.)

319. That . . . it depends upon the state of **marriage** in which they had lived. Ex.

320<sup>2</sup>. The reason nothing hinders such from being able to contract repeated matrimonies, is that they have not had the essentials of **marriage** . . . Neither do they themselves think of **marriages** otherwise than naturally . . . and perhaps if their interior thoughts were clearly seen . . . there would not be found in them any distinction between **conjugal** conjunctions and extra-**conjugal** copulations . . .

—<sup>3</sup>. But it is to be known that **marriages** interiorly conjunctive can with difficulty be entered upon on earth, because the choice of internal similitudes cannot be provided by the Lord there as in the Heavens, because it is limited in many ways; as to equals in state and condition; within the region, city, or village where they live; and, moreover . . . the internals do not come forth until some time after **marriage** . . .

321. That those who had lived together in love truly **conjugal** do not want repeated **marriage**, except for reasons separate from **conjugal** love. Ex.

322. That there is one state of **marriage** of a youth with a maiden, and another of a youth with a widow. Ex.

— . The state of **marriage** of a youth with a maiden is the very initial state to genuine **marriage**. Des.

323. That so also there is one state of **marriage** of a widower with a maiden, and another of a widower with a widow. Ex.

— . A widower has already been initiated into **conjugal** life . . .

330<sup>4</sup>. If a woman wants to seem beautiful after **marriage**, in like manner as before it, she loves the men and not the man . . .

331<sup>e</sup>. If therefore you love your intelligence in yourselves, it becomes the receptacle of your love, and the love of what is your Own, as it does not endure an equal, never becomes **conjugal**; but . . . remains scortatory.

333. That except with one wife . . . there is no **conjugal** friendship, confidence, potency . . . Ex.

346. That with polygamists **conjugal** chastity, purity, and holiness are not possible. Ex.

368<sup>2</sup>. These, being spiritual, in their **marriage** look to union as the end; and, in this, spiritual rest and its pleasantnesses; and as they have rejected disunion from their lower minds, their spiritual jealousy is like a fire darting forth against the infesters.

376<sup>e</sup>. There are also scortatory **marriages**, in which, by mutual consent, the license of venery is granted to both, and yet they are civil to each other when they meet.

427<sup>e</sup>. In externals . . . the delight of adultery is as the delight of **marriage**. But after death . . . it is evident to sense that the evil of adultery is a ball of the concupiscences of evil, and that the good of **marriage** is a bundle of the affections of good . . .

428<sup>e</sup>. On the other hand, he who is in good and weds truth . . . confirms himself against adultery and in favour of **marriage**, and embraces a blessed **conjugal** life.

439. Hence it is that in the extremes scortatory caresses and **conjugal** caresses are perceived as alike, although in internals they are utterly unlike. That from this they are unlike in the extremes also . . . (is not felt by any) but those who are in love truly **conjugal**. Ex.

447<sup>e</sup>. For the love of the sex cannot become spiritual until it becomes **conjugal** . . .

449<sup>2</sup>. If an adulterer . . . enters the **conjugal** bed . . .

450. [Early marriages.]

—<sup>2</sup>. When they have grown up to the **conjugal** age . . .

452<sup>3</sup>. Fornication is light with those who prefer the **conjugal** state; (because the **conjugal** life is their purpose . . .

—<sup>e</sup>. When they come into the **conjugal** state.

453. All . . . look to adultery . . . who think of **marriages** as they do of adulteries.

456<sup>2</sup>. By which **conjugal** sports are bent into tragic scenes . . .

457. The **Conjugal** of one man with one wife is the jewel of human life, and the storehouse of the Christian religion. Ex.

459. That this **Conjugal** may be preserved with those who for various reasons cannot as yet enter into **marriages**, and who on account of salacity cannot regulate their lusts, if the love of the sex be confined to one mistress. Ex.

—<sup>2</sup>. Thus is the lasciviousness of salacity . . . tempered by something which is as it were an analogue of **marriage**.

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—<sup>e</sup>. These things are not said to those who . . . are able to enter into **marriage** as soon as they arrive at manhood . . .

466<sup>e</sup>. The love of pellicacy is kept separate from **conjugal** love by the man's not promising **marriage** to the mistress, and by his not holding out to her any hope of **marriage**.

466. That (this concubinage) is scortation, by which the **Conjugal** . . . is destroyed. Ex.

— . It is the deprivation of all faculty and inclination for a **conjugal** life, which is in Christians from birth. —<sup>2</sup>, Ex.

—<sup>3</sup>. That this **Conjugal** is destroyed with a Christian by polygamous scortation . . .

469<sup>e</sup>. Who but a vile person can preserve the rights of the **marriage** bed, and spare the couch with a harlot?

472<sup>e</sup>. A clamorous demand for the **conjugal** debt, whereby the man becomes a cold stone.

478<sup>2</sup>. There were once assembled . . . from Europe some hundreds of those who excelled in cleverness, learning, and wisdom there; and they were questioned about the difference between **marriage** and adultery . . . and after consultation, all except ten replied that it is only the public law which makes the difference . . . They were then asked whether they saw anything of good in **marriage**, and anything of evil in adultery. They replied that they did not see any rational evil or good. On being questioned as to whether they saw anything of sin, they said, Where is it? Is not the deed alike? The Angels were astounded at these answers, and exclaimed, How gross and great is the stupidity of the age! On hearing this, the hundreds of the wise ones turned and said to each other with loud laughter, Is this stupidity? Can there be any wisdom which can bring conviction that to love another's wife merits eternal damnation?

479<sup>e</sup>. As all things of good and of evil are distinguished into genera, species, and so on, **marriages** are distinguished into the same, and in like manner their opposites, which are adulteries.

488. If the love of **marriage** conquers, it subjugates this love of adultery . . .

491. If the mind (takes its reasonings) from the higher region, which communicates with Heaven, it confirms **marriages**, and condemns adulteries; but if from the lower region, which communicates with the world, it confirms adulteries and makes light of **marriages**.

—<sup>e</sup>. It follows that the form of the human mind is according to the confirmations; being turned to Heaven if its confirmations are in favour of **marriages**; but to Hell if they are in favour of adulteries . . .

497. The love of **marriage**.

500<sup>2</sup>. Nine hundred (out of a thousand from the Christian world) say, Who does not know that the delight of adultery is supereminent to the delight of **marriage**? . . . What is **marriage** but allowable scortation? . . .

502. On the state of a virgin or undeflowered woman before **marriage**, and after **marriage**. Ex.

— . They (then begin) to love the **conjugal** life.

[M. 502.] They said that they had thought about **marriage** solely from the blessedness of mutual friendship and confidence with a consort, and not at all from the delight of any flame . . .

510<sup>2</sup>. For everyone has (spiritual life) according to the **Conjugal** implanted in him.

—<sup>e</sup>. Such do those become who . . . have rent and annihilated with themselves the human **Conjugal**.

515. On the correspondence of scortations with the violation of spiritual marriage. Chapter.

516. By spiritual marriage is meant the **marriage** of the Lord and the Church; and thence also the marriage of good and truth; and as this (spiritual) marriage is in each and all things of the Word, it is the violation of the Word which is here meant by the violation of the spiritual marriage . . . That the Word is this marriage. Ref.

517. As therefore the violation of spiritual marriage is the violation of the Word, it is evident that . . . when good is adulterated and truth falsified, this marriage is violated.

518. As this (spiritual) marriage corresponds to marriages on earth, it follows that the violation of this marriage corresponds to scortations and adulteries . . . These violations of the Word and the Church correspond to the forbidden degrees enumerated in Lev. xviii.

520. It follows that he who is in the spiritual marriage is also in happy natural marriage; and, on the other hand, that he who is in spiritual adultery is also in natural adultery; and conversely . . . Therefore the whole Hell is called an adultery, and the whole Heaven is called a marriage.

531. There are marriages in which conjugal love does not appear, and yet is; and there are marriages in which conjugal love does appear, and yet is not. Ex.

—<sup>e</sup>. The only thing which decides is the **Conjugal**, which is seated in the will of everyone, and is guarded in whatever state of marriage the man may be. This **Conjugal** is like a balance in which that love is weighed; for the **Conjugal** of one man with one wife is the jewel of human life . . .

—<sup>2</sup>. And for him to whom conjugal love is imputed, a marriage in Heaven is provided after death, whatever kind of a marriage he has had in the world.

T. 380. All the good and truth of the Church are propagated from the marriage of the Lord and the Church; thus all that which is essentially charity, and essentially faith, is from that marriage; but whatever of these two is not from it, is not from a lawful bed . . . thus is either from polygamous marriage, or from adultery . . .

619<sup>4</sup>. This sphere also invades men in the natural world, and extinguishes the conjugal torches between truths and goods . . .

D. 395. Delights, by a real transmission into others, can effect them; which derives its origin from the heavenly marriage. Hence the deliciousnesses of earthly marriages, and the communications between the consorts.

399. (Evil Spirits) induced on me a delicate feeling,

which emulated . . . the feeling of conjugal deliciousness, so that scarcely any difference could be discerned.

1227. When (with women) the ardour and desire for marriage have ceased . . .

2722. That no effect in the universe can come forth without a passive and an active; thus without a marriage. Ex.

3319<sup>e</sup>. With such lasciviousness as appears conjugal.

3384. The Jewish Church esteemed the conjugal debt as nothing. Ex.

3443<sup>e</sup>. All are allotted to their uses; some that they might be delighted with marriages . . .

3537. Granted that Adam was the first man, and that his sons and daughters might marry—*conjugia jungere*, still this does not take away the eternal Truth that such marriages are not allowable.

—<sup>2</sup>. (Granted) that it is better to marry—*conjugia jungere*—in adolescence than to have concubines previously: this does not take away the Truth that as society is constituted they cannot be contracted before they are able to bring up children.

3697. As marriages are for the sake of the propagation of offspring . . . whatever destroys or perverts marriages, and destroys propagation, is diabolical.

3778. I spoke to them about marriage: that marriages or conjugal love is the fundamental of all loves; (for) thence is the propagation of human society and consequently of the heavenly Societies; and therefore there has been given it a pleasure of the body which surpasses all other pleasures; for delights are adjoined according to the necessities of the ends; and conjugal love is more delightful and happy than any other love; insomuch that a good marriage is Heaven on earth; thus is celestial love, from which are all other loves . . . from which it is evident how sacred marriages ought to be held.

3794<sup>2</sup>. It was granted to insinuate that the primary bond of conscience is that of marriage. Ex.

3908. They who have lived unhappy in marriage in this: that they have lived in contempt, aversion, and hatred against their consorts; become unhappy in the other life also.

4076. On marriage.—He who does not live in the love of faith cannot live in the true love of marriage; and although he may seem to himself to live in the love of marriage, still it is nothing but a kind of adultery or lasciviousness. He loves his consort solely for the sake of cohabitation, the delight of earthly life, infants for the sake of ends in the world, and so on; for celestial things ought to inflow into conjugal love; (that is to say) the celestial things of faith. . . But still there are the delight of marriage and cohabitation in the other life, so that there may be initiation into upright Societies, which cannot be effected without it. Hence it follows that such as is the faith, such is the love of marriage.

4107. There are those in the other life who live in a so-called civil state, which is pleasant and sweet. Des. . . It is the state of those who in the world have lived happily and well in marriages, and have loved infants.

4124. That there are indefinite genera of the happinesses of marriage. Ex.

4192. What marriage and the derivative love are.—**Marriage** is such love that the one so loves the other that they want to be one, and that the one wants to give the other whatever is his. From this Mutual . . . comes forth the love of marriage. Therefore all other loves are derived from it . . . Hence it is evident that conjugal love is fundamental, and is Heaven itself.

4405. On marriages and adulteries.

4745. On infernal marriage. (See CHARLES XII., here, and at 4768.)

—<sup>2</sup>. Such marriages are those of all who subjugate their consort by obstinacy, and who afterwards live together in externals as it were in friendship, but in internals in deadly hatred. . . Such are permitted to hold each other in deadly hatred, until they feel such delight in that marriage, that they can almost be united as one; for each feels the delight of dominion in the other; and, as the one has contributed thereto with the other, it is this delight which is felt.

4784. Injecting the persuasive that adultery surpasses the Conjugal.

4963. Such . . . cause marriage to be separated.

5022. I spoke to (the Dutch) about marriage: that in proportion as the desire to exercise command increases . . . the delight of life decreases; and that in proportion as that delight decreases, the delight of life increases; for when the desire to exercise command decreases and vanishes, love itself . . . commands, and when love commands, the Lord God commands. Hence is the happiness in marriages.

5070. (On Spirits who wish to dissolve marriages. See LAST JUDGMENT, here.)

5179. On a mountain where is the Conjugal.

—<sup>2</sup>. When (their visitors) strip themselves, they at once perceive whether they have the Conjugal.

5180. A certain person who had faith in the letter of the Word supposed that he had the Conjugal, because he had lived sincerely with his wife, and had never been lascivious. As the Conjugal corresponds to the Word; for this is the Divine and heavenly Conjugal, he was brought to (that mountain) . . . On coming, naked, to those who were higher up, he was deprived of his senses . . . and so stood, like one half-dead . . . Such are they who believe the Word as to the sense of its letter, and do not know and have not imbued interior truths thence. De Conj. 69.

5643. When anyone, from the good of his will, wants marriage to be genuine . . . he loves the truths (which) agree with this good or will . . . and whenever he thinks about marriage, the internal sight falls upon such things, until they have been conjoined in the exterior and in the interior memory . . .

5832. On marriages and adulteries.—I saw a vast crew who had accounted adulteries as nothing . . . and all said that they are no longer men, but are like wild beasts, because they had put off the human nature by having burst asunder and profaned the society of marriage . . .

5996. On a cadaverous breast from the violation of marriage . . .

6027. On the marriage between the Empress of Russia and De la Gardie.\*—They were together, and became acquainted with each other, and took a liking for each other. 2. Afterwards she was informed about his family, and went to the Society where they were . . . 3. Then first De la Gardie was divorced from his wife, with whom he had sometimes had intercourse; afterwards but seldom; but still he referred it to the Council, as to whether divorce could take place. These examined it, and found that there was no similarity in their affections; and thus they became divorced. 4. Afterwards the Empress . . . openly asked the counsel of many . . . She regretted what had taken place, but could do nothing with it . . . her husband was quite given up to drinking. 5. Afterwards the Empress came to speak to that Bishop in Lubeck, to whom she had been betrothed; but she found no pleasure in him, especially when there was seen beside him a woman with a beautiful face, who was his mistress . . . It was afterwards shown where he was now at home, which was down in Hell . . . through which the liking for him went away. 6. She afterwards spoke to one from Holstein and Mecklenburg . . . but she found dissimilarity, and would not know him; as she had also done in the world. 7. She afterwards travelled around, and went far away from her home; where . . . she did not know where she was at home, nor who she herself was. On the way Count de la Gardie met her, and accompanied her, each of them being then unknown to the other; and then again they took a liking for each other. He followed her round to a way which led homewards, when they accidentally came to separate. She travelled around a second time, when I did not see what took place. The third time she travelled the same way as the first time, and then also, of the Providence of the Lord, De la Gardie met her; and then they saw, as is wont to be the case, that the one was destined for the other, and they held each other dear, and were then brought home each one to his own Society. 8. The Empress came to preside over the best Society of the Russians, who have much love for her. The ex-Emperor Peter then took leave of that Society . . . De la Gardie also received a fine Society to preside over. 9. The last time she was accompanied by De la Gardie he came home to her palace, and it was then determined between them concerning their marriage; they having been together long enough. 10. When it had been determined, an Angel was sent from here up to Heaven, who was in beautiful white garments, in order to get a priest thence, to wed them, which took place in this way only: that he asked both if they consented, and when he had heard that [they did], he wished them the grace and blessing of God. Nothing more. This took place on the 5th of March 1762. He then drove to her with seven pairs of horses, splendid. 11. Afterwards congratulations were received; first, those of little children, who were brought from Heaven to speak to them, at which she be-

\* Translated from the Swedish in the Spiritual Diary by Prof. C. Th. Odhner. (The Empress Elizabeth of Russia died in December 1761.)



came so affected that she went out into another room and wept because of the heavenly delight from their speech. When she came back there came eight older children who made a beautiful congratulation. When they went out, she kissed them all. Afterwards [came] grown-up persons, who had died as children, and had been educated in Heaven. Lastly came such persons from the Russian nation as had also been brought up in Heaven, and made their congratulation. 12. Lastly, short congratulations were heard from above from the Societies of Heaven, one after the other; [and which although short] still were beautiful in the order of the provinces there, and which were continued. . . to [the number] of from one to two or three hundred . . . and there were many who still wished to congratulate; but as it took so much time, many of them made a congratulation together . . . Music was also heard accompanying the affections of the children who had been there. 13. A repast was afterwards served, which was splendid, and at which thirty persons were present. 14. In the morning, after they had slept together, they sat down together in a chariot; and then I saw him changed, [wearing] the red ribbon of the knights; and then they went to his [home]; and, when they arrived, the house was changed into a beautiful palace with many rooms, at which he was quite astonished. They walked round: it was beautiful everywhere. Then they went upstairs, and found servants, who belonged to the Society . . . and there were several rooms in which there was as yet nobody; a kind of sign that the Society was to be increased. 15. Then some persons came in who were allowed to make representations, and who with beautiful representations represented the government. 16. Then they went to her [home] in the former place. 17. Their love grew so strong that she desired to become one with him as to the body also, which also took place; and they considered themselves well off in this, that it can be done when desired. They then seemed to be as it were lifted up, from above. They can thus be one, being two as to the body, but still with one life. 18. De la Gardie has been of such a mind, that he always used to speak of useful things discursively, and also carefully and in a lively manner; and still of many spiritually. Thus he was used to speak from reason, and not at all from the memory alone. 19. (See THEOLOGY, here.) 20. They then drove round in a chariot among the Society, in order to show themselves . . . 24. Then came Queen Ulrica with her husband to make them a visit. He first spoke to the Russian Empress, and was shown all politeness. Then first to De la Gardie, and then to the Russian Empress, Queen Ulrica made her speech; first simply, and then more and more interiorly, [all of which] was answered in order, and something further. 25. On the 25th of March both were in a state of innocence together; and they walked round and were seen by many round there as little children.

[D.] 6054<sup>a</sup>. The former deprive themselves 'of all the delight of marriage . . . but not the latter.

6055<sup>e</sup>. The love of marriage opens Heaven; the love of adultery closes it.

6106. On marriage.—There was a woman with me sometimes who said and believed that it is impossible to love a consort long, because it becomes common . . . But

she was answered that in Heaven . . . this Common becomes delicious . . . 6110<sup>g</sup>.

6110. On Marriage and Adultery. Treatise.

—<sup>14</sup>. Illustrated by the marriage of sound and speech.

—<sup>48</sup>. The prior state must by all means precede before marriage . . . without thought about the posterior state. Then there will be a happy and lasting marriage; but in proportion as there is of the posterior state together with it, in the same proportion it is deficient.

—<sup>78</sup>. With those who have a lascivious marriage . . . with whom the woman's love is not communicated to the man, it is the man's own affection which effects it. The man has a proper affection of his own which does not make one with the woman's affection, and therefore they both recede. . . (But) this affection of the man is soon consumed and burnt up. It is otherwise when the woman's affection inflows into the man's understanding, as is the case with the Angels . . .

—<sup>81</sup>. All things are reduced to marriage . . .

D. Min. 4643. (The filthy ideas of such whenever marriage is mentioned.)

E. 710<sup>25</sup>. The arcanum contained in the Lord's words to the Pharisees (Matt. xix. 3-12) (is this): There are marriages in the Heavens equally as on earth; but in the Heavens, marriages are of like with their like; for the man has been born to act from the understanding, but the woman from affection. (Continued under MAN—*vir*.)

—<sup>28</sup>. The reason the Lord afterwards spoke about eunuchs, was . . . because marriages with the Jewish nation . . . from the fact that they were in the falsities of evil, were not marriages, but adulteries, as understood in the spiritual sense, and therefore that nation was called by the Lord 'an adulterous generation.' (Continued under EUNUCH.)

—<sup>29</sup>. The marriage of the understanding of truth and good with the affection of truth and good, is in general from a threefold origin, and thence is in a threefold degree. In the highest degree it is the marriage of those who are called celestial; in a lower one it is between those who are spiritual; and in the lowest it is between those who are natural. Sig. and fully Ex.

817<sup>d</sup>. For marriages, such as are in the Heavens, derive their spiritual origin from the marriage of good and truth . . .

935<sup>2</sup>. The Sixth Precept . . . contains in special to have delight in adulteries, and undelight in marriages; and, in special, to think filthy things about such things as belong to marriage; for these things also are 'adulteries.'

981<sup>2</sup>. The delight of marriage is Heaven with man . . .

— The chaste love of marriage is the fundamental love of all heavenly and Divine loves; consequently . . . in proportion as a man is in the chaste love of marriage, in the same proportion he is in all good love; if not in act, still in endeavour.

— He who is in the chaste love of marriage, is in charity and in faith, and in love to God. The chastity of marriage also makes one with religion. (See these statements concerning the love of marriage contrasted with the opposite, under ADULTERY at this ref.)

—<sup>3</sup>. When the Church is at its end . . . the man

of the Church, from influx from Hell . . . comes into the faith that marriages and adulteries do not differ in their essence, but solely as to order; when yet the difference between them is such as there is between Heaven and Hell.

983<sup>3</sup>. This conjunction (of two minds into one) is spiritual marriage, from which descends conjugal love; for when two minds are conjoined, so that they are as it were one mind, there is love between them. This love, which is the spiritual love of marriage, when it descends into the body, becomes the natural love of marriage. Everyone, if he will, may clearly perceive this: consorts who interiorly and mutually love each other, love each other mutually also as to their bodies . . .

—4. Now as the origin of conjugal love is the marriage of good and truth, because in its essence marriage is Heaven, it is evident that the origin of the love of adultery is the marriage of evil and falsity, which in its essence is Hell. The reason Heaven is marriage, is that all who are in the Heavens are in the marriage of good and truth; and the reason Hell is adultery, is that all who are in the Hells are in the marriage of evil and falsity. Hence it follows that marriage and adultery are as opposite to each other as are Heaven and Hell.

984<sup>2</sup>. Man cannot become the love which is the image or likeness of God, except through the marriage of truth and good . . . This union is quite impossible except through the marriage of two minds into one; for . . . the man has been created to be the understanding of truth, thus truth; and the woman has been created to be the affection of good, thus good. In them, therefore, is there the conjunction of good and truth; for conjugal love, which descends from this conjunction, is the veriest means for man's becoming the love which is an image or a likeness of God. For two consorts who are in conjugal love from the Lord, love each other mutually from the heart, thus from innmosts; and therefore although they are apparently two, still they are actually one. They are two as to their bodies, and one as to their life; which may be compared to the eyes, in that they are two as to organs, but one as to sight . . . and in like manner all the other pairs with man; (which) also relate to good and truth . . . It is the like with a husband and his wife between whom there is love truly conjugal: they are two as to their bodies, but one as to their life; and therefore in Heaven two consorts are not called two Angels, but one. From these things it is evident that man becomes a form of love, and thence a form of Heaven . . . through marriage. (Continued under ADULTERY, at 984<sup>3</sup>.)

985<sup>3</sup>. The reason the love of marriage is so holy and heavenly, is that it commences from the Lord Himself in the innmosts of man, and according to order descends to the ultimates of the body, and thus infills the whole man with heavenly love, and induces on him the form of the Divine love, which form is the form of Heaven, and is the image of the Lord. (Continued under ADULTERY.)

—4. As the members of generation, in both sexes, correspond to the Societies of the Third Heaven; and the love of consorts to the love of good and truth;

therefore those members and this love correspond to the Word. The reason is that the Word is Divine truth united to Divine good proceeding from the Lord . . . from which also it is that in each thing of the Word there is the marriage of good and truth . . . From this also it is evident how holy and heavenly marriages in themselves are; and how profane and diabolical are adulteries.

986<sup>5</sup>. How holy marriages are in themselves, that is, from creation, may be seen from the fact that they are the seminaries of the human race, and (therefore) of Heaven . . . and as the end of the whole creation is the human race, and thence Heaven . . . and their procreation according to Divine order has been instaurated by marriages, it is evident how holy . . . they are . . . The earth could indeed be equally filled with inhabitants through fornications and adulteries, as through marriages; but not Heaven. The reason is that Hell is from adulteries, and Heaven from marriages. . . The reason Heaven is from marriages, is that marriage is from the marriage of good and truth; from which also Heaven in the whole complex is called a marriage.

—6. By marriages is meant where its love, which is called conjugal love, reigns.

— When the procreations of the human race take place through marriages in which reigns the holy love of good and truth from the Lord, then it is done on earth as in the Heavens; and the Lord's Kingdom on earth corresponds to His Kingdom in the Heavens. For the Heavens consist of Societies ordained according to all the varieties of celestial and spiritual affections . . . and there would be a like form on earth if the procreations there took place through marriages in which reigned love truly conjugal. Ex.

989<sup>2</sup>. It has been said that Heaven is from marriages, and that Hell is from adulteries. It shall now be told how this is to be understood. The hereditary evils into which man is born . . . are from parents . . . on account of the marriage of evil and falsity; from which comes forth the love of adultery . . . If the parents' love is the love of adultery, it is also the love of evil for falsity, and of falsity for evil . . . Hence it is evident that there is Hell in man from adulteries, unless he is reformed by the Lord through truths and a life according to them; nor can anyone be reformed unless he shuns adulteries as infernal, and loves marriages as heavenly. Thus, and no otherwise, is hereditary evil broken, and becomes milder in the offspring.

990<sup>2</sup>. It has been said that the difference between the love of marriage and the love of adultery is like that between Heaven and Hell. There is a like difference between the delights of these loves. (Continued at full length under DELIGHT-*gaudium*.)

991<sup>6</sup>. This, then, is infernal marriage. Ex.

992<sup>2</sup>. It has been said that the love of adultery . . . soon burns out, and is turned into cold . . . but it is the reverse with the love of marriage: this is a fire kindled from the love of good and truth, and from the delight of doing well; thus from love to the Lord and love towards the neighbour. This fire . . . is full of innumerable delights, which are as many as are the delights and blessednesses of Heaven . . . they are also multiplied

with augments to eternity. The origin of these delights is from the fact that the consorts want to be united into one as to their minds; and that Heaven, from the marriage of good and truth from the Lord there, conspires into such a union.

[E.992]<sup>3</sup>. I will relate some things about the marriages of the Angels in Heaven. They say that they are in continual potency; that after the act there is never any lassitude, still less sadness; but alacrity of life and cheerfulness of the lower mind; that the consorts pass the night in one another's bosoms, as if they had been created into one; that effects are constantly open, so that they are never wanting when they will, because without these their love would be like the vein of a fountain stopped up; the effect opens this vein, and makes it perennial, and also makes conjunction so that they become as one flesh; for the Vital of the man adds itself to the Vital of the wife, and couples them. They say that the deliciousnesses of the effects cannot be described in the words of any language in the natural world, nor be thought by any ideas except spiritual ones, which however do not exhaust [the description]. De Conj. 66.

995<sup>e</sup>. The genuine **Conjugal** exists especially in the Third Heaven, because the Angels there are in love to the Lord, acknowledge Him as the Only God, and do His commandments . . . There is a conjunction of the Lord with them, and of them with the Lord; for they are in the Lord, because they are in good; and the Lord is in them, because they are in truths. This is the heavenly marriage, from which love truly **conjugal** descends.

1000<sup>5</sup>. That the man who in the world lives in love truly **conjugal**, after death comes into the heavenly marriage, which is that of good and truth, originating from the marriage of the Lord with the Church, is manifestly evident from the fact, that from marriages in the Heavens—although the consorts are consociated there in like manner as on earth—there are not born children, but instead of children goods and truths, and the derivative wisdom . . .

—<sup>e</sup>. From these things it may also be clearly seen that marriages on earth correspond to marriages in the Heavens; and that after death a man comes into the correspondence; namely, from corporeal natural marriage into heavenly spiritual marriage, which is Heaven itself, and the joy of Heaven.

1002<sup>3</sup>. What good results from chastity in marriages . . . The good works of chastity which concern the consorts themselves, are spiritual and celestial loves; intelligence and wisdom; innocence and peace; power and protection against the Hells, and against the evils and falsities thence; and manifold joys, and happinesses to eternity; all of which are possessed by those who live in chaste marriages. The good works of chastity which concern the offspring and posterity, are that so many and such great evils are not born into families; for the reigning love of the parents . . . is broken and made mild with parents who shun adulteries as infernal, and love marriages as heavenly. The good works of chastity which concern the heavenly Societies, are that chaste marriages are the deliciousnesses of Heaven; that they are its seminaries; and that they are its

supports. They afford deliciousnesses to Heaven through communications; they are seminaries to Heaven through proliferations; and they are supports to Heaven through power against the Hells; for at the presence of **conjugal** love diabolical Spirits become furious, insane, and impotent of mind, and cast themselves into the deep.

1004<sup>3</sup>. Inmost union is like that of the soul and the heart; the soul of the wife is the man, and the heart of the man is the wife. The man communicates and conjoins his soul to his wife by actual love, it being in his seed; and the wife receives it with her heart. Hence the two become one; and then each and all things of the body of the one look to their Mutual in those of the other. This is genuine marriage, possible only between two; for it is from creation that all things of the man, both of his mind and of his body, should have their Mutual in the mind and in the body of the wife; and thence that the veriest singulars should mutually regard each other and want to be united; and from this looking and endeavour there comes forth **conjugal** love. All things in the body . . . are nothing else than corporeal natural forms which correspond to the spiritual form of the mind . . . Therefore when two minds act as one, the two bodies are potentially so united that they are no more twain, but one flesh. To will to become one flesh is **conjugal** love; and this love is such as is that will. This may be confirmed by a marvellous thing which is in the Heavens. There are consorts there who are in such **conjugal** love that both can be one flesh, and also are so when they will, and they then appear as one man. I have seen them, and have spoken to them; and they said that they have one life, and that they are like the life of good in truth, and the life of truth in good; and that they are like the pairs in man . . . They said that their life, thus conjoined, is full of Heaven, and that it is the very life of Heaven with all its infinite beatitudes; for the reason that Heaven also is such from the marriage of the Lord therewith; for all the Angels are in the Lord, and the Lord in them. They said further that it is impossible for them to think from any intention about a super-numerary woman or wife, because this would be to convert Heaven into Hell; and therefore when an Angel only thinks it, he falls from Heaven. They added that natural Spirits do not believe this conjunction of theirs possible, because with those who are merely natural there is no marriage from a spiritual origin, which is that of good and truth; but there is marriage from a natural origin. Hence neither is there any union of minds, but only a union of bodies from the lower mind lasciviating in the flesh . . .

1010<sup>6</sup>. In a word, all scortation which destroys the **Conjugal**, and extinguishes its love, is adultery, or of adultery.

1077<sup>2</sup>. In the Word there is the marriage of the Lord with Heaven and the Church; which also is reciprocal . . .

—<sup>3</sup>. It is this union which is called the marriage which is from creation in each thing of Heaven and in each thing of the world; whence comes the production and generation of all things. . . It is also from this,

marriage that good and truth are not two, but one; and they are one when good is of truth and truth is of good.

1121. For the marriage of a man and a woman is exactly like the marriage of truth and good . . . (Continued under MAN—*vir*.)

J.(Post.) 339. On marriage and adultery.

De Verbo 8. On the marriage of the Lord with the Church, which is the marriage of good and truth in the Word. Gen.art.

D.Wis. vi<sup>3</sup>. Thus did they represent the several things in the heart and lungs, and also their union, which they called the marriage of love and wisdom . . .

De Conj. Title. On Marriage.

9. On those who in marriages have as the end lasciviousness such as is that of adultery. D.3924.

16. Various things concerning marriages and adulteries.

53. The marriages of the Angels of Heaven are all provided by the Lord, who alone knows the similitude of lower minds which will last to eternity; and then consort recognises consort at the first view . . .

54. But in Hell there are no marriages; but there are adulteries. (Continued under ADULTERY.)

58. That to exercise command in marriages takes away conjugal love. Ex.

62. Infernal marriage.

66. They say that to look at a consort clothed takes away the idea of marriage . . .

67. In the Heavens beneath the Third all appear clothed, and blush at nakedness before the eyes of others, because it excites lasciviousness. With them marriage is not such deliciousness as it is in the Third Heaven. In the Ultimate Heaven there is also something of cold; but not as in the world.

69. They said that they live at home with male and female servants, who are all in marriage.

80. In the Christian world there are many of rank and family—and not so from the common people—who have assumed the principle that marriages are for the sake of offspring, and what does it matter if they are debauched by others. They laugh at the sanctity of marriage . . . Such were taken up from the Hells, to a great number, and were let into the state in which they had been in the world. They inquired where there were beautiful wives, and, when told, they rushed like madmen and furies, wanting to enter the houses; but in their blind heat they were carried into a place where the earth yawned, and the whole drove were brought into Hell.

82. For the Word is a marriage; it corresponds to marriage . . .

112. On marriages. Gen.art.

— The difference between conjugal love with men, and the Conjugal with beasts.

122. (Thus) he had extinguished the desire for marriage, and had contracted an unnatural nature.

123. As they are against the love of marriage, so are they against the affections of good and truth . . . for

when marriage is named there, there at once arise filthy ideas, from the influx into what is contrary . . .

125. The Conjugal is everywhere represented in the kingdoms of nature. Examp.

**Marriage.** *Connubium.*

**Connubial.** *Connubialis.*

A. 10837. She is then brought to a certain connubial house . . .

W. 61<sup>2</sup>. (Plants) have some things like those of marriage.

M. 78<sup>5</sup>. Polygamous love is connubial and at the same time scortatory.

—<sup>6</sup>. He replied, As to connubial love, we . . .

137<sup>5</sup>. Hence are . . . the marriages of your birds and animals in the spring-time.

192<sup>e</sup>. Beneath Heaven there are only connubial connections . . .

203. This is called the Conjugal or Connubial of evil and falsity.

427. As the connubial connection of evil and falsity is opposite to the marriage of good and truth.

429. All in Hell are in the connubial connection of evil and falsity . . . and as the connubial connection of evil and falsity is also adultery, it is Hell. 520.

Ad. 3/5842. In themselves, marriages are conjunctions so as to become one and the same . . .

3/5884. Illegitimate marriages. Tr.

Coro. 35<sup>3</sup>. The generations of all evils with them are from the marriage of the devil with a profane congregation.

**Marriage, On.** *De Conjugio.* (The Work.)

Life 74<sup>e</sup>. Will be demonstrated in the Little Work On Marriage. 77. R.797.

R. 434. Concerning which, in the Angelic Wisdom on Marriage.

De Conj. 8. (The date of this Work indicated here, and also in the 'N.B.' at the end of the Work.)

**Marriage (or Conjugal) Love.** *Amor conjugalis.*

**Love truly Conjugal.** *Amor vere conjugalis.*

See MARRIAGE—*conjugium*, and MARRIED PARTNER—*conjugux*.

See under GENERATION, LOINS, LOVE OF THE SEX, THIGH, WIFE, and WOMB.

A. 162<sup>2</sup>. With the Most Ancient Church, conjugal love was as it were Heaven . . . but when the Church declined, they no longer perceived happiness in conjugal love; but in delectation from a number, which is of the external man. This is called by the Lord 'hardness of heart.'

827. They who insidiate through conjugal love . . . are in the most filthy excrements, and are devastated until they become like bones, because they are among the deceitful . . . 5060<sup>3</sup>.

995<sup>2</sup>. No one is ever forbidden to enjoy the pleasures

of the body; namely . . . the pleasures of conjugal love . . .

[A.995]<sup>3</sup>. For example: the pleasure of conjugal love, when it derives its origin from true conjugal love, indefinitely surpasses the pleasure not derived thence; so much so, that they who are in true conjugal love are in a kind of heavenly delight and happiness; for it descends from Heaven.

997<sup>2</sup>. For example: the delight of conjugal love, because from it is the seminary of human society, and, from this, the Lord's Kingdom in the Heavens—which use is the greatest of all—has in it such a delight that it is heavenly happiness.

1798<sup>3</sup>. Adultery . . . destroys conjugal love and its debts.

1803<sup>3</sup>. For the viscera of generation, especially the maternal womb, represent and thus signify chaste conjugal love, and the derivative love towards infants. III.

1865<sup>e</sup>. The Lord, from whom inflows all conjugal love . . .

1907<sup>e</sup>. Conjugal love can never be divided. That which is divided among a number is not conjugal love; but is that of lasciviousness.

2039. There are three kinds of loves which constitute the celestial things of the Lord's Kingdom . . . Conjugal love is the principal of all; for in it is the end of greatest use, namely the propagation of the human race . . .

2524. From (the marriage of Divine good and Divine truth) comes . . . also conjugal love down to lower nature.

2618<sup>2</sup>. From the Divine marriage of good and truth . . . in the Lord is all conjugal love; and, through this, all celestial and spiritual love.

2727. What genuine conjugal love is, and what is its origin, is known to few at this day; for the reason that few are in it. Almost all believe that it is innate, and so flows forth from what they call natural instinct; and this the more because the Conjugal comes forth also with animals; when yet there is such a difference between conjugal love with men, and the Conjugal with animals, as there is between the state of a man and that of a brute animal.

2728. Conjugal love (shall therefore) be described. Conjugal love derives its origin from the Divine marriage of good and truth; thus from the Lord Himself. That conjugal love is thence does not appear to sense and apprehension, but still it may be evident from influx and from correspondence, and from the Word besides. (Continued under MARRIAGE.)

2729. That genuine conjugal love is thence may also be evident from the fact that no one can be in it unless he is in the good of truth and truth of good from the Lord: and also from the fact that heavenly blessedness and happiness are in this love; and they who are in it all come into Heaven, or into the heavenly marriage: and also from the fact that when the Angels are discoursing about the union of good and truth, then in a lower sphere there is presented with good Spirits

what is representative of marriage; but with evil ones, what is representative of adultery . . .

2730. Above all men in this Earth the men of the Most Ancient Church lived in genuine conjugal love, because they were celestial . . . But their descendants . . . began to love children, and not their consorts; for children can be loved by the evil; but a consort can be loved only by the good.

2731. I have heard from these Most Ancients, that conjugal love is such that it wants to be completely the other's, and this reciprocally . . . and also that the conjunction of minds is such that this Mutual and Reciprocal is in each and all things of the life; that is, in each and all things of affection, and in each and all things of thought: and therefore it has been instituted by the Lord that wives be the affections of good which are of the will, and the men the thoughts of truth which are of the understanding; and that there be a marriage thence such as there is between the will and the understanding, and between each and all things of them, with the man who is in the good of truth and the truth of good.

2732. I have spoken with the Angels about this Mutual and Reciprocal . . . and they said that the image and likeness of the one is in the mind of the other, and that they thus dwell together not only in each thing of life, but also in the inmost things of life; and that the love and mercy of the Lord can inflow into such a one with what is blessed and happy. They also said that those who in the life of the body have lived in such conjugal love are together and dwell together in Heaven as Angels; sometimes also with their children; but that there are very few at this day from Christendom; but all from the Most Ancient Church . . . and many from the Ancient Church. (Continued under MARRIAGE.)

2733<sup>2</sup>. I told him . . . that conjugal love descends from the Lord through Heaven; and that from this love, as from a parent, is derived mutual love, which is the support of Heaven.

2735. Genuine conjugal love is an image of Heaven; and, when it is represented in the other life, it is done by the most beautiful things which can ever be seen with the eyes, or apprehended by the mind. Examp. It was said that all the beauty in the other life is from conjugal love. Its affections and thoughts are represented by diamond auras sparkling as it were with rubies; and this with deliciousnesses which affect the inmosts of the minds; but the moment that anything of lasciviousness intervenes, they disappear. H.382.

2736. I have been instructed that genuine conjugal love is innocence itself, because it dwells in wisdom. They who have lived in conjugal love excel all in Heaven in wisdom; and yet when viewed by others they appear like little children in the flower and spring-time of age; and whatever then happens to them is a joy and happiness to them. They are in the Inmost Heaven, which is called 'the Heaven of innocence. Through this Heaven the Lord inflows into conjugal love; and Angels from that Heaven are present with the men who live in this love . . .

2737. With those who live in **conjugal love**, the interiors of the mind are open through Heaven up to the Lord; for this **love** inflows from the Lord through the inmost of man. Hence they have the Lord's Kingdom in them; and hence they have genuine love towards infants for the sake of the Lord's Kingdom; and hence they are receptive of heavenly loves more than others, and are in mutual love more than others; for this love comes thence as a stream from its fountain.

2738. (The difference between mutual love and **conjugal love**. See **MUTUAL LOVE**, here.)

2740. Genuine **conjugal love** is not possible except between two consorts; that is, in the marriage of one man and one wife... for the reason that **conjugal love** is mutual and reciprocal, and the life of the one is in that of the other reciprocally, so that they are as it were a one. Such a union is possible between two, but not between more; more tear asunder this love. (Continued under **WIFE**.)

2741. Good and truth are continually inflowing from the Lord with all, and consequently so is genuine **conjugal love**; but it is diversely received; and, as it is received, such does it become. With the lascivious it is turned into lasciviousness; with adulterers into adulteries; heavenly happiness is turned into unclean delight; thus Heaven into Hell.

2742. There exists with some a kind of resemblance of **conjugal love**, but still it is not it if they are not in the love of good and truth. It is a love which appears as if it were **conjugal**, but is from causes of the love of the world or of self; namely, that they may be served at home, that they may be in security; that they may be in idleness; that they may be waited on in illness and old age; or that the children whom they love may be taken care of. With some it is compulsory from fear of their consort; for their reputation; or on account of evils. With some it is the love of lasciviousness which induces (the appearance of it); at first this appears as if it were **conjugal**; for they then emulate something of innocence, sport like little children, and perceive joy as from what is heavenly. But in process of time they are not united more and more closely, as are those who are in **conjugal love**; but they are separated. **Conjugal love** also differs with the consorts; with one it may exist more or less, with the other little or nothing; and because it differs, to the one it may be Heaven, and to the other Hell. The affection and the reception determine these things. H.381.

2743. I saw a great dog like Cerberus... and was told that by such a dog is signified a guard lest in **conjugal love** one should pass from heavenly delight to infernal delight, or the reverse; for they who are in genuine **conjugal love** are in heavenly delight, whereas they who are in adulteries are also in a delight which appears to them to be heavenly, but is infernal. By the dog is thus represented that these opposite delights should be prevented from communicating. 5051<sup>2</sup>.

2744. I have been shown how the delights from **conjugal love** progress, this way towards Heaven, that way towards Hell. The progression of the delights towards Heaven was continually into more blessednesses and happinesses, until they become innumerable and

ineffable... and this through the most perfect freedom... (which is) from **conjugal love**... I was then shown how the delights of **conjugal love** progress towards Hell, in that little by little they remove themselves from Heaven, and this also from apparent freedom, even until scarcely anything human remains in them. The Deadly and Infernal in which they cease... cannot be described. H.386.

2758. That genuine **conjugal love** is Heaven, is represented in the kingdoms of nature... (Examp. of butterflies.)

2759<sup>2</sup>. (Rustics seen who had lived simply in **conjugal love**...)

3021. The hindling of it as to power to the good of **conjugal love**. Sig. and Ex.

3081. 'A virgin'=the Lord's Kingdom... and this from the **conjugal love** which is in chaste virgins. In the spiritual sense, **conjugal love** is the affection of good in truth, and the affection of truth from good; from which, conjoined as it were in marriage, is **conjugal love**. Refs.

—<sup>c</sup>. For **conjugal love** is innocence itself.

3399. See **ADULTERY**, here.

3610<sup>2</sup>. Like **conjugal love**, which does not appear in infancy and childhood, but still lies stored up...

3875<sup>6</sup>. **Conjugal love** is expressed in the sense of the letter by 'to adhere.' Ill.

3915. As 'the knees'=**conjugal love**; thus the conjunction of good and truth from affection...

3942. See **MANDRAKES**, here. 3945.

—<sup>e</sup>. Therefore there is no **conjugal love** unless they are in good and truth; thus at the same time in the heavenly marriage.

3952<sup>e</sup>. By 'Issachar,' and 'Zebulon,' are signified... the things which are of **conjugal love**; thus which are of the heavenly marriage.

3956. ('Issachar,' or 'reward')=in the supreme sense, the Divine good of truth and the truth of good; in the internal sense, heavenly **conjugal love** (that is, the conjunction of good and truth); and, in the external sense, mutual love. 3957. 4606<sup>2</sup>.

3960. ('Zebulon,' or 'cohabitation')=in the supreme sense, the Lord's Divine Itself and Divine Human; in the internal sense, the heavenly marriage; and in the external sense, **conjugal love**. Ex. 4606<sup>2</sup>.

—<sup>3</sup>. The reason why, in the external sense, 'cohabitation'=**conjugal love**, is that all genuine **conjugal love** comes forth from no other source than the heavenly marriage of good and truth; and this from the Divine marriage, which is the Lord as to His Divine Itself and Divine Human. Refs.

3994<sup>e</sup>. The effect of **conjugal love**, which love is innocence. Rep.

4050<sup>e</sup>. When they hear anything about **conjugal love**, they apply it to scortations and adulteries...

4145<sup>3</sup>. For example, **conjugal love**: the good which precedes and initiates is beauty, or agreement of manners, or the external application of the one towards the other, or equal rank on both sides, or a desired

rank. These goods are the first mediate goods of **conjugal love**. Afterwards there comes the conjunction of lower minds, in that the one wills as the other, and perceives delight in doing what pleases the other. This state is the second, and then the former things, although present, are not regarded. Finally there succeeds union as to celestial good and spiritual truth; namely, in that the one believes as does the other, and that the one is affected with the good with which the other is affected. When this state exists, both are simultaneously in the heavenly marriage, which is that of good and truth; thus in **conjugal love**; for **conjugal love** is nothing else; and then the Lord inflows into the affections of both as into one affection. This good is what inflows directly; whereas the former goods, which inflowed indirectly, served as means to introduce to this good.

[A.] 4272<sup>e</sup>. 'The hollow of the thigh' = where **conjugal love** is conjoined with natural good. 4277. 4280.

4277. 'The thigh' = **conjugal love**, and thence all celestial and spiritual love, because these are derived from **conjugal love** as offspring from their parent.

4280<sup>4</sup>. **Conjugal love** is the fundamental love of all loves. Hence it is that those who are in **conjugal love** are also in celestial love—that is, in love to the Lord—and in spiritual love—that is, in charity towards the neighbour. Therefore, by **conjugal love** is meant not only this love itself, but also all celestial and spiritual love. These loves are said to be conjoined with natural good, when the internal man is conjoined with the external.

4403<sup>2</sup>. They who are at the loins (of the Grand Man) are they who are in **conjugal love**. 4779.

4434. For, in the internal sense, the things which belong to **conjugal love** involve spiritual conjunction, which is that of truth with good and of good with truth. (The reason of this is) that **conjugal love** derives its origin from the marriage of truth and good, and of good and truth. Refs. and III.

—<sup>2</sup>. As in this whole chapter it treats of **conjugal love** towards Dinah . . .

4632. So when I was thinking about **conjugal love**, those who were in the Hell where adulterers are, revolved nothing but flagitious and filthy things.

4823<sup>3</sup>. **Conjugal love** with the celestial originates from the conjunction of good with truth; and **conjugal love** with the spiritual, from the conjunction of truth with good. (Continued under MARRIAGE.)

4837. 'When he came to his brother's wife, and he destroyed to the earth' = what is contrary to **conjugal love**. Ex.

—<sup>2</sup>. Moreover, when they are in genuine **conjugal love**, they are in the heavenly marriage . . .

—<sup>e</sup>. The representative of a Church could not be instituted (among the descendants of Jacob) by marriages, because they were in what is contrary to **conjugal love**.

4865. The reason is that genuine **conjugal love** descends from the heavenly marriage . . . 8809.

4871. 'A kid of the she-goats' = . . . innocence; and therefore a pledge of **conjugal love**—or a pledge of

conjunction—for genuine **conjugal love** is innocence. 4885.

4918. 'The womb,' in the genuine sense, = the inmost of **conjugal love** in which is innocence; because in the Grand Man the womb corresponds to this love; and as **conjugal love** derives its origin from the love of good and truth, which is that of the heavenly marriage, and this marriage is . . . the Lord's Kingdom . . . therefore by 'the womb' is signified also the Church . . . 6433.

5051. (A quiet dream of some trees, one tall, the second lower, and two small.) At the same time a very pleasant rest, such as I cannot express, affected my mind. The angelic Spirits who had induced the dream told me that what I had seen signified **conjugal love**; the tall tree signifying the husband, the lower one the wife, and the two small ones the children. They said . . . that that very pleasant rest . . . was an indication of the pleasantness of peace enjoyed in the other life by those who have lived in genuine **conjugal love**. They added that such are they who belong to the province of the thighs next above the knees; and that those who are in a still more pleasant state belong to the province of the loins. It was also shown that there is a communication through the feet with the soles and heels. (This) is evident from that great nerve in the thigh which sends forth its branches not only through the loins to the members allotted to generation, which are the organs of **conjugal love**, but also through the feet to the soles and heels . . . D.2611.

—<sup>2</sup>. For **conjugal love** is heavenly, when a man lives contented in the Lord with his consort whom he most tenderly loves, and with his children. Hence he has in the world interior pleasantness, and in the other life heavenly joy.

5052. It is the Inmost Heaven through which the Lord insinuates **conjugal love**; those who are there being in peace above all others . . .

5060. Those who are in things contrary to **conjugal love**, who strike pain into the testicles . . . are those who insinuate through love . . . —<sup>3</sup>.

—<sup>2</sup>. By this was represented that they want to present themselves in chaste **conjugal love** . . .

6024<sup>3</sup>. 'The sons of Issachar . . .' = heavenly **conjugal love** and its doctrinal things.

6179. A binding from all power through that which is of **conjugal love**. Ex. and Sig.

6432. See BREAST—*uber*, here.

7038<sup>2</sup>. The greatest delight belongs to the sense of **conjugal love**, on account of its very great use . . .

7337<sup>e</sup>. Wholly pure within from chastity or from genuine **conjugal love** . . .

8850<sup>e</sup>. They who (in Jupiter) have lived happy in **conjugal love**, and have had the care of children, as becomes parents, do not die by diseases, but tranquilly, as in sleep.

8904<sup>2</sup>. The reason (of the signification of 'to commit adultery') is that **conjugal love** descends from the marriage of good and truth . . . The love which inflows from the Lord, and which is between good and truth in Heaven, is turned on earth into **conjugal love**, and this through the correspondence . . . Hence also it is

that they who are not in the good and truth of faith cannot be in genuine conjugal love.

899<sup>8</sup>. When conjugal love descends from (the marriage of good and truth) it is Heaven itself in man. This is destroyed when the two consorts are unlike in heart from an unlike faith.

9325<sup>3</sup>. That love truly conjugal descends from (the marriage of good and truth) is known at this day to scarcely anyone, and perhaps scarcely anyone wants to acknowledge it . . . As love truly conjugal is thence, by 'births' and 'generations' are signified the things which belong to the new birth from the Lord . . .

9959. 'The linen breeches' = the external of conjugal love. Ex.

9960<sup>18</sup>. As conjugal love is the fundamental love of all celestial and spiritual loves, and thus comprehends them . . .

—<sup>19</sup>. But when the interiors are chaste, nakedness = innocence, because it = conjugal love ; for the reason that love truly conjugal, in its essence, is innocence.

9961. The extension of . . . the exteriors of conjugal love. Sig. and Ex.

—<sup>2</sup>. It is said the extension of conjugal love from interiors to exteriors ; for . . . (Continued under EXTEND.)

—<sup>3</sup>. As to what concerns conjugal love in special, the extension of which is here treated of, this is the fundamental love of all loves ; for it descends from the marriage of good and truth in the Heavens ; and, as the marriage of good and truth is in the Heavens, and makes the Heavens, love truly conjugal is therefore Heaven itself with man ; but the marriage of good and truth in the Heavens descends from the conjunction of the Lord with the Heavens . . .

—<sup>6</sup>. Be it known, therefore, that by conjugal love is meant all celestial and spiritual love, for the reason . . . that love truly conjugal is the fundamental love of all loves. They, therefore, who are in it, are also in all the other loves of Heaven and the Church ; for it descends . . . from the marriage of good and truth in the Heavens, which marriage makes Heaven . . .

10167. The Doctrine of Charity and Faith.—Few know from what origin comes forth conjugal love. They who think from the world believe that it is from nature ; but they who think from Heaven believe that it is from the Divine there.

10168. Love truly conjugal is the union of two minds, which is a spiritual union ; and all spiritual union descends from Heaven. Hence it is that love truly conjugal is from Heaven, and that its first esse is from the marriage of good and truth there. The marriage of good and truth in Heaven is from the Lord ; and therefore in the Word the Lord is called 'the Bridegroom' and 'Husband ;' and Heaven and the Church, 'the bride,' and 'wife ;' and therefore Heaven is also compared to a marriage.

10169. From these things it is evident that love truly conjugal is the union of two as to their interiors, which are of thought and will, thus which are of truth and good . . . for he who is in love truly conjugal loves what the other thinks, and what the other wills ; thus

he also loves to think as the other, and he loves to will as the other ; consequently to be united to the other, and to become as one man. This is what is meant by the Lord's words in Matthew : 'And the two shall be into one flesh ; wherefore they are no longer two, but one flesh' (xix. 4-6 ; Gen. ii. 23, 24).

10170. The delight of love truly conjugal is internal, because of the minds, and is also external thence, which is that of the bodies ; whereas the delight of love not truly conjugal is only external delight without internal, which is that of bodies and not of minds. But this delight is earthly almost as is that of animals, and therefore in time perishes ; whereas the former is heavenly, such as must be that of men, and is therefore permanent.

10171. No one can know what love truly conjugal is, and the quality of its delight, except him who is in the good of love and in the truths of faith from the Lord ; because . . . love truly conjugal is from Heaven, and is from the marriage of good and truth there.

10172. (Thus) love truly conjugal is never possible if there are a number of wives to one husband.

10173. That which takes place from love truly conjugal takes place from freedom both ways ; for all freedom is from love ; and both have freedom when the one loves that which the other thinks and that which the other wills . . .

10756. From this conjunction (of truth and good) descending into the body, comes forth conjugal love ; for all things which are of the lower mind are presented in some natural form—*specie*—in the body ; thus in the form—*specie*—of conjugal love when the interiors of two love each other mutually, and also from this love want to will and to think the one as the other, and thus to be together and to be conjoined as to the interiors which are of the mind. Hence does the spiritual affection which is of minds, become natural in the body, and clothe itself with the sense of conjugal love.

H. 281<sup>2</sup>. I have been informed that love truly conjugal derives its coming forth—*existentiam*—from innocence, because from the conjunction of good and truth in which are the two minds of the husband and wife. When this conjunction descends, it is presented under the form—*specie*—of conjugal love ; for the consorts love each other mutually, as do their minds. Hence there is a sporting as of infancy and as of innocence, in conjugal love.

369<sup>6</sup>. From these things may be evident what is the nature of the conjunction of minds which effects marriage and produces conjugal love in the Heavens ; namely, that it is that the one wills that his own things be [those] of the other ; and so reciprocally.

370. I have been told by the Angels that in proportion as two consorts are in such conjunction, in the same proportion they are in conjugal love, and at the same time they are in the same proportion in intelligence, wisdom, and happiness ; for the reason that Divine truth and Divine good—from which are all intelligence, wisdom, and happiness—inflows principally into conjugal love ; consequently, that conjugal love is the very plane itself of the Divine influx, because it is at the same time the marriage of good and truth. Ex.



[H.] 371. The reason the Divine which proceeds from the Lord inflows principally into **conjugal love**, is that **conjugal love** descends from the conjunction of good and truth; for . . . whether you say the conjunction of understanding and will, or the conjunction of good and truth, it is the same thing. The conjunction of good and truth derives its origin from the Lord's Divine love towards all who are in the Heavens and on earth. From the Divine love proceeds the Divine good, and the Divine good is received by Angels and men in Divine truths . . . Nothing, therefore, can be received from the Lord or from Heaven by anyone who is not in truths. Therefore, in proportion as the truths with a man are conjoined with good, in the same proportion is the man conjoined with Heaven and the Lord. Hence, then, is the very origin itself of **conjugal love**; and on this account it is the very plane itself of the Divine influx . . .

373. From these things it may now be seen whence is love truly **conjugal**; namely, that it is first formed in the minds of those who are in marriage; and that it descends thence and is derived into the body, and is there perceived and felt as love. Ex.

374. I have heard an Angel describe love truly **conjugal** and its heavenly delights in this manner:—that it is the Divine of the Lord in the Heavens—which is the Divine good and the Divine truth—united in two, inasmuch that they are not two, but as one. He said that two consorts in Heaven are this love, because everyone is his own good and his own truth, as to both mind and body . . . He deduced from this that the Divine is effigied in two who are in love truly **conjugal**; and as the Divine is effigied in it, so also is Heaven . . . and hence it is that all things of Heaven are inscribed on this love, and so many blessednesses and delights as to exceed all number. He expressed the number by a word which involves myriads of myriads . . .

376. From the things which have been said about the origin of **conjugal love**, it may be concluded who are in **conjugal love**, and who are not: that those are in **conjugal love** who from Divine truth are in Divine good; and that **conjugal love** is genuine in proportion as the truths which are conjoined with good are genuine. And as all the good which is conjoined with truths is from the Lord, it follows that no one can be in love truly **conjugal** unless he acknowledges the Lord and His Divine; for without this acknowledgment the Lord cannot inflow, and be conjoined with the truths which are with a man.

377. From these things it is evident that they are not in **conjugal love** who are in falsities, and not at all they who are in falsities from evil. With those who are in evil and in the derivative falsities, the interiors of the mind are closed up; and therefore there cannot be therein any origin of **conjugal love**; but beneath them, in the external man separated from the internal, there is the conjunction of falsity and evil, which conjunction is called the infernal marriage.

378. Neither is **conjugal love** possible between two who are of diverse religions, because the truth of the one does not agree with the good of the other, and two

dissimilar and discordant things cannot make one mind out of two. Therefore the origin of their love does not derive anything from what is spiritual; and if they dwell and agree together, it is solely from natural causes. (Continued under MARRIAGE.)

379. Neither is **conjugal love** possible between one husband and a number of wives; for this destroys its spiritual origin, which is that out of two there should be formed one mind; consequently it destroys interior conjunction, which is that of good and truth, and which is that from which is the very essence of this love. Marriage with more than one is like an understanding divided among a number of wills; and is like a man attached not to one but to a number of Churches . . . The Angels say that to marry a number of wives is utterly contrary to Divine order; and that they know this from many causes, and also from the fact that as soon as they think about marriage with a number, they are alienated from internal blessedness and heavenly happiness, and they then become like drunken persons, because good is disjoined from its truth with them; and as the interiors which are of their minds, from mere thought with some intention, come into such a state, they clearly perceive that marriage with a number would close their internal, and would cause **conjugal love** to be displaced by the love of lasciviousness, which love withdraws from Heaven. They say, further, that man comprehends this with difficulty, because there are few who are in genuine **conjugal love**, and they who are not in it know nothing at all about the interior delight which is in that love, but only about the delight of lasciviousness, which delight, after a short cohabitation, is turned into what is undelightful; whereas the delight of love truly **conjugal** not only endures until old age in the world, but also becomes the delight of Heaven after death, and is then infilled with interior delight, which is perfected to eternity. They said also that the blessednesses of love truly **conjugal** can be enumerated up to many thousands, of which not even one is known to man, nor can be comprehended by the understanding by anyone who is not in the marriage of good and truth from the Lord.

380. The love of dominion of the one over the other completely takes away **conjugal love** and its heavenly delight; for . . . **conjugal love** and its delights consists in this, that the will of the one is that of the other, and this mutually and reciprocally. The love of dominion in marriage destroys this. Ex.

382. There is genuine **conjugal love** in the Inmost Heaven; because the Angels there are in the marriage of good and truth, and are also in innocence. The Angels of the lower Heavens are also in **conjugal love**, but [only] in proportion as they are in innocence; for, regarded in itself, **conjugal love** is a state of innocence; and therefore between consorts who are in **conjugal love** there are heavenly delights [which] before their lower minds are almost like the sportings of innocence, as among little children; for there is nothing which does not delight their minds; for Heaven with its joy inflows into each thing of their life. Therefore **conjugal love** is represented in Heaven by the most beautiful things. Examps. In a word, Heaven represents itself in

conjugal love; because Heaven with the Angels is the conjunction of good and truth; and this conjunction makes conjugal love.

384<sup>2</sup>. That all who are in Hell are against conjugal love, has been given me to perceive from the sphere exhaling thence . . .

494<sup>2</sup>. If love truly conjugal has not conjoined them—which love is the conjunction of minds from heavenly love—after some delay they are separated.

C. J. 52<sup>o</sup>. The reason is that conjugal love is heavenly love, which is devoid of [the exercise of] command.

77<sup>2</sup>. Concerning marriage (the Africans) said that they are indeed allowed by their law to marry a number of wives, but that still they marry one; because love truly conjugal is not divided; and, if it is divided, its essence, which is heavenly, perishes; and it becomes external and thence lascivious, which in a short time becomes vile, according to the diminution of potency; and finally, with the loss thereof, becomes loathsome. Love truly conjugal, which is internal, and derives nothing from lasciviousness, remains to eternity, and increases in potency, and in the same degree in deliciousness.

P. 144<sup>2</sup>. From debauchery with the will (the understanding) cannot see that conjugal love is the spiritual celestial love itself, which is the image of the love of the Lord and the Church, from which also it is derived; and thus that in itself it is holy, is chastity itself, purity, and innocence; and that it makes men loves in form; for the consorts are able to love each other mutually from inmosts, and thus to form themselves into loves: and that adultery destroys this form; and, with it, the image of the Lord.

—<sup>3</sup>. Moreover, the love of adultery communicates with the lowest Hell; whereas love truly conjugal communicates with the Inmost Heaven.

R. 359. 'From the tribe of Zebulon were sealed twelve thousand'—the conjugal love of good and truth also with those who will be in the Lord's New Heaven and New Church. . . By 'Zebulon,' here, is signified the conjugal love of good and truth . . . The conjugal love of good and truth which is here signified by 'Zebulon,' is the conjugal love of the Lord and the Church. The Lord is the good of love itself, and He gives the Church to be the truth from this good; and 'cohabitation' takes place when the man of the Church receives in truths the good from the Lord. There is then effected with the man the marriage of good and truth, which is the Church itself . . .

M. Title. The Deliciousnesses of Wisdom concerning Conjugal Love.

19. That morning, there was sung (in Heaven) the affection of conjugal love; the sweetness of which so affected . . . the hearers that they perceived a blessed pleasantness implanted in their joys, which elevated and renewed them.

37. That . . . with those who come into Heaven . . . conjugal love (is the principal love which remains after death). Gen.art.

—<sup>2</sup>. Regarded in itself . . . conjugal love is

nothing else than (the longing and derivative effort) for conjunction into a one. For the male and the female man have been so created, that from being two they are able to become as one man, or one flesh; and when they become one, then, taken together, they are a man in his fullness . . . Now as this Conjunctive lies inmostly hidden in each thing of the male, and in each thing of the female; and as the faculty and longing for conjunction into a one is in each thing, it follows that the mutual and reciprocal love of the sex remains with men—*homines*—after death.

38. It is said, the love of the sex, and conjugal love, because the love of the sex is different from conjugal love. The love of the sex is with the natural man, whereas conjugal love is with the spiritual man. The natural man loves and desires only external conjunctions, and the pleasures of the body therefrom; whereas the spiritual man loves and desires an internal conjunction, and the happinesses of the spirit therefrom; and these he perceives to be possible with one wife, with whom he can be perpetually more and more conjoined into a one; and the more he is thus conjoined, the more he perceives his happiness ascending in a like degree, and constant to eternity . . . Hence, then, it is, that it is said that conjugal love remains after death with those who come into Heaven . . .

42. A voice was heard from Heaven . . . saying, We have perceived, and we now see, that you have meditated about conjugal love; and we know that as yet no one on earth knows what love truly conjugal, in its origin and in its essence, is . . . and therefore it has pleased the Lord to open the Heavens to you, in order that illustrating light and the derivative perception may inflow into the interiors of your mind. With us in the Heavens, especially in the Third, our heavenly deliciousnesses are principally from conjugal love; and therefore . . . we will send down to you a pair of consorts, in order that you may see. . . (These) said, We are consorts. We have lived blessedly in Heaven since . . . the Golden Age, and perpetually in the same flower of age in which you see us to-day . . .

—<sup>3</sup>. I perceived that they represented conjugal love in its life and in its adornment; in its life in their faces; and in its adornment in their garments . . . The husband appeared of the age intermediate between adolescence and young manhood. From his eyes darted forth a sparkling light from the wisdom of love; from which light his face was as it were inmostly radiant, and from the irradiation thence his skin in its extremes as it were flashed; whence his whole face was one resplendent comeliness. He was dressed in a garment reaching down to his feet, beneath which was a garment of a hyacinthine colour, girt about with a golden girdle, upon which were three precious stones, two sapphires at the sides, and a fire-stone in the middle. His stockings were of resplendent linen, in which threads of silver were interwoven, and his shoes were all of silk. This was the representative form of conjugal love with the husband.

—<sup>4</sup>. But with the wife it was as follows. Her face was seen by me, and was not seen. It was seen as beauty itself, and it was not seen, because this beauty was inexpressible. For in her face there was a resplend-

ence of flaming light, such as is possessed by the Angels in the Third Heaven, and this light dimmed my sight. She said, What do you see? I replied, I see nothing but **conjugal love**, and its form; but I see, and I do not see. Hereupon she turned herself sideways from her husband; and then I could examine her more intently. Her eyes sparkled from the light of her Heaven, which . . . is derived from the love of wisdom; for the wives in that Heaven love their husbands from their wisdom and in their wisdom; and the husbands love their wives from that love and in that love towards themselves; and thus they are united. This was the origin of her beauty, which was such that it would be impossible for any painter to imitate and present it in its form; for there is no such lustre in his colours . . . Her hair was arranged in becoming order according to the correspondence with her beauty; and in it were inserted flowers of diadems. She had a necklace of fire-stone, from which hung a rosary of chrysolites; and her bracelets were of pearls. She was arrayed in a scarlet mantle, beneath which was a crimson stomacher, fastened together in front with rubies. But, what surprised me, was that the colours varied according to her aspect towards her husband, and according thereto sparkled sometimes more and sometimes less; in mutual aspect more, and in sideways aspect less.

[M. 42<sup>o</sup>. When the husband was speaking, he spoke at the same time as from his wife; and when the wife was speaking, she spoke at the same time as from her husband; for such was the union of their minds, from which speech flows. Then also did I hear the tone of **conjugal love**, which within was simultaneous; and also that it proceeded from the deliciousnesses of a state of peace and innocence. At last they said, We are recalled, . . . and then again they appeared to be conveyed in a chariot . . . by a paved way between flower-beds, from which rose olive-trees, and trees full of oranges; and, when they were near their own Heaven, maidens came to meet them, who received and led them in.

43. After this an Angel appeared to me from that Heaven, holding in his hand a parchment, which he unrolled, saying, I have seen that you were meditating about **conjugal love**. On this parchment there are arcana of wisdom concerning that love which have not as yet been disclosed in the world . . . But I predict that no others will appropriate to themselves that love than those who are received by the Lord into the New Church . . . The Angel then let down the unrolled parchment, which a certain angelic Spirit took, and laid upon a table in a certain chamber, which he instantly locked, and held out the key to me, and said, Write.

44<sup>3</sup>. See LOVE OF THE SEX, here.

—<sup>8</sup>. The three novitiates . . . asked whether there is a like love between consorts in the Heavens as on earth. The two angelic Spirits replied that it is exactly like it. And as they perceived that they wanted to know whether there are the like ultimate deliciousnesses there, they said that they are exactly alike, but much more blessed, because angelic perception and sensation are much more exquisite than human . . . and what is the life of that love except from the vein of potency? When this vein fails, does not that love fail and grow

cold? Is not this virtue the very measure, the very degree, and the very basis of that love? Is it not its beginning, support, and completion? It is a universal law, that primes come forth, subsist, and persist from ultimates. So also [is it with] this love; and therefore unless there were ultimate deliciousnesses, there would not be any deliciousnesses of **conjugal love**.

—<sup>9</sup>. The novitiates then asked whether offspring are born from the ultimate deliciousnesses of that love there; and, if not, of what use they are. The angelic Spirits replied, that no natural offspring are born, but spiritual offspring. And they asked, What are spiritual offspring? They replied, By means of the ultimate deliciousnesses, two consorts are more united in the marriage of good and truth, and the marriage of good and truth is the marriage of love and wisdom, and love and wisdom are the offspring which are born from that marriage; and as, there, the husband is wisdom, and the wife is the love thereof, and as also both are spiritual, therefore no other than spiritual offspring can be conceived and begotten there. Hence it is that after the deliciousnesses the Angels do not become sad, as do some on earth, but cheerful; and this they have from the constant influx of fresh forces after the former ones, which renovate and at the same time illustrate; for all who come into Heaven, return into their vernal young manhood, and into the forces of that age, and so remain permanently to eternity.

46<sup>e</sup>. This effort is the love of the sex, which precedes **conjugal love**.

47<sup>2</sup>. If this love (of the sex) had been interiorly **conjugal**, or chaste, it remains after death **conjugal**, or chaste . . .

48. That **conjugal love** in like manner remains such as it had been interiorly; that is, such as it had been in interior will and thought with a man in the world. Ex.

— (Conjugal love contrasted with the Love of the Sex. See LOVE OF THE SEX, here.)

—<sup>2</sup>. At the beginning of marriage, the love of the sex appears as if it were conjoined with **conjugal love**; but in the progression of marriage they are separated; and then, with those who are spiritual, the love of the sex is exterminated, and **conjugal love** is insinuated; whereas with those who are natural the contrary takes place.

51<sup>e</sup>. The reason why (the intercourse between consorts in Heaven) is more delightful and blessed, is that when **conjugal love** becomes of the spirit, it becomes more interior and pure, and thence more perceptible; and all delight increases according to the perception; and it increases even until its blessedness is noticed in its delight.

52<sup>2</sup>. Therefore love and wisdom are the things which are born of marriages in the Heavens. It is said that these are born, because **conjugal love** perfects an Angel; for it unites him with his consort—*consorte*, whence he becomes more and more a man—*homo*; for . . . in Heaven two consorts are not two, but one Angel; and therefore through **conjugal union** they infl themselves with what is human, which is to want to be wise, and to love that which is of wisdom.

54<sup>s</sup>. For the sphere of perpetual celibacy infests the sphere of **conjugal love**, which is the very sphere of Heaven. The reason the sphere of **conjugal love** is the very sphere of Heaven, is that it descends from the heavenly marriage of the Lord and the Church.

55<sup>s</sup>. We have never yet found the common love of the sex chaste, except with those who from **love truly conjugal** are in continual potency; and these are in the highest Heavens. —<sup>7</sup>.

56<sup>s</sup>. The third assigned as the cause (of beauty in the female sex), that to women there has been given a perception of the deliciousnesses of **conjugal love**; and as their whole body is an organ of this perception, it cannot be otherwise than that the dwelling of the deliciousnesses of **conjugal love** with its perception should be beauty.

#### 57. On Love Truly Conjugal. Chapter.

—<sup>1</sup>. **Conjugal love** is of infinite variety; it does not exist with one like what it is with another. Ex.

—<sup>2</sup>. Still, no one can see the infinite varieties of this **love** . . . unless he first knows what is the quality of this **love** in its very essence and integrity; thus what was its quality, when, together with life from God, it was implanted in man . . . This is the reason why we here proceed to describe this **love** in its genuine essence . . . and as in that state it was **truly conjugal**, this chapter is inscribed, **On Love Truly Conjugal**.

58. That there exists a **love truly conjugal** which at this day is so rare, that its nature is not known, and scarcely that it is. Gen.art.

—<sup>1</sup>. That there exists such a **conjugal love** as is described in what follows, may be acknowledged from the first state of this **love**, when it insinuates itself and enters into the hearts of a youth and a maiden; thus with those who begin to love one only of the sex, and to long for her as a bride; and still more in the time of betrothal . . . and lastly in the wedding and the first days thereafter. Who does not then acknowledge and consent to the following [statements]: that this **love** is the fundamental **love** of all loves; and that into it have been collected all joys and all deliciousnesses from primes to ultimates? And who does not know that after this pleasant time these gladnesses successively pass away and depart, until at last they are scarcely felt?

—<sup>2</sup>. From these things it is evident that the primitive **love** of marriage emulates **love truly conjugal**, and presents it to view in a certain image. This is done, because then the **love** of the sex, which is unchaste, is cast forth; and, in place of it, the **love** of one of the sex, which is **love truly conjugal**, and chaste, is seated in [him].

59. That nevertheless **love truly conjugal** is so rare that its quality is not known, and scarcely that it is, is because the state of pleasantness before the wedding is afterwards turned into a state of indifference . . . Thus with most at this day that image of **conjugal love** is so [completely] abolished . . . that its quality is not known . . .

60. That the origin of this **love** is the marriage of good and truth. Gen.art.

61. That **conjugal love** proceeds from the marriage of good and truth . . .

62. That the correspondence of this **love** is with the marriage of the Lord and the Church. Gen.art.

—<sup>1</sup>. (This correspondence) is here mentioned to the end that it may be seen that **conjugal love** is celestial, spiritual, and holy; because it corresponds to the celestial, spiritual, and holy marriage of the Lord and the Church.

—<sup>2</sup>. This correspondence also follows from the origin of **conjugal love** in the marriage of good and truth . . . because (this) marriage is the Church with man . . .

—<sup>3</sup>. Now as the Church is the Lord's because from the Lord, and as **conjugal love** corresponds to the marriage of the Lord and the Church, it follows that this **love** is from the Lord.

63. How the Church is formed . . . with two consorts, and, through it, **conjugal love**, shall be illustrated (below). Here, merely, that the Church is formed by the Lord with the man, and through the man, with the wife; and that after it has been formed with both, the Church is full; for there is then effected a full conjunction of good and truth, and the conjunction of good and truth is the Church.

—<sup>4</sup>. That the conjunctive inclination, which is **conjugal love**, is in a like degree with the conjunction of good and truth, which is the Church, will be confirmed in what follows.

64. That this **love**, from its origin, and from its correspondence, is celestial, spiritual, holy, pure, and clean, above every other **love** which is from the Lord with the Angels of Heaven and with the men of the Church. Ex.

—<sup>1</sup>. (The above-mentioned) two marriages, from which **conjugal love** descends as an offshoot, are very holinesses; and therefore if it is received from its Author, who is the Lord, holiness from Him follows, which continually decants and purifies it. If, then, there is in the man's will a longing and an effort for it, that **love** becomes perpetually clean and pure from day to day.

—<sup>2</sup>. **Conjugal love** is called celestial and spiritual because it exists with the Angels of Heaven; celestial, with the Angels of the highest Heaven . . . and spiritual with the Angels beneath that Heaven . . .

—<sup>3</sup>. The reason why this **love**, regarded in its essence from its derivation, is holy and pure above every other **love** . . . is that it is as the head of all other loves.

65. That it is also the fundamental **love** of all celestial, spiritual, and the derivative natural loves. Gen.art.

—<sup>1</sup>. The reason **conjugal love**, regarded in its essence, is the fundamental **love** of all the loves of Heaven and the Church, is that its origin is the marriage of good and truth; and from this marriage proceed all the loves which make Heaven and the Church with man. The good of this marriage constitutes **love**, and the truth of it constitutes wisdom; and when **love** accedes to wisdom, or conjoins itself therewith, then **love** becomes **love**; and when wisdom in return accedes to **love**, and conjoins itself therewith, then wisdom becomes wisdom. **Love truly conjugal** is

nothing else than the conjunction of love and wisdom. Two consorts between whom . . . is this love, are the effigy and form of it . . . Now as two consorts are this love in effigy and form, it follows that every love which proceeds from the form of the love itself is a resemblance of it; and therefore if the conjugal love is celestial and spiritual, so also are the loves which proceed from it . . . and therefore the conjugal love is like a parent, and all the other loves are as the offspring. Hence it is that from the marriages of the Angels . . . are generated spiritual offspring, which are of love and wisdom . . .

[M.] 66. The like is clearly evident from the creation of men into this love, and from their formation from it afterwards. (Continued under MALE.)

68. That into this love have been collected all joys and all deliciousnesses from primes to ultimates. Gen.art.

— Now as conjugal love is the fundamental love of all good loves, and as it has been inscribed on the veriest singulars of man . . . it follows that the delights of it surpass the delights of all loves, and that it delights these loves according to its presence and . . . conjunction with them; for it expands the inmosts of the mind and at the same time the inmosts of the body, as the delicious current of its fountain flows through and opens them.

—<sup>2</sup>. That into this love have been collected all delights from primes to ultimates, is on account of the surpassing excellence of its use . . . and as this use was the end of ends of creation, it follows that all the blessednesses, happinesses, delights, pleasantnesses, and pleasures, which could possibly be conferred upon man by the Lord the Creator, have been collected into this His love.

—<sup>e</sup>. Each of (the five senses) has delights with variations according to its specific uses. What [then must be the delight belonging] to the sense of conjugal love, the use of which is the complex of all other uses?

69. I know that few will acknowledge that into conjugal love have been collected all joys and deliciousnesses from primes to ultimates; for the reason that love truly conjugal, into which they have been collected, is at this day so rare that its quality is not known, and scarcely that it is . . . for they are in no other conjugal love than what is genuine . . . The Angels have said that the inmost deliciousnesses of it, which are of the soul, and into which first inflows the Conjugal of love and wisdom . . . from the Lord, are imperceptible . . . because they are at the same time [those of] peace and innocence; but that the same in their descent become more and more perceptible; in the higher things of the mind as blessednesses, in the lower things of the mind as happinesses, in the breast as delights from these; and that from the breast they diffuse themselves into each and all things of the body; and finally unite themselves in ultimates in the deliciousness of deliciousnesses . . . They say also that the varieties of these deliciousnesses in the souls of the consorts; and from their souls in their minds; and from their minds in their breasts, are infinite, and also eternal; and that they are exalted according to the wisdom with the husbands . . .

70. But that no others come into this love, and are able to be in it, than those who approach the Lord, and love the truths of the Church, and do its goods. Gen.art.

— The reason no others come into this love than those who approach the Lord, is that monogamous marriages . . . correspond to the marriage of the Lord and the Church, and because they originate from the marriage of good and truth; (from which) it follows that love truly conjugal is from the Lord, and is for those who approach Him directly . . . (and also that) conjugal love is with a man according to the state of the Church with him.

71. The reason no others can be in love truly conjugal than those who receive it from the Lord—who are they who approach Him directly, and live the life of the Church from Him—is that this love, regarded from its origin, and from its correspondence, is celestial, spiritual, holy, pure, and clean above every love which is with the Angels of Heaven and with the men of the Church; and these its attributes cannot possibly exist, except with those who are conjoined with the Lord, and by Him are consociated with the Angels of Heaven. For these shun extra-conjugal loves . . . as the lakes of Hell; and in proportion as the consorts shun these conjunctions, even as to the lusts of the will and the derivative intentions, in the same proportion is this love purified with them, and successively becomes spiritual; first while they live on earth, and afterwards in Heaven.

—<sup>2</sup>. With men, no love can ever become pure, nor with Angels, thus neither this love. But as the intention which is of the will is primarily regarded by the Lord, therefore in proportion as a man is in this, and perseveres in it, in the same proportion he is initiated into the purity and holiness of it . . .

— The reason no others can be in spiritual conjugal love, than those who are such from the Lord, is that Heaven is in it; and the natural man, with whom this love derives its pleasure solely from the flesh, cannot approach Heaven, nor to any Angel, nor even to any man, in whom is this love; for this love is the fundamental love of all celestial and spiritual loves. (From experience.)

72. The reason those come into this love, and can be in it, who love the truths of the Church, and do its goods, is that no others are received by the Lord; for these are in conjunction with Him, and consequently can be kept in this love by Him. Ex.

—<sup>e</sup>. From these things the conclusion is evident that those are not endowed by the Lord with love truly conjugal who only know the truths of the Church . . .

73. That this love was the love of loves with the Ancients who lived in the Golden, Silver, and Copper Ages. (Des. in Memorable Relations. 75, *et seq.*)

74. These six Memorable Relations . . . concerning conjugal love, reveal what was the quality of this love in the first eras; and what it was after them; and what it is at this day; from which it is evident that this love has successively receded from its holiness and purity, even until it has become scortatory; but that

still there is hope of its being brought back again to its primeval or ancient holiness.

75. Once, while I was meditating on **conjugal love** . . .

—7. I saw their tabernacle as it were overlaid with gold . . . (and the man said,) It is in consequence of a flaming light . . . while there is conversation about **conjugal love** ; for the heat from the Sun . . . at such times bares itself, and tinges the light . . . with its colour . . . and this takes place because **conjugal love** in its origin is the sport of wisdom and love ; for the man was born to be wisdom, and the woman to be the love of the man's wisdom. Hence are the deliciousnesses of that sport in **conjugal love** ; and, from it, between us and our wives. We have clearly seen in our Heaven for thousands of years that as to abundance, degree, and virtue, these deliciousnesses are excellent and eminent according to the worship with us of the Lord Jehovih from whom inflows that heavenly union, or that heavenly marriage, which is that of love and wisdom.

76. In a room adjoining the bridal-chamber there were many designs on the walls, and little images as it were cast of silver (which were) pictures and forms representative of the many qualities, predicates, and delights of **conjugal love** . . . We (then) saw as it were a rainbow on the wall . . . (in which) the crimson passed through the hyacinthine, and tinged the white with a deep blue ; and this flowed back through the hyacinthine into the crimson, and raised it into a kind of flaming beam. . . The crimson, from its correspondence, signified the **conjugal love** of the wife ; the white, the intelligence of the husband ; the hyacinthine the beginning of **conjugal love** in the perception of the husband from the wife ; and the deep blue, with which the white was tinged, the **conjugal love** then in the husband. That this colour flowed back through the hyacinthine into the crimson, and raised this is as into a flaming beam, signified the **conjugal love** of the husband flowing back to the wife.

78<sup>5</sup>. I said, Where then is **conjugal love**, which out of two souls makes one, and conjoins minds . . .

—8. On the way . . . we drew conclusions concerning the circle and the progression of **conjugal love** ; concerning its circle, that it had passed from the east into the south, from the south into the west, and from the west into the north ; concerning its progression, that it had decreased according to its circulation ; namely, that in the east it had been celestial, in the south spiritual, in the west natural, and in the north sensual ; and also that it had decreased in a like degree with the love and worship of God ; from which things this conclusion is made : that in the first era this love was like gold, in the second like silver, in the third like brass, and in the fourth like iron ; and that at last it ceased to be. Then said the Angel . . . Nevertheless I am nourished with the hope that this love will be resuscitated by the God of Heaven . . . because it is resuscitable.

79<sup>9</sup>. We asked (the so-called wise ones of the Age of Iron and Clay) whether they knew, or were able to know, that there exists the **conjugal love** of one man

with one wife, into which are collected all the blessednesses, happinesses, 'delights, pleasantnesses, and pleasures of Heaven ; and that this love is from the Lord according to the reception of good and truth from Him, thus according to the state of the Church.

—10. On hearing this, they turned away, and said, These men are insane . . . What has **conjugal love** in common with religion, and with inspiration from God ? Is not this love with everyone according to the state of his potency ? Is it not equally with those who are outside the Church as with those who are within it ? . . . Has not everyone the strength of this love either from what is hereditary, or from health, or from temperance of life, or from the heat of the climate ? It can be strengthened and stimulated also by medicines. Is it not the like with beasts, and especially with birds which live in pairs ? Is not this love carnal ? and what has that which is carnal in common with the spiritual state of the Church ? Does this love, as to its ultimate effect with a wife, differ at all from the love as to that effect with a harlot ? Is not the lust similar, and the deliciousness similar ? Therefore it is injurious to deduce the origin of **conjugal love** from the holy things of the Church.

—11. On hearing this, we said to them, You reason from the burning heat of lasciviousness, and not from **conjugal love**. You are quite ignorant as to what **conjugal love** is, because it is cold with you. From what you have said we are confirmed [in the belief] that you are from the Age which is named from . . . iron and clay . . . for you make **conjugal love** and scortatory love one thing. Do these two cohere any more than iron and clay ?

81<sup>e</sup>. On hearing and understanding these (Glorifications of the Lord by the Heavens) . . . I went home in joy ; and there I returned out of the state of the spirit into the state of the body, in which latter state I committed to writing what I had seen and heard : to which I now adjoin this :—That **conjugal love**, such as it was with the Ancients, will be resuscitated by the Lord after His Advent ; because this love is from the Lord alone ; and is with those who are made spiritual by Him, through the Word.

83. On the Origin of **Conjugal Love** from the Marriage of Good and Truth. Chapter.

— . There are both internal and external origins of **conjugal love**, and the internal ones are many, and likewise the external ; nevertheless, there is but one inmost or universal origin of all ; (which is) the marriage of good and truth. The reason no one has heretofore deduced thence the origin of this love, is that it has lain hidden that there is any union between good and truth . . .

92. That from the influx of the marriage of good and truth from the Lord, there is the love of the sex, and there is **conjugal love**. Ex.

93. The reason **conjugal love** also is thence, is that this sphere inflows into the form of wisdom with men and Angels ; for . . . in proportion as a man grows in wisdom, in the same proportion is his form perfected ; and this form does not receive the love of the sex, but the love of one of the sex ; for with her it can be united

to the inmosts, in which is Heaven with its felicities : and this union is **conjugal love**.

[M.]95. But that **conjugal love** (differently from the love of the sex) is of the internal or spiritual man ; and that this is proper to man. Ex.

— . The reason **conjugal love** is of the internal man, is that the more intelligent and wise a man becomes, the more internal or spiritual he becomes, and the more is the form of his mind perfected ; and this form receives **conjugal love** ; for he perceives and feels in this love a spiritual delight which is inwardly blessed ; and, from this, a natural delight, which derives its soul, life, and essence from the former.

97. That with man, **conjugal love** is in the love of the sex as a gem in its matrix. Ex.

98. That the love of the sex with man is not the origin of **conjugal love** ; but that it is its first ; thus it is like an external Natural in which is implanted an internal Spiritual. Ex.

— . The subject here treated of is **love truly conjugal**, and not the common love which is also called **conjugal**, and which with some is nothing but the limited love of the sex. But **love truly conjugal** exists solely with those who earnestly desire wisdom, and who thence progress more and more into wisdom. These the Lord foresees ; and for them He provides **conjugal love** ; which love does indeed begin with them from the love of the sex, or rather by means of it, but still it does not originate in it ; for it originates in the proportion in which wisdom advances and comes forth into the light with it ; for wisdom and this love are inseparable companions.

—<sup>2</sup>. The reason **conjugal love** begins through the love of the sex, is that before a consort is found, the sex is loved generally, and is regarded with a loving eye, and is treated with civil morality ; for a young man is in choice ; and then from the implanted inclination to marriage with one, which lies concealed in the adytum of his mind, his external is softly warmed. Further ex.

99. That when **conjugal love** has been implanted, the love of the sex inverts itself, and becomes the chaste love of the sex. Ex.

— . For when **conjugal love** comes to its origin, which is in the interiors of the mind, it sees the love of the sex . . . behind itself . . . and thus as something which it has passed by and left . . .

100<sup>e</sup>. Therefore there are two goods, one internal and the other external, which conjoin themselves with the truth with the husband, and cause him to be constantly in the understanding of truth, and the derivative wisdom, through **love truly conjugal**.

102<sup>2</sup>. When the interiors of the rational mind have been opened, the man becomes a form of wisdom ; and this is the receptacle of **love truly conjugal**.

—<sup>e</sup>. Moral wisdom shuns . . . lasciviousness especially, which contaminates its **conjugal love**.

103<sup>2</sup>. The wise in the kingdoms of Europe (summoned in the Spiritual World) to come and solve the secret concerning the origin of **conjugal love**, and [that] of its virtue or potency.

104. The Spaniards stated) that the origin of **con-**

**jugal love** is from the Most Ancient people in the Golden Age ; and, with them, from the creation of Adam and his wife. This is the origin of marriages, and, with marriages, the origin of **marriage love**. As concerns the potency of **marriage (or conjugal) love**, we derive it from the climate . . . Besides, what is **marriage love** but heat . . .

105. (The Dutchmen stated,) We . . . have agreed that the origin of **marriage (or conjugal) love** is the same as the origin of marriages, which have been decreed by the laws to restrain the concupiscences to adulteries which are connate with men . . . The case is the same with the potency of this love, in that this depends upon chastity . . . for with him who loves his consort alone, it is reserved for one, and is thus . . . as it were concentrated, and then it becomes noble . . . One of us five, who is a priest, has added predestination as a cause of this potency . . .

106. (The Italians stated,) We have seen this to be the principal cause of the origin of **marriage (or conjugal) love**, that it is the same as the origin of marriage, because this love did not come forth before ; and it came forth because when anyone desperately loves a maiden, he wants with soul and heart to possess her . . . and as soon as she promises herself, he regards her as one's Own regards one's Own. That this is the origin of **marriage love**, is clearly evident from the fury of every man against his rivals . . . Three of us have prevailed against two [in declaring] that the potency with a consort is from some license with the sex. They said that they know from experience that the potency of the love of the sex prevails over the potency of **marriage love**.

107. (The Englishmen stated,) We have come to the decision that the origin of **marriage love** and that of the love of the sex is the same, because the former is from the latter ; only that the love of the sex is unlimited . . . whereas **marriage love** is limited . . . and constant ; and that this love has therefore been decreed and established by the prudence of human wisdom, because otherwise . . . no society could exist . . . The potency of **marriage love** we deduce from the continual permanence of the health of the body . . .

108. (The Poles stated,) . . . We have seen and confirmed no other origin of **marriage love** than this : that every man, from incentives and consequent incitements which are concealed in the adytum of his mind and body, after indulging in various lusts of his eyes, at length fixes his mind and inclination on one woman of the sex . . . and from this time his heat goes from flame to flame, until at last it becomes a conflagration : in this state the love of the sex is banished, and instead of lust **marriage love** takes place . . . The origin of **marriage love** is therefore from this first ardour before the wedding ; and from this is its potency, (which) after the wedding . . . lasts with . . . decrease and increase, even to old age, by means of moderations, and by bridling the lusts . . . for lust precedes wisdom.

109. (The Germans stated,) We . . . have agreed on two causes of the origin of **marriage love** ; one of which is the right education of children, and the other is the distinct possession of inheritances. We have assumed



these two, because they look to the same goal, which is the public good; and this is obtained, because infants conceived and born from marriage love become one's Own; and these, in consequence of the love *storge* being heightened by the consideration that they are legitimate, are educated to be heirs of all their parents' possessions, both spiritual and natural. . . There is the love of the sex, and there is marriage love. The latter appears as if it were one with the former; but it is distinctly different; neither is the one love near the other; but is within it; and what is within is more excellent than what is without; and we have seen that from creation marriage love is within . . . and therefore when marriage love is set free from its shell, which is the love of the sex, it glitters before the Angels like a gem . . . This takes place because on marriage love is inscribed the well-being of the whole human race . . . The origin of its potency is the setting free and separation of marriage love from the love of the sex, which is effected by the husband by means of wisdom, and by the wife by means of the love of the husband's wisdom; for the love of the sex is common [to men] with beasts, and marriage love is peculiar to men. Therefore in the proportion in which marriage love is set free and separated from the love of the sex, a man is a man and not a beast; and a man acquires potency from his love, as a beast does from his.

110. (The Frenchmen stated,) We . . . have exhilarated our thoughts and derivative judgments from our meditation about marriage love. Who is not exhilarated from it; for while this love is in the mind, it is at the same time in the whole body. We judge of the origin of this love from its delights . . . The delights of marriage love are felt in their origins as blessednesses, happinesses, and felicities; in their derivations as pleasantnesses and pleasures; and in their ultimates as the deliciousness of deliciousnesses. There is therefore the origin of the love of the sex when the interiors of the mind, and thence the interiors of the body, are opened for the influx of these delights; but the origin of marriage love was when the primitive sphere of this love, through betrothals, ideally promoted them. . . The potency of this love arises from the capacity of this love of passing, with its vein, from the mind into the body. . . We also deduce the virtue of the potency from the stock . . .

111. (The Danes stated,) . . . We . . . have not discovered the real origin of marriage love, because it lies deeply concealed in the sanctuaries of the mind. The most consummate wisdom cannot . . . reach this love in its origin. . . We have contemplated this love beneath its origin, and have seen that in the minds it is spiritual, and is like the fountain of a sweet vein there, from which it flows down into the bosom, where it becomes delight, and is called bosom love, which, regarded in itself, is full of friendship, and full of confidence, from the full inclination to mutuality; and that when it has passed through the bosom, it becomes generative love. When a young man is revolving these things in his thought . . . they kindle in his heart the fire of marriage love; which fire, being the primitive of this love, is its origin. We acknowledge no other origin of its potency than that love itself; for they are inseparable com-

panions; but still they are such that sometimes the one precedes, and sometimes the other. When the love precedes . . . both are noble, because in this case the potency is the virtue of marriage love; whereas if the potency precedes . . . both are ignoble, because in this case the love is of the carnal potency . . .

112. (The Swedes stated,) We . . . have distinguished between the spiritual, the natural, and the carnal love of the sex; and by the spiritual love of the sex we have understood love truly conjugal, because this is spiritual; by the natural love of the sex we have understood polygamous love, because this is natural; and by the merely carnal love of the sex we have understood scortatory love, because this is merely carnal. When we had carefully examined love truly conjugal . . . we clearly saw that this love is possible only between one male and one female; and that from creation it is heavenly and inmost, and is the soul and father of all good loves, having been inspired into our first parents, and being inspirable into Christians. It is also so conjunctive that through it two minds can become one mind . . . 113. As to the origin of the potency of love truly conjugal, we surmise that it comes forth from a similitude of minds, and from unanimity; for when two minds have been conjugally conjoined, their thoughts spiritually kiss each other, and these inspire into the body their virtue or potency.

113. There were standing behind . . . some strangers from Africa, who cried out to the natives of Europe, Permit one of us also to give his opinion on the origin of conjugal love, and on that of its virtue or potency . . . He said, You Christians deduce the origin of conjugal love from love itself; but we Africans deduce it from the God of Heaven and earth. Is not conjugal love a chaste, pure, and holy love? Are not the Angels of Heaven in that love? Is not the universal human race . . . the seed of that love? And can so supereminent a thing derive its existence from any other source than God Himself, the Creator and Supporter of the universe? You Christians deduce conjugal virtue or potency from various rational and natural causes; but we Africans deduce it from the state of man's conjunction with the God of the universe. This state we call the state of religion . . . for when the love is from this state, and is stable and perpetual, it must needs produce its own virtue, which is like it . . . Love truly conjugal is known only to those few who are near God; consequently the potency of this love is known to no others . . . As he said these words, they all rose, and behind the golden table on which lay the tiara there appeared a window . . . and through it was heard a voice, saying, The African is to have the tiara.

127. That there is a correspondence with conjugal love, semination, procreation, the love of infants, and with the like things in marriages and from them. Ex.

—<sup>2</sup>. Conjugal love corresponds to the affection of genuine truth, its chastity, purity, and holiness; semination corresponds to the potency of truth; procreation corresponds to the propagation of truth; and the love of infants corresponds to the protection of truth and good . . .

130. That conjugal love is according to the state of



the Church—because it is according to the state of wisdom—with man. Gen.art.

[M.130]<sup>4</sup>. The wisdom of life . . . is the wisdom which is meant by the wisdom with which **conjugal love** binds itself; for it binds itself therewith by shunning the evil of adultery as the pestilence of the soul, of the commonwealth, and of the body; and as this wisdom springs from the spiritual things which are of the Church, it follows that **conjugal love** is according to the state of the Church . . . By this is also meant . . . that in proportion as a man becomes spiritual, in the same proportion is he in **love truly conjugal** . . .

131. That as the Church is from the Lord, so also is **conjugal love** from Him. Ex.

137. When I was in meditation about **conjugal love**, there appeared afar two naked infants with baskets in their hands and turtle-doves flying round them; and when they came nearer they appeared . . . to be adorned with garlands . . . but when they approached nearer they . . . appeared as two human beings in the first flower of their age, clothed in mantles and tunics of refulgent silk, in which were interwoven flowers . . . and . . . there breathed through them from Heaven a vernal heat, with a fragrant odour . . . They were two consorts from Heaven . . .

—<sup>2</sup>. They said . . . Thus from afar was represented our **conjugal love** . . .

—<sup>3</sup>. We have now been consorts for ages, and constantly in (this) flower of our age. Our first state was like that of a maiden and a youth when they marry; and we then believed, that that state was the very blessedness of our life. (Continued under MARRIAGE.)

—<sup>4</sup>. The reason there breathed on you a vernal heat, is that in our Heaven, **conjugal love** and that heat act as one . . . In heaven, where there is vernal heat, there is **love truly conjugal**; for the reason that what is vernal is nowhere else than where heat is equally united with light . . .

—<sup>7</sup>. The man (then) gave me his right hand, and conducted me to houses where there were consorts in the like flower of their age . . . and he said, These wives who are now seen as maidens, were in the world old women; and their husbands, who are now seen as youths, were there decrepit old men; and they have all been restored by the Lord into this flowering age, because they have mutually loved each other, and from religion have shunned adulteries as enormous sins. And he said, No one knows the blessed delights of **conjugal love** except him who rejects the horrid delights of adultery; and no one can reject these delights except him who is wise from the Lord; and no one is wise from the Lord unless he does uses from the love of uses.

139. For **love truly conjugal** is chastity itself . . . From this it is evident that it is the purity of **conjugal love** which is called chastity. Still, there is a **marriage** (or **conjugal**) **love** which is not chaste, and which is yet not unchastity; as [that] between consorts who for various external reasons abstain from the effects of lasciviousness so far as not to think about them. Nevertheless, if this **love** has not been purified in their

spirits, it is not chaste. Its form is chaste; but it has not a chaste essence in it.

141. The reason what is chaste is predicated only of (monogamous marriages) is that with them **conjugal love** does not reside in the natural man, but enters into the spiritual man, and successively opens to itself a way to the spiritual marriage itself, which is that of good and truth . . . For this **love** enters according to the increments of wisdom, (which are) according to the implantation of the Church by the Lord . . . This cannot be done with polygamists, because they divide **conjugal love**; and this **love**, when divided, is not unlike the love of the sex . . .

142. For **love truly conjugal** keeps equal pace with the state of the Church in man.

143. That **love truly conjugal** is chastity itself. Ex.

144. That all the deliciousnesses of **love truly conjugal**, even the ultimate ones, are chaste. Ex.

— The deliciousnesses of this **love** ascend and enter Heaven, and on the way pass through the delights of the heavenly loves in which are the Angels of Heaven; and they conjoin themselves with the deliciousnesses of their **conjugal love**.

—<sup>2</sup>. I have heard from the Angels that they perceive these deliciousnesses to be exalted and infilled with themselves when they ascend from chaste consorts on earth; and on the question being put, for the sake of the bystanders who were unchaste, as to whether [this is the case as to] the ultimate deliciousnesses also, they signified assent by nodding, and said silently, How can it be otherwise? Are not these (the deliciousnesses of **love truly conjugal**) in their fulness?

145. That with those who are made spiritual by the Lord, **conjugal love** is more and more purified and made chaste. The reasons are, 1. That the first **love** . . . partakes somewhat of the love of the sex; thus of the ardour proper to the body not as yet mitigated by the love of the spirit. 2. That from being natural, man successively becomes spiritual . . . and as wisdom and its love increase with consorts, so is the **conjugal love** purified with them . . .

—<sup>2</sup>. 3. As spiritual wisdom is such in itself that it grows warmer and warmer with the love of being wise . . . and as this is effected as it is perfected as it were by defecations, castigations, rectifications, intensifications, decantations, and sublimations . . . it is evident that **conjugal love**, whose parent is wisdom, is in like manner made successively more and more pure; thus chaste.

146. But it is to be known that **conjugal love** which is quite chaste or pure is not possible with men or Angels; there is still something not chaste or not pure which adjoins or subjoins itself to it; but this is of a different nature from that from which comes what is unchaste; for with the former the chaste is above and the non-chaste beneath; and there is as it were a door on hinges interposed by the Lord, which is opened by determination, and is carefully prevented from standing open, lest the one should pass into the other . . .

147. That **conjugal love** is purified and rectified according to the renunciation of scortations, is seen by everyone from common perception . . . (But) the con-

firmations are, that conjugal love becomes cold as soon as it is divided, and this coldness causes it to perish; for the heat of unchaste love extinguishes it; because two opposite heats cannot exist together. . . . When, therefore, the heat of conjugal love removes and rejects the heat of scortatory love, conjugal love begins to grow pleasantly warm; and, from a sense of its deliciousnesses, to bud and effloresce. . . . from the vernal temperature of the light and heat from the Sun of the Spiritual World.

148<sup>3</sup>. (The Angels) compared the external Conjugal from the internal to noble fruit. . . . and to a granary whose store is never diminished, but is constantly being renewed in proportion as it is drawn upon. But they compared the external separated from the internal to wheat in a winnowing shovel; for when it is cast forth all around, the chaff only remains, which is dispersed by the wind. So is it with conjugal love, unless what is scortatory is renounced.

151<sup>o</sup>. Eunuchs so made, being both men and women, cannot possibly regard conjugal love any otherwise than as a phantasy. . . .

152<sup>o</sup>. (Such) cannot have an idea of chaste heat in relation to conjugal love.

155. (For) after a vow of perpetual celibacy, conjugal love is cast out.

—e. When (these celibates) feel the sphere of conjugal love in Heaven, they become sad and anxious. . . .

156. Because the Church and conjugal love are constant companions.

155a. One morning very sweet singing. . . . awoke me. . . . I perceived that it was the affection of the deliciousnesses of conjugal love which was being sung by wives in Heaven. . . . I rose, and looked forth into the Spiritual World; and in the east. . . . there appeared as it were a Golden Shower. . . . I went forth. . . . and asked an Angel. . . . whether he saw a golden shower descending from the Sun.

—<sup>2</sup>. He replied that he saw one whenever he was in meditation about conjugal love. . . . That shower, said he, falls over a palace, in which are three husbands with their wives, who dwell in the midst of an eastern paradise. Such a shower is seen falling from the Sun over that palace because with them there resides wisdom concerning conjugal love and its deliciousnesses; with the husbands concerning conjugal love; and with the wives concerning its deliciousnesses. But I perceive that you are in meditation concerning the deliciousnesses of conjugal love; and therefore I will take you to that palace, and will introduce you. . . . The wives looked sharply into my eyes; and I asked why. They said, We can exquisitely see what is your inclination and derivative affection, and your thought from affection, concerning the love of the sex; and we see that you are meditating intensely, but still chastely, concerning it. What do you want us to tell you about it? I replied, Pray tell me something about the deliciousnesses of conjugal love. . . . This Angel. . . . told me that wives are the receptacles and sensories of them, because they are born loves. . . . They replied with a smile. . . . This is a wisdom deeply reserved in the hearts of our sex, and

is not opened to any husband, except him who is in love truly conjugal. . . . Then the husbands said, Our wives know all the states of our minds. . . . they see, perceive, and feel whatever proceeds from our will. We, on the other hand, know nothing of what is with our wives. This has been given to wives, because they are most tender loves, and as it were ardent zeals, for the preservation of conjugal friendship and confidence, and thus of the happiness of life for both, which they provide for. . . . from a wisdom implanted in their love, which is so full of prudence that they. . . . cannot say that they love, but that they are loved. . . . If the least of such a thing were to escape from their mouths, cold would invade their husbands, and would separate from bed, chamber, and sight; but this takes place only with those who do not hold marriages to be holy, and who therefore do not love their wives from spiritual love. It is otherwise with those who love them. In the minds of the latter this love is spiritual, and from this in the body is natural. We in this palace are in this latter love from the former; and therefore we entrust the husbands with the arcana concerning our deliciousnesses of conjugal love.

—4. The wives said, We will open something. . . . Every man—*vir*—has five senses. . . . but we have also a sixth, which is the sense of all the deliciousnesses of the conjugal love of the husband; and this sense we have in the palms, when we touch the breasts, arms, hands, or cheeks of our husbands, especially their breasts; and also when we are touched by them. All the gladnesses and pleasantnesses of the thoughts of their minds, all the joys and delights of their lower minds, and the festive and cheerful things of their bosoms, pass from them into us, and form themselves, and become perceptible, sensible, and tangible; and we discern them as exquisitely and distinctly as the ear does the modulations of a song, or as the tongue does the flavours of delicacies. In a word, the spiritual delights of our husbands put on with us a kind of natural embodiment; and therefore we are called by our husbands the sensory organs of chaste conjugal love, and of its derivative deliciousnesses. But this sense of our sex, exists, subsists, persists, and is exalted in the degree in which our husbands love us from wisdom and judgment; and in which we in return love them from the same things in them. This sense of our sex is called in the Heavens the Sport of Wisdom with its Love, and of Love with its Wisdom.

—<sup>5</sup>. I asked the husbands, Have you a like sense of conjugal love? They replied, We have it in general, but not in particular. We have a general blessedness, a general delight, and a general pleasantness, from the particular ones of our wives; and this General, which we have from them, is like a serenity of peace. . . . Through the window there (then) appeared a swan standing on a branch of a fig-tree; and it spread its wings, and flew away. The husbands (then) said, This is a sign to us for silence about conjugal love. Return at intervals, and perhaps more things will be disclosed.

158. That conjugal love conjoins two souls and thence minds into a one. Ex.

—<sup>2</sup>. But, as the woman is from the man, and this conjunction is a species of reunion, it may be seen. . . .

that it is not conjunction into a one ; but an adjunction, close and near according to the love, and [amounting] to contact with those who are in **love truly conjugal**. This adjunction may be called a spiritual cohabitation, which exists with consorts who love each other tenderly, however distant in body.

[M.] 161. The reason why men receive the inspiration or insinuation of love from their wives, is that nothing of **conjugal love**, nor even of the love of the sex, is with men ; but only with wives and women. (Shown by experiment.)

162. That this conjunction (into a one) is effected successively from the first days of marriage ; and, with those who are in **love truly conjugal**, more and more deeply to eternity. Ex.

—<sup>2</sup>. When (friendship and confidence) conjoin themselves with the first love of marriage, **conjugal love** is effected, which opens the bosoms, and inspires into them the sweetnessness of love ; and this deeper and deeper in proportion as these two adjoin themselves to the primitive love ; and that love enters into them, and they into it.

167. That wives conceal this perception . . . in order that **conjugal love** . . . may be secured. Ex.

—<sup>2</sup>. **Conjugal love** would (then) be banished to such a degree that . . .

171<sup>3</sup>. These spheres . . . conjoin and disjoin the two consorts not only from without, but also from within ; and hence come all the differences and varieties of **conjugal love**.

172<sup>6</sup>. The applications and appropriations of the life of husbands with wives take place according to the **conjugal love** . . .

178. That those who are in **love truly conjugal** feel themselves to be a united man, and as it were one flesh. Ex.

— . For **love truly conjugal** does not exist with men on earth at this day . . .

179. That, regarded in itself, **love truly conjugal** is a union of souls, a conjunction of minds, an effort for conjunction in bosoms, and thence in the body. Ex.

— . The reason it is an effort for conjunction in the bosoms, is . . . that all things which are determined into the body from the soul and mind inflow first into the bosom ; and . . . in the bosom there is dominion over all things of the body ; for *there* are the heart and lungs ; and the heart reigns everywhere through the blood, and the lungs through the respiration . . . Therefore, when the souls and minds of the consorts have been united, and **love truly conjugal** unites them, it follows that this lovely union inflows into their bosoms, and through these into their bodies, and causes an effort for conjunction ; and this so much the more, because **conjugal love** determines the effort to its ultimates, in order to complete its happy pleasantnesses ; and as the bosom is midway, it is evident whence it is that **conjugal love** has obtained there the seat of its delicate sense.

180. That the states of this **love** are innocence, peace, tranquillity, inmost friendship, full confidence, and a longing of the lower mind and of the heart to make all

good mutual ; and, from all these, blessedness, happiness, delight, pleasure ; and, from the eternal enjoyment of these, heavenly felicity. Ex.

— . The reason all these things are in **conjugal love**, and thence from it, is that its origin is the marriage of good and truth ; and this marriage is from the Lord ; and because love is such that it wills to communicate with another whom it loves from the heart . . . and infinitely more the Divine love . . . to man . . . and, as He has created . . . the man for the reception of wisdom, and the woman for the reception of the love of the man's wisdom, therefore from the inmosts he has infused into human beings **conjugal love**, into which **love** He might bring together all things blessed, happy, delightful, and pleasurable, which proceed and inflow, together with life, solely from His Divine love through His Divine wisdom ; consequently into those who are in **love truly conjugal**, because these alone are recipients.

183. There appeared to me in the eastern quarter a grove of palm-trees and laurels, set in spiral gyres . . . At the end of the ways I saw a garden, which formed the centre of the grove . . . the gates of which were opened by the keeper. I asked him the name of the garden, and he said, **Adramandoni**, which is, **The Deliciousness of Conjugal Love**. I entered, and behold olive-trees, with running and pensive vines between each two, and flowering shrubs beneath and between them. In the middle of it there was a grassy circus, upon which were seated husbands and wives, and youths and maidens, in pairs ; and in the middle of the circus the ground was elevated, where was a little fountain leaping high from the strength of its vein. When near the circus I saw two Angels, in crimson and scarlet, speaking with those who were seated upon the grass. They were speaking about the origin of **conjugal love**, and about its deliciousnesses ; and, as the speech was about that love, there was eager attention and full reception ; and consequently there was an exaltation as from the fire of love in the discourse of the Angels.

—<sup>2</sup>. They spoke first about the difficult investigation, and the difficult perception, of the origin of **conjugal love** ; because its origin is Divine celestial ; for it is the Divine love, the Divine wisdom, and the Divine use ; which three proceed as a one from the Lord, and thence inflow as a one into the souls of human beings ; and through their souls into their minds, and into the interior affections and thoughts there ; through these into the longings near the body, and from these through the breast into the genital region, where all the derivatives from the first origin are together ; and, together with the successives, constitute **conjugal love**.

—<sup>3</sup>. Then some of that conjugal company said to the Angels, We have heard that the origin of **conjugal love** is Divine celestial, because it is from the influx from the Lord into the souls of men ; and, as it is from the Lord, that it is love, wisdom, and use, which are the three essentials which together make one Divine essence ; and that nothing hut what is of the Divine essence can proceed from Him, and inflow into the inmost of man, which is called his soul ; and that these three are turned into analogous and corresponding things in their descent into the body. We therefore now ask, first, What is meant by the third proceeding Divine

essential, which has been called use? The Angels replied, Love and wisdom, without use, are only abstract ideas of thought . . . but in use they are collected together, and there become a one, which is called a reality. Love cannot rest unless it is doing something . . . neither can wisdom exist and subsist unless it is doing something from love and with it; and to do is use . . . Love and wisdom with use not only make man, but also are man; nay . . . they propagate man. Ex.

—<sup>6</sup>. Those who were sitting on the grassy couches asked the Angels, Whence are the deliciousnesses of conjugal love, which are innumerable and ineffable? The Angels replied, They are from the uses of love and wisdom; (for) in proportion as anyone loves to be wise for the sake of genuine use, in the same proportion he is in the vein and potency of conjugal love; and in proportion as he is in these two things, in the same proportion he is in the deliciousnesses. Use effects this because [then] love through wisdom are delicatized together, and as it were sport like infants; and, as they grow up, they conjoin themselves in a generative manner, which is effected as it were by betrothals, weddings, marriages, and propagations; and these continually with variety to eternity. These things take place between love and wisdom inwardly in use. But in their beginnings these deliciousnesses are imperceptible; but they become more and more perceptible as by degrees they descend thence, and enter the body. By degrees do they enter from the soul into the interiors of the mind of man; and from these into its exteriors; and from these into the bosom; and from the bosom into the genital region. (—<sup>7</sup>.) In the soul these heavenly nuptial sports are not at all perceived by man; but from thence they insinuate themselves into the interiors of the mind under the form—*specie*—of peace and innocence, and into the exteriors of the mind under the form of blessedness, happiness, and delight; and into the bosom under the form of the deliciousnesses of inmost friendship; and in the genital region, from a continual influx even from the soul with the very sense of conjugal love, as the deliciousness of deliciousnesses. These nuptial sports of love and wisdom in use in the soul, in proceeding towards the bosom, become permanent, and present themselves sensible therein under an infinite variety of deliciousnesses; and, on account of the wonderful communication of the bosom with the genital region, the deliciousnesses there become the deliciousnesses of conjugal love; which have been exalted above all other deliciousnesses which exist in Heaven and in the world, for the reason that the use of conjugal love is the most excellent of all uses . . .

—<sup>8</sup>. The Angels added that they who are not, from the Lord, in the love of being wise for the sake of use, do not know anything about the variety of the innumerable deliciousnesses which are of love truly conjugal. For with those who do not love to be wise from genuine truths, but who love to be insane from falsities; and who, through this insanity, do evil uses from some love or other, the way to the soul is closed. Hence it is that the heavenly nuptial sports of love and wisdom in the soul, being more and more intercepted, cease; and, together with them, conjugal love ceases, with its vein, potency, and deliciousnesses.

—<sup>9</sup>. The hearers (then) said, We perceive that

conjugal love is according to the love of being wise for the sake of uses from the Lord. The Angels replied that so it is; and then upon the heads of some there appeared chaplets of flowers . . . because they had understood more profoundly.

188. By the heat into which women are elevated, is meant conjugal love, because spiritual heat . . . in its essence is love; and, with women, it is love conjoining itself with the intelligence and wisdom in men; which, in its complex, is called conjugal love; and, by determination, becomes that love.

—<sup>2</sup>. But the elevation into a higher heat with women is an elevation into a chaster and purer conjugal love; and is constantly towards the Conjugal, which from creation lies hidden in their inmosts. Regarded in themselves, these elevations are openings of the mind; for the human mind is distinguished into regions . . . into (which) the mind of man is elevated as it is opened; with men through wisdom; and with women through love truly conjugal.

191. (For) conjugal love with consorts is not only various, but is also diverse. It is various with those who interiorly love each other; for with these it is by turns intermitted; and yet inwardly it is constantly permanent in its heat. But this love is diverse with those consorts who love each other only exteriorly. With these it is . . . intermitted, from alternate cold and heat. The reason of these latter differences, is that with the latter the body plays the leading part; and the ardour of this circumsfuses itself around, and snatches into communion with itself the lower things of the mind; whereas with the former . . . the mind plays the leading part, and carries the body into communion with itself. It appears as if the love ascends from the body into the soul, because as soon as the body catches the allurements, it enters through the eyes . . . into the mind; and thus . . . into the thoughts . . . But still it descends from the mind, and acts into the lower things according to their disposition; and therefore a lascivious mind acts lasciviously, and a chaste mind chastely; and the latter disposes the body, whereas the former is disposed by the body.

193<sup>2</sup>. (Thus) the woman was created out of the man by the transcription of his own proper wisdom . . . and the love of this was transferred from the man into the woman, in order to become conjugal love . . .

194<sup>2</sup>. The love of these two propria is turned into conjugal love, in proportion as the man cleaves to his wife; that is, receives her love.

199. A maiden (thus) becomes a wife, because in a wife there are things taken from the husband . . . A youth also becomes a husband, because in a husband there are things taken from the wife which exalt the receptibility of love and wisdom with him . . . But these things [are the case] with those who are in love truly conjugal.

200. Love truly conjugal conjoins two into one man more and more; and as a wife becomes a wife from and according to conjunction with her husband, and in like manner the husband with the wife; and as love truly conjugal lasts to eternity, it follows that the wife becomes more and more a wife, and the husband more

and more a husband. The cause itself is that in a marriage of love truly conjugal, each becomes a more and more interior man; for this love opens the interiors of their minds; and as these are opened the man becomes more and more a man . . .

[M.] 202. That the offspring born from a pair who are in love truly conjugal derive from their parents the Conjugal of good and truth; from which they have the inclination and faculty, if a son, for perceiving the things which are of wisdom; and if a daughter, for loving the things which wisdom teaches. Gen.art.

204°. (Thus) is the end manifestly evident for the sake of which marriages of love truly conjugal have been provided by the Lord the Creator, and are still provided.

205. Those who lived in the Most Ancient eras live at this day house by house, family by family, and nation by nation . . . and scarcely any one of a house is absent. The reason is that there was love truly conjugal with them; and thence their offspring inherited inclinations for the Conjugal of good and truth . . .

207. That an Angel is alive according to the application of his mind from use, is manifestly evident from the fact, that everyone has conjugal love with its virtue, potency, and deliciousnesses, according to his application to the genuine use in which he is.

208. When I was in meditation about the arcana of conjugal love stored up with wives, there again appeared the Golden Shower; and I recollected that it fell over a palace in the east where there lived three conjugal loves . . . As if invited by the sweetness of the meditation upon that love, I hastened thither . . . (Continued under WIFE.)

209. There might be treated of . . . the elevation of natural conjugal love into spiritual conjugal love, and their conjunction . . .

210. That the sense proper to conjugal love is the sense of touch. Ex.

211. That with those who are in love truly conjugal, the faculty of being wise increases; but that with those who are not in conjugal love, it decreases. Ex.

— For love truly conjugal is with the consorts from wisdom and according to it . . . (Another reason is) that the sense of this love is touch, and this is common to all the senses, and is full of deliciousnesses; hence it opens the interiors of their minds, as it opens the interiors of their senses, and therewith the organicals of the whole body; from which it follows that those who are in this love, love nothing more than to be wise . . .

—<sup>2</sup>. The spiritual deliciousnesses conjoined with natural deliciousnesses, which are the portion of those who are in love truly conjugal, make loveliness—*amabilitatem*, and the derivative faculty of being wise. Hence it is that the Angels have conjugal love according to wisdom; and increments of this love, and at the same time those of its deliciousnesses, according to the increments of wisdom; and that the spiritual offspring which are born from their marriages, are such things as are of wisdom from the father and of love from the mother, which they love from a spiritual storgé; which

love adds itself to their conjugal love, and continually elevates it, and conjoins them.

212. The contrary takes place with those who are not in any conjugal love from not being in any love of wisdom. These do not enter into marriages except also with the end of lasciviating; and in this end there is also the love of being insane . . . That these are against conjugal love, is evinced . . . in the Spiritual World, (where) at the first scent of conjugal love they flee away into caverns . . .

213. That with those who are in love truly conjugal, the happiness of cohabitation increases; but that with those who are not in love truly conjugal, it decreases. Ex.

— (For) they who are in love truly conjugal mutually love each other with every sense. The wife sees nothing more lovely than the man, and the man nothing more lovely than the wife; nay, neither do they hear, smell, or touch anything more lovely; hence the happiness they have of cohabitation in house, chamber, and bed.

214. That with those who are in love truly conjugal the conjunction of minds increases, and, with this, friendship; but that with those who are not in conjugal love, the latter, together with the former, decreases. Ex.

—<sup>2</sup>. The reason why this conjunction increases, as friendship conjoins itself with love, is that friendship is as it were the face, and also the garment of this love . . . The love which precedes friendship is like the love of the sex, which departs after the vow; whereas love conjoined with friendship remains after the vow . . . It also enters more interiorly into the bosom, friendship introducing it, and making it truly conjugal; and then the love makes this its friendship also conjugal, which differs exceedingly from the friendship of every other love; for it is full.

—<sup>3</sup>. With those who are not in conjugal love, the first friendship, which had been insinuated at the time of betrothal, and afterwards in the first days after the wedding, recedes more and more from the interiors of the mind; and from these it departs successively even to the cuticles; and with those who think of separation, it goes away completely; but with those who do not think of separation, the love remains in the externals, but it is cold in the internals.

215. That they who are in love truly conjugal continually want to be one man; but that they who are not in conjugal love want to be two. Ex.

— In its essence conjugal love is nothing else than that two want to be one; that is, that they want two lives to become one life. This will is the perpetual endeavour of this love, from which flow all its effectuations . . .

216. That those who are in love truly conjugal, in marriage look to what is eternal; but it is the reverse with those who are not in conjugal love. Ex.

— For in (love truly conjugal) there is eternity; and its eternity is from this: that this love with the wife, and wisdom with the husband, increase to eternity; and in the increase or progression the consorts enter more and more deeply into the blessednesses of Heaven

... and therefore if the idea of what is eternal were to be plucked away . . . it would be as if they were being cast down from Heaven. From experience.

—<sup>4</sup>. (Thus) if the idea of what is eternal drops . . . out of their thought, they are disunited as to **conjugal love**, although not at the same time as to friendship; for the latter dwells in externals, but the former in internals.

216a. That **conjugal love** resides with chaste wives; but that their **love** depends on their husbands. Ex. (See WIFE, here.)

221<sup>2</sup>. Hence it is that a husband now recedes from **conjugal love**, and now accedes to it; and that the abundance is withdrawn in the one state, and is restored in the other.

223. That with the male sex there is not any **conjugal love**; but that it is solely with the female sex, and from this is transferred into the male sex, (is further proved by this) that the masculine form is the intellectual form, and the feminine the voluntary form; and the intellectual form cannot of itself become heated with **conjugal heat**; but it can be heated by the conjunctive heat of some one in whom this has been implanted from creation; consequently, it cannot receive that **love**, except through the voluntary form of woman adjoined to it; because the latter is also the form of **love**.

224. That where there is **love truly conjugal**, the conjugal sphere is received by the wife; and solely through the wife by the husband. Ex.

— . This may be known by a bridegroom and a newly-married husband. Is he not affected conjugally by whatever proceeds from his bride and newly-married wife; and not, then, by what proceeds from others of the sex? It is the like with those who live together in **love truly conjugal**. And as everyone, both man and woman, is encompassed by his own sphere of life, densely on the breast, and thinly on the back, it is evident whence it is, that husbands who are very fond of their wives, turn to them, and in the day-time regard them with a favouring look; and why, on the other hand, those who do not love their wives, turn away from them, and in the day-time regard them with a retracted look. By the reception of the conjugal sphere by the husband solely through the wife, is **love truly conjugal** Known and distinguished from spurious, false, and frigid **conjugal love**.

225. That where the **love** is not **conjugal**, the conjugal sphere is indeed received by the wife, but not by the husband through her. Ex. (See MARRIAGE, here.)

226. That **conjugal love** may exist with one of the consorts, and not at the same time with the other. Ex. (See MARRIED PARTNER, here.)

229. That for those who long for **love truly conjugal** the Lord provides similitudes; and that if they are not given on earth, He provides them in the Heavens.—For all marriages of **love truly conjugal** are provided by the Lord. . . How they are provided in the Heavens. (See MARRIAGE, here.)

— . For all the delights of Heaven spring from the delights of **conjugal love**, as do sweet waters from the vein of a fountain.

230. That according to the defect and loss of **conjugal love**, a man approaches to the nature of a beast. Ex.

— . The reason is that in proportion as a man is in **conjugal love**, in the same proportion he is spiritual . . .

— . It is the contrary if he is in what is opposite to **conjugal love**; for, in proportion as he is in this, in the same proportion he is natural; and a merely natural man is like a beast as to his cupidities, appetites, and their delights . . .

238. That the origin itself of **conjugal love** resides in the inmosts with man—that is, in his soul—everyone is convinced of from . . .

—<sup>2</sup>. This **conjugal effort**, seated in souls, is the source from which **conjugal love** originally comes forth.

— . (Thus) the origin of the Church, and the origin of **conjugal love**, are in one seat; and they are in a continual embrace.

—<sup>3</sup>. Man has been created so that he can become more and more interior, and thus be introduced or elevated nearer and nearer to that marriage (of good and truth); and thus into **love truly conjugal**; and this even so that he perceives the state of its blessedness.

239. From the things now said, it follows that where there is no religion there is no **conjugal love** either; and that where this is not, there is cold.

— . The general ignorance at this day concerning **love truly conjugal** . . .

240. As **love truly conjugal** is the fundamental love of all spiritual loves . . . it is evident that there is (with those who reject religion) an intrinsic hatred against it; and an intrinsic . . . love in favour of . . . adultery. Therefore, these, more than others, will ridicule this Truth: that everyone has **conjugal love** according to the state of the Church [with him]; nay, they will perhaps laugh aloud at the mention of **love truly conjugal**. . . Those who are such are chilled with cold as to **conjugal love** more than others. If they cleave to their consorts, it is only on account of some external causes . . .

243<sup>2</sup>. With those (who have goods conjoined with the falsities of their religion) some **conjugal love** is possible. But with those who have falsified with themselves the genuine truths of the Church, it is not possible. From the latter comes the reigning ignorance concerning **love truly conjugal**, or the negative doubt that it is possible.

247. That the second of the external causes of cold, is that **conjugal love** is believed to be one with scortatory love; except that the latter is not allowed by law . . . Ex.

248. **Conjugal love** regards as among its first things a union of wills, and the derivative freedom of what is pleasing; both of which are cast out of the marriage by a striving for pre-eminence . . .

—<sup>2</sup>. (After one has gained the victory over the other, both suffer cold) because there is no longer any **conjugal love**. . . In place of **conjugal love** there is heat from pre-eminence; but this heat is utterly discordant with **conjugal heat**; but it can agree exteriorly by means of lust. After this tacit agreement between them, it appears as if **conjugal love** had become friend-

ship; but the difference between conjugal and servile friendship in marriages is like that between light and shade . . .

[M.] 249<sup>o</sup>. (With those who give themselves up to idleness) conjugal love is driven out into exile; (for then) the mind becomes stupid, and the body torpid; and the whole man becomes insensible to every vital love; especially to conjugal love, from which as from a fountain issue the activities and alacrities of life. The conjugal cold with these . . . is indeed the privation of conjugal love, but from defect.

252. As conjugal love is a conjunction of minds, if the mind of the one goes away from that of the other into what is diverse, this conjunction is dissolved; and, with this, the love vanishes. (See SEPARATION, here.)

254<sup>e</sup>. And yet the hope (of the procreation of offspring) nourishes and strengthens their conjugal love.

256<sup>e</sup>. With the Angels this commonness from what is constantly allowed, is the very deliciousness of the soul, and is the containant of their conjugal love; for they are continually in the delight of this love, and in its ultimates according to the presence of their minds not interrupted by cares; thus from the good-pleasure *-placitis-* of judgment with the husbands.

257. That (living with a consort from covenant and law seems to be compulsory, is a cause of cold) only with those with whom conjugal love is cold in the inmosts. . . With these, extra-conjugal love . . . is inwardly in heat; for the cold of the one is the heat of the other . . .

—<sup>2</sup>. It is the contrary with those who hold extra-conjugal love as accursed, and think of conjugal love as of what is heavenly and as Heaven . . .

—<sup>3</sup>. Hence it is that (with these) everything which is of this love is felt as what is free . . . and I have heard from the Angels, that the freedom of love truly conjugal is the greatest freedom; because this is the love of loves.

260<sup>2</sup>. This being the case, it may be seen, that while conjugal love is in the mind, it is like itself in the body; and, as love is heat, that it opens, from the interiors, the externals of the body; but that, on the other hand, the privation of it, which is cold, closes up, from the interiors, the externals of the body. From these things is manifestly evident the cause why faculty with the Angels lasts to eternity, and the cause of the defect with men of cold.

261<sup>3</sup>. The universals of Heaven opposite to these are these three loves: the love of dominating from the love of use; the love of possessing the goods of the world from the love of doing uses by means of them; and love truly conjugal.

270. One morning on awaking from sleep my thought was deeply engaged on some arcana of conjugal love; and finally on this: In what region of the human mind does love truly conjugal reside; and thence in what does conjugal cold.

—<sup>3</sup>. An Angel stood by me, and said, The palace (which you have seen) represents the dwellings of conjugal love, such as are in human minds. Its highest part, into which the turtle-doves betook them-

selves, represents the highest region of the mind, where dwells conjugal love in the love of good with its wisdom; the middle part, into which the birds of paradise betook themselves, represents the middle region, where dwells conjugal love in the love of truth with its intelligence; and the lowest part, into which the swans betook themselves, represents the lowest region of the mind, where dwells conjugal love in the love of what is just and right with its knowledge. (—<sup>4</sup>.) The three pairs of birds also signify these things. The pair of turtle-doves signifies the conjugal love of the highest region; the pair of birds of paradise, the conjugal love of the middle region; and the pair of swans, the conjugal love of the lowest region. The like things are signified by the three kinds of trees round about the palace: the olives, palms, and beeches. . . In that palace there stand forth as it were effigied all the arcana of conjugal love.

—<sup>5</sup>. He (added), Love truly conjugal dwells in the highest region in the midst of mutual love in the chamber of the will, and also in the midst of the perceptions of wisdom in the chamber of the understanding; and they are consociated in bed in the bed-chamber in front, which is in the east. I asked, Why are there two chambers? He said, The husband is in the chamber of the understanding, and the wife is in the chamber of the will.

—<sup>6</sup>. I asked, As conjugal love dwells there, where does conjugal cold dwell? He replied, Also in the highest region; but solely in the chamber of the understanding; the chamber of the will being closed there . . .

—<sup>6</sup>. He wanted to recount still more things about conjugal love from its effigies in that palace; but said, Enough for this time. Inquire first whether these things are above the common understanding. If they are, what is the use of more? But if not, more will be disclosed.

272. See CONJOIN, here.

276. This proposition (that matrimony is to continue till the end of life) is adduced (to show) the necessity, utility, and Truth, that conjugal love, where it is not genuine, ought still to be affected, so that it may appear as if it were.

—<sup>2</sup>. As the covenant of marriage is for life, it follows that the appearances of love and friendship between the consorts are necessities.

278. That hence there are apparent love, apparent friendship, and favour between consorts. Ex.

281. Between two consorts, of whom one is spiritual, but the other natural . . . conjugal love with the spiritual one is heat, and with the natural one is cold. It is evident that heat and cold cannot be together . . . Hence it is that intestine love is not possible between consorts, one spiritual and the other natural; but that there can be a love emulative of intestine love on the part of the spiritual consort.

—<sup>2</sup>. But verily between two natural consorts intestine love is not possible, because both are cold. If they are warm, it is from what is unchaste. Nevertheless these can cohabit at home with separated lower minds, and can also fashion looks as of love and friendship to each other, however much their minds may be



discordant with each other. With these, the external affections—which for the most part are those of wealth and possessions, or those of honour and dignities—can as it were be ardent ; and as this ardour induces the fear of the loss of them, therefore conjugal simulations are for them necessities . . . 282<sup>2</sup>.

282<sup>2</sup>. Besides many other ends from which the assumed favours as of **conjugal love** become more or less simulatory. There are also favours as of **conjugal love** outside the house, and none within the house . . .

283<sup>2</sup>. Hence it is evident that a simulation as of **love truly conjugal**, for the sake of peace and tranquillity at home, is a necessity, and also a utility.

291. Such rivalries (between consorts) flow from no other source than from no conscience concerning **love truly conjugal** ; and from no perception of sense concerning the blessednesses of this **love**. From the absence of these, instead of this **love** there is desire, which counterfeits this **love** . . .

293. I saw seven women sitting upon a Rose-garden at a certain fountain, drinking the water . . . They said, We are wives, and are conversing here about the deliciousnesses of **conjugal love**, and from much confirmation we conclude that these deliciousnesses are also the deliciousnesses of wisdom. (—<sup>2</sup>.) This we know from the correspondence of the wisdom in our husbands with the deliciousnesses of **conjugal love** in ourselves ; for the deliciousnesses of this **love** exalt and diminish themselves with us, and altogether qualify themselves, according to the wisdom with our husbands . . . (—<sup>4</sup>.) These two things (spiritual rationality and spiritual morality) our husbands call the wisdom which in general operates **love truly conjugal**. We have heard from them also the cause : that through this wisdom there are opened the interiors of their minds and thence of their bodies, where there comes forth a free passage from primes down to ultimates for the vein of **love** ; on the afflux, sufficiency, and virtue of which depends and lives **conjugal love**. The spiritual rational and moral wisdom of our husbands—in special as to marriage—has for its end and scope to love the wife alone, and to put off all concupiscent for other women ; and, in proportion as this is effected, in the same proportion is this **love** exalted as to degree and perfected as to quality ; and in the same proportion also do we feel more distinctly and exquisitely the deliciousnesses in ourselves which correspond to the delights of the affections and pleasantnesses of the thoughts of our husbands. (—<sup>5</sup>.) I afterwards asked whether they know how the communication is effected. They said, In all conjunction through **love** there must be action, reception, and reaction. The delicious state of our **love** is acting or action ; the state of wisdom of our husbands is receiving or reception, and is also reacting or reaction according to the perception ; and this reaction is perceived by us with deliciousnesses in the bosom according to the state constantly expanded and prepared to receive those things which in any relation-*ratione*-cohere with and proceed from the virtue with our husbands ; thus also with the extreme state of **love** with ourselves. (But) beware lest by the deliciousnesses which we have mentioned, you understand the ultimate deliciousnesses

of this **love**. We never say anything about these, but about our bosom deliciousnesses, of which there is a perpetual correspondence with the state of the wisdom of our husbands. (Continued under WIFE, and WISDOM.)

—<sup>6</sup>. After these things, there appeared afar as it were a dove flying with a leaf of a tree in its mouth ; but, as it approached, instead of a dove there was seen a little boy with a paper in his hand ; and on coming up to us he held it out to me, and said, Read this before these Maidens of the Fountain. And I read these things, Tell the Earthdwellers with whom you are, that there exists **love truly conjugal**, the deliciousnesses of which are myriads, scarcely any of which the world as yet knows ; but it will know them, when the Church betroths herself to the Lord, and is married.

294. I again saw the seven wives . . . in a magnificent Rose-garden . . . round, with the roses forming as it were a rainbow ; (crimson, golden yellow, deep blue, and bright green, in circles, beginning from the outside) ; and within it a little lake of limpid water. The seven wives said . . . We divine that (this Rose-garden) represents the deliciousnesses of **conjugal love**.

—<sup>2</sup>. I said . . . I have told your discourse to the wives who stay in our region, and said to them . . . I now know that you have bosom deliciousnesses which originate from your **conjugal love**, and which you can communicate to your husbands according to their wisdom ; and that you are therefore continually looking at your husbands with the eyes of your spirit from morning to evening, and are studying to bend and lead their lower minds to be wise, for the sake of the end that you may secure these deliciousnesses . . . But to these things the wives of our region answered with laughter, saying, What is this ? . . . We do not know what **conjugal love** is. If there is any with our husbands, still there is not any with us . . . You will not see a sign of such **love** in our faces . . .

—<sup>3</sup>. To these things the wives sitting in the Rose-garden replied, Friend, you do not know the wisdom and prudence of wives, because they completely hide it from the men . . . in order to be loved ; for with every man who is not spiritually but only naturally rational and moral, there is cold towards a wife. This lies hidden with him in his inmosts. This a wise and prudent wife exquisitely and acutely takes note of, and conceals the same proportion of her **conjugal love**, and withdraws it into her bosom, and hides it there so deeply that not the least of it appears in her face, in the tone of her voice, or in her gesture. The reason is, that in proportion as it appears, in the same proportion the **conjugal cold** of the man pours forth from the inmosts of his mind . . . into his ultimates, and induces on the body a total frigidity, and a consequent effort for separation from bed and bed-chamber. (—<sup>4</sup>.) . . . **Conjugal cold** is from their insanity in spiritual things ; and everyone who is insane in spiritual things is inmost cold to a wife, and inmost warm to harlots ; and as **conjugal love** and scortatory love are opposite to each other, it follows that **conjugal love** becomes cold when scortatory love is heat ; and, when cold reigns with him, he cannot endure any sense of **love**, and thus not any afflatus of it, from his wife . . . (but) in proportion as his wife conceals it



... the man is revived and repaired by the inflowing meretricious sphere. Hence it is that the wife of such a man has no bosom deliciousnesses . . . but only pleasures. (Continued under WIFE.)

[M. 294]. Their husbands (then) came (and said), We have perceived in our souls—with which yours are united—that you have been speaking to this man about **love truly conjugal**: that its deliciousnesses are the deliciousnesses of wisdom; and also about scortatory love: that its deliciousnesses are the pleasures of insanity. The latter are the wild grapes which have a foul savour; the former are the clusters of a delicate flavour; and they confirmed the discourse of their wives; adding, that in externals the pleasures of insanity appear like the deliciousnesses of wisdom; but not in internals . . .

—<sup>8</sup>. After these things, the little boy came again with a paper in his hand, and held it out to me, saying, Read. And I read these things: Know that the deliciousnesses of **conjugal love** ascend to the Highest Heaven; and on the way, and there, they conjoin themselves with the deliciousnesses of all heavenly loves; and thus enter into their own happiness, which lasts to eternity. The reason is, that the deliciousnesses of this love are also the deliciousnesses of wisdom. And know, also, that the pleasures of scortatory love descend down to the lowest Hell, and on the way, and there, conjoin themselves with the pleasures of all infernal loves; and thus enter into their own unhappiness, which consists in the destitution of all the delights of the heart. The reason is, that the pleasures of this love are also the pleasures of insanity. . . . The Society from which the little boy was sent was a Society of the New Heaven, with which the New Church on earth will be conjoined.

299°. Extorted consent does not initiate the spirit, but it can the body; and thus turns chastity . . . into lust, whereby **conjugal love** is vitiated in its first heat.

300°. The reason these pledges are first favours, is that **conjugal love** promises for itself everlasting favour.

—<sup>3</sup>. As these pledges are stabiliments of **conjugal love**, presents after consent were received in use with the Ancients . . .

301°. (One of the reasons for betrothals is) that thus **conjugal love** may progress rightly from its first heat even to the nuptial flame. Consequently, 6. That **conjugal love** may progress and grow up in just order in its spiritual origin.

—<sup>v</sup>. As the initiations and progressions of **conjugal love** proceed in order, for the sake of their influx into effective love, which begins from the wedding, there are betrothals also in the Heavens.

302. That by betrothal both are prepared for **conjugal love**. Ex.

—, Besides . . . on **love truly conjugal** there has been inscribed this order: that it ascends and descends. It ascends from its first heat progressively upwards towards the souls with an effort after conjunctions there, and this by openings of the minds constantly more interior; and there is no love which attempts these

openings more intensely, or which opens the interiors of minds more strongly and skilfully than **conjugal love**; for the soul of each one intends this. But at the same moments in which this love ascends towards the souls, it also descends towards the body, and thereby clothes itself. But it is to be known that **conjugal love** in its descent is such as it is in the height to which it ascends. If it is in height, it descends chaste; but if it is not in height, it descends unchaste. The reason is, that the lower things of the mind are unchaste, whereas its higher things are chaste; for the lower things of the mind adhere to the body, but the higher things separate themselves from them.

305. (By being conjoined corporeally within the time of betrothal) the order which has been inscribed on **conjugal love** perishes. For in human minds there are three regions . . . In the lowest reside all . . . lasciviousnesses . . . but in the highest region . . . there is **conjugal chastity** in its own love. Into this region is man elevated through the love of uses; and, as the most excellent uses are from marriages, through **love truly conjugal**. (Thus) it may be seen, that **conjugal love**, from the first beginnings of its heat, must be elevated out of the lowest region into the higher region, in order to become chaste; and that thus it may be let down from what is chaste through the middle and lowest regions into the body. When this is done, this lowest region is purified by the descending chasteness from its unchaste things. Hence the ultimate of this love also becomes chaste. Now if the successive order of this love is precipitated through conjunctions of the body before their time, it follows that the man acts from the lowest region, which from birth is unchaste. That thence begins and arises cold for marriage, and neglect with loathing for the consort, is known.

306°. The wedding is the entrance to a full separation of the love of the sex from **conjugal love**; which is effected when, through a full abundance of conjunction, there is effected a close devotedness of the love of the one to the love of the other.

307. The **conjugal covenant** is to be ratified before the nuptials are celebrated, in order that the statutes and laws of **love truly conjugal** may be known . . .

—<sup>o</sup>. In a word, the antenuptial covenant manifests the sacred obligations of **love truly conjugal**; it establishes them; and binds libertines to the observance of them.

309°. That (by the festivities of the wedding) they themselves may be introduced into the joys of **conjugal love**.

310°. Let us now look at marriage. When **conjugal love** conjoins the minds of two, and forms them into a marriage, it then also conjoins and forms their bodies to it; for . . . the form of the mind is also interiorly the form of the body . . . But the mind formed from **conjugal love** is not only interiorly in the whole body . . . but, over and above this, it is interiorly in the organs allotted to generation, which . . . are situated beneath all the rest of the regions of the body. In these are terminated the forms of the mind with those who are united in **conjugal love**; consequently the affections and thoughts of their minds are determined thither. In

this differ the activities of minds [which are] from other loves : the latter do not reach thither. A conclusion is made from these things : that such as is **conjugal love** in the minds or spirits of two, such is it interiorly in these its organs.

311. That this is the order of **conjugal love** with its measures (or limits-*modis*), from its first heat to its first torch. Ex.

—<sup>o</sup>. Such as is the order of this love from its first heat to its first torch, such for the most part is it . . . in its progression afterwards ; for in this progression it unfolds itself . . . If (its first heat) has been chaste, its chasteness is strengthened in the progressions ; but if it has been unchaste, its unchasteness is augmented as it progresses, until it is bereaved of all the chasteness, in which, from the time of betrothal, it has been from without, and not from within.

312. That **conjugal love** precipitated without order and the measures thereof, burns up the marrows, and is consumed. Ex.

313<sup>2</sup>. But consorts after marriage are quite in ignorance about the successives, which, having been insinuated, are in their lower minds from the antecedents ; and yet it is these things which give form to **conjugal love**, and make the state of their minds, from which they act with each other.

316. The keeper said, I look at you that I may see whether the delight of peace which is in your face derives anything from the delight of **conjugal love** . . . The delight of this love, which he saw in my face, was because I was meditating about **conjugal love** . . . He therefore said to me that I might enter.

—<sup>2</sup>. (The wedding garden des.) I saw at the right side of it a company of young men, to whom all . . . hastened. The reason . . . was that they were discoursing about **conjugal love** ; and this discourse attracts to itself by a certain occult force the lower minds of all. (Continued under MARRIAGE.)

318. That after the death of a consort, again to contract matrimony depends on the preceding **conjugal love**. Ex.

— . **Love truly conjugal** is like a scale, in which are weighed the inclinations to repeated marriages. In proportion as the preceding **conjugal love** has approached to that love, in the same proportion the inclination to repeated marriage recedes ; but in proportion as the preceding love recedes from that love, in the same proportion the inclination to another marriage is wont to accede. The reason is obvious : that **conjugal love** is in a like degree a conjunction of the minds, which remains in the bodily life of the one after the decease of the other . . . But as the approach to this love is at this day rarely made, except for a few paces, the scale of the preponderance of the inclination for the most part rises to a level, and from this it wavers and tends over to the other side ; that is, to marriage.

—<sup>3</sup>. For in **love truly conjugal** there is the fear of loss ; and this loss is followed by grief ; and this grief and fear are in the very inmosts of their minds. Hence it is that in proportion as this love is in them, in the same proportion the soul inclines in both will and

thought . . . to be in the subject with which and in which it has been.

—<sup>o</sup>. But, as said above, at this day this love is rare, and there are few who touch it with a finger ; and those who do not touch it, and still more those who recede far from it, as they had desired separation in the preceding married life, which was cold, so after death they desire conjunction with another woman or man.

320. That with those who have not had **love truly conjugal**, nothing hinders . . . their contracting repeated matrimony. Ex.

— . With those who have not had **conjugal love**, there is not any spiritual or internal bond, but only a natural or external bond . . .

321. That those who had lived together in **love truly conjugal** do not want a repeated marriage, except on account of reasons separate from **conjugal love**. Ex.

— . For (those who had lived in **love truly conjugal**) have been united as to their souls, and thence as to their minds ; and this union . . . is an actual adjunction of the soul and mind of the one to those of the other, which cannot be at all dissolved . . . 2. They have also been united as to their bodies through the reception by the wife of the propagations of the husband's soul, and thus through the insertion of his life into hers, through which a maiden becomes a wife ; and on the other hand through the reception by the husband of the wife's **conjugal love**, which disposes the interiors of his mind, and at the same time the interiors and exteriors of his body, into a state receptive of love, and perceptible of wisdom, which state makes him from a young man become a husband. 3. Because the sphere of love from the wife, and the sphere of understanding from the man, is constantly flowing forth ; and because it perfects the conjunctions ; and because it is around them with its pleasant breath-*spiraculum*, and unites them. . . 7. To these reasons shall be added this new thing : that by the death of one of them these two are not separated, because the spirit of the deceased one constantly cohabits with the spirit of the one not yet deceased ; and this even to the death of the other, when they again meet and reunite themselves, and love each other more tenderly than before, because they are in the Spiritual World.

322. For between (a young man and a maiden) **conjugal love** can proceed in its just order, which is from its first heat to its first torch ; and afterwards from its first seed with the young husband, and from the flower with the maiden wife ; and thus it can germinate, grow, and fructify, and introduce itself into these things mutually . . . But between a young man and a widow there does not exist a like initiation . . . (or) progression . . .

323. A widower has already been initiated into **conjugal life** ; and yet **conjugal love** perceives and feels its pleasantness and delight in mutual initiation . . .

324<sup>2</sup>. For there are infinite varieties with those who are in **conjugal love** . . .

331<sup>2</sup>. Therefore if the men love their Own intelligence, the intelligence cannot be united with its genuine love, which is with the wife ; and if the intelligence of the man is not united with its genuine love . . . the intelli-

gence becomes insanity, from conceit; and **conjugal love** becomes cold . . .

[M.] 332. The reason why polygamous marriages are absolutely condemned by the Christian World, cannot be clearly seen by anyone . . . unless he has been previously instructed: That there exists **love truly conjugal**. That this **love** is not possible except between two. That it is not possible between two, except from the Lord alone. And that on this **love** has been inscribed Heaven with all its felicities. —<sup>2</sup>.

333. That **love truly conjugal** is not possible except with one wife, consequently neither are truly conjugal friendship, confidence, potency, and such a conjunction of minds that they are one flesh. Ex.

—<sup>2</sup>. That **love truly conjugal** is at this day so rare as to be generally unknown . . . and yet that it actually exists, has been demonstrated . . . Otherwise who does not know that such a **love** exists, which in excellence and pleasantness surpasses all other loves . . . That it exceeds the love of self, the love of the world, nay, the love of life, (shown from common experience).

—<sup>2</sup>. From this beginning of this **love** with many, who cannot rationally conclude that this **love** from its essence, dominates as supreme over every other love, and that the soul of the man is, then, in it . . . Who can see . . . any other cause than that he has devoted his soul and his heart to one . . . These things have been said, that you may acknowledge that **conjugal love** of such supereminence exists; and that it exists when one of the sex only is loved. What understanding . . . cannot deduce thence, that if a lover from his soul . . . constantly persists in love to that one, he will attain those eternal blessednesses which he has promised himself before consent, and promises in consent? That he also does attain them, if he approaches the Lord, and from Him lives true religion, has been shown above . . .

334. As **love truly conjugal** conjoins the souls and hearts of two, it is therefore united with friendship; and, through this, with confidence; and it makes both conjugal; which are so eminent above other friendships and confidences, that as the love is the love of loves, so also is this friendship the friendship of friendships; and in like manner the confidence. That [it is the same with] the potency also, there are many causes for . . . from which follows the enduring continuance of this love. That through **love truly conjugal** two consorts become one flesh, has been shown (above).

335. That thus the celestial blessednesses, the spiritual happinesses, and the natural delights, which from the beginning have been provided for those who are in **love truly conjugal**, are not possible except with one wife. Ex.

—<sup>2</sup>. These three regions (of the human mind) stand open with those who are in **love truly conjugal**; and the influx follows in order according to the openings. And as the pleasantnesses of this **love** are most eminent in the highest region, these are perceived as blessednesses; and as in the middle region they are less eminent, these are perceived as happinesses; and finally, in the lowest region, as delights . . .

—<sup>2</sup>. The reason why all these felicities have been provided, from the beginning, for those who are in **love**

**truly conjugal**, is that there is an infinity of all blessednesses in the Lord; and He is Divine love; and it is the essence of love that it wills to communicate all its goods to another whom it loves; and therefore, together with man, He created this **love**, and inscribed on it the faculty of receiving and perceiving these things. Who is so dull . . . that he cannot see that there is some love into which have been brought by the Lord all the blessed, happy, and delightful things which can ever be brought into it?

336<sup>e</sup>. That this **love** with its felicities is not given to any others than those who approach (the Lord), follows from this.

337. Consequently, that **love truly conjugal** is not possible, except with those who are of the Christian Church. Ex.

—<sup>2</sup>. That nevertheless **love truly conjugal** is rare in the Christian world, is because few there approach the Lord; and, among these, there are some who do indeed believe the Church, but do not live it . . . Nevertheless the Truth is valid, that **love truly conjugal** is not possible, except with those who are of the Christian Church. . .

340. That . . . with (the Israelitish nation) there was not the Christian Church, and thence neither was **love truly conjugal** possible. Ex.

341. That . . . as (the Mohammedans) do not acknowledge the Lord Jesus Christ . . . as the God of Heaven and earth . . . they cannot receive **love truly conjugal**. Ex.

344. The quality of the heat of the **conjugal love** of polygamists . . . has been perceived by me as the fetid heat of a bath.

345. The love (in polygamy) is . . . of the external or natural man, and thus is not **conjugal love**, which alone exists chaste. . . (For) divided love is not **conjugal love**; for this **love** is not divisible from one of the sex.

349. For **love truly conjugal** is from the Lord alone, and it cannot be given by the Lord to any others than those who know Him, acknowledge Him, believe in Him, and live the life which is from Him; and those to whom this **love** cannot be given know no otherwise than that the love of the sex and **conjugal love** are one . . .

—<sup>2</sup>. And the reason of the natural man is in mere thick darkness concerning **love truly conjugal**; and this **love**, in excellence, is spiritual.

350<sup>e</sup>. (Thus) the man who does not know . . . that the Lord has come into the world, and that He is God . . . is not in fault if he thinks no more of **conjugal love** than of the love of the sex; or because he believes polygamous love to be the only **conjugal love**.

353<sup>e</sup>. Therefore the wife continually draws to herself her man's conceit of Own intelligence, and extinguishes it with him, and vivifies it with herself, and thus turns it into **conjugal love**, and infills it with pleasantnesses beyond measure.

355<sup>e</sup>. (One of them who knew something about Heaven said,) It is not known there that there is any other love of the sex than **conjugal love** . . . and the

husbands have a perpetual faculty of deliciating. . . The novitiate Spirits . . . said, You are speaking incredible things . . .

—<sup>3</sup>. A certain Angel from Heaven (then) said . . . I have now lived with my wife a thousand years, and all through those [years] in the like flower of age in which you here see me. This I have from **conjugal love** with my wife; and I can asseverate that I have had and do have that perpetual faculty . . . I will speak about this matter with you from reasons . . . In the (primeval) state, all the interiors of the mind were open even to the Lord, and thence they were in the marriage of love and wisdom . . . and as the good of love and the truth of wisdom perpetually love each other, they also perpetually want to be united; and when the interiors of the mind are open, this spiritual **conjugal love** flows down freely with its perpetual effort, and presents that faculty. (Further ex.)

—<sup>6</sup>. Besides, **conjugal love** is altogether like vernal heat . . .

—<sup>8</sup>. He said, further, I will not speak to you about the **conjugal love** implanted in males and females from creation, nor of their inclination to legitimate conjunction . . . nor that in proportion as man loves wisdom from the love of it, or truth from good, in the same proportion is he in **love truly conjugal**, and in its attendant virtue.

367. That the zeal of **conjugal love** is called jealousy. Ex.

— . For this **love** . . . is the head of all loves. The reason is that this **love** induces on the wife the form of love, and on the husband the form of wisdom . . .

368<sup>e</sup>. This description of jealousy has been given me from Heaven by those who are in spiritual **conjugal love**; for there are natural **conjugal love**, spiritual **conjugal love**, and celestial **conjugal love**. Concerning the natural and the celestial **conjugal love**, and their jealousy, we shall (now) speak.

369. For (monogamists) alone can receive spiritual **conjugal love**.

— . The **conjugal love** with polygamists is natural.

370. The quality of the jealous fire into which polygamous **conjugal love** blazes forth . . .

371. Just grief . . . lest **conjugal love** be divided, and thus perish. Ex.

372. In **conjugal love** there is implanted a fear lest it be divided, and a grief lest it perish, and . . . its zeal is like a fire against violation. Ex.

— . Jealousy has something in common with honour, which also is in **conjugal love**; for he who loves his consort, also honours her.

—<sup>2</sup>. **Conjugal love** protects itself through the understanding . . .

—<sup>e</sup>. For adulteries principally destroy **conjugal love**.

375<sup>2</sup>. (For) everyone has **conjugal love** according to the state of the Church with him . . . Therefore when, in place of the Lord, living and defunct men are approached and invoked, it follows that there is not a state of the Church with which **conjugal love** can act as one . . .

—<sup>3</sup>. The intestine cupidity of revenge . . . completely inhibits the influx of **conjugal love** . . . and its delight, which is heavenly, it turns into the delight of revenge, which is infernal . . .

377. The reason jealousy for wives springs from the inmosts, is that **conjugal love** resides there. The reason it resides there, is that marriage—from its covenanted eternity . . . and also from the equality of the right . . . unites souls, and binds minds superiorly; and this binding and that union, once implanted, remain unseparated, whatever be the quality of the **love** . . . which ensues afterwards. Hence it is that an invitation to love by a wife chills the whole man from inmosts to ultimates . . .

384<sup>e</sup>. A flaming light, which is also the light of **conjugal love**, then infilled the house . . .

385. On the conjunction of **conjugal love** with the love of infants. Chapter.

— . But still the love of infants has been perpetually conjoined with **conjugal love** . . . The first end of **conjugal love** is the procreation of offspring; and the last end . . . is the procreated offspring.

387. That these two universal spheres (the sphere of procreating, and the sphere of protecting the things procreated) make one with the sphere of **conjugal love**, and with the sphere of the love of infants. Ex.

— . For procreation is the end, and **conjugal love** is the mediate cause . . .

389. The reason the spheres of procreating and of protecting the things procreated—or the spheres of **conjugal love** and of the love of infants—inflow into all things of Heaven and into all things of the world, from primes to ultimates, is that all things which proceed from the Lord . . . pass through the created universe down to its last ultimates. Ex.

393. (For) the sphere of **conjugal love** is received by women, and through women is transferred into men . . . It is the like with the love of infants, because this is originally from **conjugal love** . . . That on the **conjugal love**, into which women are born, has been inscribed the love of infants, is evident from . . .

401. The end, here, is the . . . love of procreating; the mediate cause through which, and into which, the end introduces itself, is **conjugal love**; the progressive series of efficient causes, is the loving, conception, gestation of the embryo . . . and the effect is the procreated child itself.

403. The love of procreating, and the consequent love of what has been procreated, are implanted in the **conjugal love** with women . . .

404. That with parents, **conjugal love** is conjoined with the love of infants through spiritual causes and derivative natural ones. Ex.

409. With the spiritual there is **conjugal love**; but not with the natural, except what is apparent and simulatory. That still the love of infants and **conjugal love** act as one, is because in every woman **conjugal love** has been implanted from creation; and, together with it, the love of procreating . . . Hence it is that in houses in which there is no **conjugal love** between the

man and the wife, it nevertheless is with the wife, and through it there is some external conjunction with the man.

[M.] 423. On the Opposition of Scortatory Love and Conjugal Love. (Title.)

424. That the quality of scortatory love is not known, unless the quality of conjugal love is known. Ex. 425<sup>3</sup>.

425. That scortatory love is opposite to conjugal love. Ex.

—<sup>2</sup>. When (adulterers) perceive the sphere of conjugal love flowing down from Heaven, they instantly either flee away . . . or . . . become like furies.

426. That scortatory love is opposite to conjugal love, as the natural man, regarded in himself, is opposite to the spiritual man. Ex.

—<sup>e</sup>. For . . . regarded in itself, conjugal love is a spiritual love . . .

427. That scortatory love is opposite to conjugal love, as the connubial connection of evil and falsity is opposite to the marriage of good and truth. Ex.

429. That thence scortatory love is opposite to conjugal love, as Hell is opposite to Heaven. Ex. (Compare 497.)

430. That the uncleanness of Hell is from scortatory love; and that the cleanness of Heaven is from conjugal love. Ex.

—<sup>3</sup>. The appearances under which (the chaste delights of conjugal love in Heaven) are presented to be seen, are gardens and flowery fields; the odours whereby they are presented to be smelled there, are the scents from fruits, and the fragrances from flowers; and the forms of animals under which they are presented to be viewed, are lambs, kids, turtle-doves, and birds of paradise.

431. Whereas those who are in the modest and chaste delights of conjugal love are associated by the Lord with the like Angels from Heaven.

432. That scortatory love makes a man—*homo*—more and more not a man, and a man—*vir*—not a man; and that conjugal love makes a man—*homo*—more and more a man, and a man—*vir*. Ex.

434. That there is a sphere of scortatory love, and a sphere of conjugal love. Ex.

435. That the sphere of scortatory love ascends from Hell; and that the sphere of conjugal love descends from Heaven. Ex.

436. That the two spheres (of scortatory and of conjugal love) meet each other in both worlds; but that they do not conjoin themselves. Ex.

437. That between (the spheres of scortatory and of conjugal love) there is an equilibrium; and that man is in it. Ex.

—<sup>2</sup>. If (man's Rational) disposes itself to scortatory love, he turns his back to the Lord; if to (conjugal love), he turns his forehead and breast to the Lord . . .

440. That the delights of scortatory love begin from the flesh, and that they are of flesh even in the spirit; but that the delights of conjugal love begin in the

spirit, and that they are of the spirit even in the flesh. Ex.

441. But the delights of conjugal love have nothing in common with the feculent delights of scortatory love . . .

—<sup>2</sup>. In the same degree (the spirit) perceives the delights of conjugal love as harmless and chaste; and at last as delicious and blessed. That the delights of conjugal love become also of the spirit in the flesh, is because after the delights of scortatory love have been removed . . . the spirit, being loosed from them, enters chaste into the body, and infils the bosoms with the deliciousnesses of its blessedness; and, from the bosoms, the ultimates also of this love in the body . . .

442. That the delights of scortatory love are pleasures of insanity; but that the delights of conjugal love are deliciousnesses of wisdom. Ex.

443. That the delights of conjugal love are deliciousnesses of wisdom, is because no others than spiritual men are in this love; and the spiritual man is in wisdom . . .

444<sup>3</sup>. As good and evil are opposites, there is an intermediate, and an equilibrium there . . . From this equilibrium the Lord draws all to Himself . . . It is the like with love, especially with conjugal love and with scortatory love . . . Every man who hears the Lord's voice, and follows from freedom, is introduced by the Lord into conjugal love, and into all its delights and happinesses; but he who does not hear, and follow, introduces himself into scortatory love; first, into its delights; afterwards into its undelights; and finally into its unhappinesses.

449. For fornication is not opposite to conjugal love, as is adultery. In fornication, conjugal love can be stored up within, as what is spiritual in what is natural . . . If fornication comes forth from the natural love of the sex, it can be wiped away, provided conjugal love is regarded, wished for, and sought, as the principal good. 452, Ex.

454. Each (kind of adultery) is estimated according to its opposition to, and consequent destruction of, conjugal love . . .

455. That the sphere of the lust of fornicating, such as it is in the beginning, is a middle one between the sphere of scortatory love and the sphere of conjugal love, and makes an equilibrium. Ex.

—<sup>2</sup>. If (he turns himself) to conjugal love, he turns himself to Heaven . . .

456. That care is to be taken lest conjugal love be destroyed through immoderate and inordinate fornications. Ex.

457. That (the Conjugal of one man with one wife) is the jewel of human life, is because the life of a man is such as is this love with him; for it makes the inmost of his life; for it is the life of wisdom cohabiting with its love, and of love cohabiting with its wisdom; and thence it is the life of the deliciousnesses of both. In a word, a man is a living soul through this love . . .

460. That pellicacy is . . . (to be) kept separate from conjugal love. Ex.

—<sup>2</sup>. For the conjugal love with women acts as one with their virginity; and hence is the chastity, purity, and holiness of this love . . .

—<sup>0</sup>. Conjugal love (then) perishes.

466. Simultaneous concubinage . . . is scortation more opposite to conjugal love than common scortation, which is called simple adultery . . . because, in common scortation . . . there is not a love analogous to conjugal love; for it is only a burning heat of the flesh . . . and therefore this effervescing lasciviousness, if not done from what is purposed or from what is confirmed, and if the adulterer repents of it, derogates only some little from conjugal love. It is otherwise with polygamous scortation: in this there is a love analogous to conjugal love; for it does not cool down . . .

474<sup>2</sup>. These (causes) are fabricated by the men . . . when unchaste lusts have deprived them of conjugal love; and have infatuated them with the idea of its likeness to scortatory love.

475. That those who from causes legitimate, just, and really weighty, are in this concubinage, can be at the same time in conjugal love. Ex.

—<sup>2</sup>. For . . . conjugal love, with marriage, is not separated; but is only interrupted; and love interrupted, and not separated, remains in the subject.

—<sup>3</sup>. The reason this concubinage is only a veiling around of conjugal love, is that the love of concubinage is natural, and the love of marriage is spiritual . . .

480. For the conjugal love of a man with one wife, after the compact and the covenant, unites their souls. Adultery does not loose this union, because it cannot be loosed, but it closes it up; like one who stops up a fountain at its spring . . . and fills the cistern with feculent . . . waters. In like manner is conjugal love—the origin of which is a union of souls—beslimed and covered over through adultery; and when it is thus beslimed there rises up from below the love of adultery, which, as it increases, becomes fleshly; and this rises up against conjugal love, and destroys it. Hence is the opposition of adultery and marriage. 482.

482. That conjugal love, in this highest seat, is spiritual, holy, and pure, is for the reason that the soul of every man is from its origin celestial, and therefore it receives influx immediately from the Lord; for it receives from Him the marriage of love and wisdom . . . From this union of souls, conjugal love, which is there in its spiritual holiness and purity, flows down into the life of the whole body, and infils it with blessed delights, so long as its vein remains open; which is done with those who are made spiritual by the Lord.

—<sup>2</sup>. That nothing else than adultery closes up . . . this seat, origin, or fountain . . . of conjugal love, is evident from the Lord's words, that solely on account of adultery is it allowable to send away a wife, and marry another . . .

503. That virginity is the crown of chastity, and the token of conjugal love. Ex.

504<sup>2</sup>. After this door of conjugal love has been broken through, she . . . becomes a harlot.

509. That this lust (of varieties) utterly annihilates conjugal love with itself. Ex.

—<sup>0</sup>. (Thus) this lust is deadly to conjugal love; and, as conjugal love makes the inmost of life with man, it is deadly to his life . . .

510. Everyone has excellence of life according to his conjugal love; for this excellence conjoins itself with the life of the wife; and, through the conjunction, exalts itself; but as, with these, there does not remain a whit of conjugal love—and thence neither anything of the inmost of life—therefore their lot after death is miserable. Des.

—<sup>3</sup>. The reason (they have no loins), is that the loins with men correspond to conjugal love . . .

511<sup>2</sup>. The cause of this is, that after conjugal love, and also scortatory love, have worn out by exercise . . . they want to be set on fire by absolute resistances.

514<sup>e</sup>. When these feel anything from conjugal love, they flee away . . .

523. On the imputation of both loves, scortatory, and conjugal. Chapter.

531. That thus conjugal love is imputed to everyone. Ex. (See MARRIAGE, here.)

—<sup>2</sup>. The reason is, that this love, in its steps, accompanies religion; and religion, because it is the marriage of the Lord and the Church, is the initiant and the inoculation of this love; and therefore conjugal love is imputed to everyone after death according to his spiritual rational life; and for him to whom this love is imputed, a marriage in Heaven is provided after death, whatever kind of a marriage he has had in the world.

—<sup>0</sup>. (Thus) we are not to conclude concerning anyone, from the appearances of marriages, nor from the appearances of scortations, as to whether he has conjugal love, or not. Therefore, 'Judge not, lest ye be condemned.'

534. I spoke with the Angels: that something further is being revealed in the world by the Lord. They asked, What is that? I said, Concerning love truly conjugal, and concerning its heavenly deliciousnesses. The Angels said, Who does not know that the deliciousnesses of conjugal love exceed the deliciousnesses of all loves? And who cannot see that into some love have been collected all the blessednesses, happinesses, and delights which can ever be conferred by the Lord; and that the receptacle of them is love truly conjugal, which can receive and perceive them to the full sense. I replied that they do not know this, because they have not approached the Lord, and lived according to His precepts by shunning evils as sins, and by doing goods; and love truly conjugal with its deliciousnesses is solely from the Lord, and is given to those who live according to His precepts; thus that it is given to those who are received into the Lord's New Church . . . To these things I added, that I am in doubt as to whether in the world at this day they want to believe that this love, in itself, is a spiritual love, and thence from religion; for the reason that they cherish concerning it only a corporeal idea. They then said to me, Write about it, and follow the revelation, and afterwards the Book written about it shall be let down by us from Heaven; and we shall see whether those things which are therein are received; and at the same time whether

they are willing to acknowledge that this love is according to the religion with a man; [being] spiritual with the spiritual, natural with the natural, and merely carnal with adulterers.

T. 431. Every man is carried into these (domestic duties of charity) from some other love . . . a husband towards a wife, and a wife towards a husband, from conjugal love and according to it.

—<sup>2</sup>. But conjugal love, and love towards children, with their duties and exercises of duties, do not produce love towards the neighbour, as do the exercises of duties in employments . . .

Hist. Crea. iii. 1. As in this conjugal love . . .

iii. 7. In proportion to the impurity there was in the conjugal love . . .

Ad. 736. The dudaim were flowers . . . by which conjugal love is signified; thus, in the inmost sense, the love between the Messiah and the Church, which is likened to conjugal love . . . 737<sup>e</sup>.

3/5681. For all loves regard conjugal love as the principal; for such as is the conjugal love, such are all the other loves.

3/5682. What the conjugal love (of the Sons of Israel) involved, may be evident; namely, that they desired offspring solely for the sake of the command of the earth, and their own life in their posterity . . . Thus their conjugal love—from which they wanted to have offspring—was perverted . . .

3/5683. When there is such a thing in the conjugal love, there is such in the lying together; for this is only an act of that love . . .

D. 1070<sup>e</sup>. Thus bursting asunder conjugal love.

1201. The Inmost Heaven is that through which the Lord insinuates love truly conjugal. The beginning or origin of this love is from the Inmost Heaven; and also is through the midst of the lower Heavens . . .

1663<sup>2</sup>. He had thus put off all love truly conjugal . . . (Compare A. 2746.)

1683. On conjugal love, and [that] of parents towards children.—Whence is love truly conjugal, and whence the love of parents towards children, and the greater [love] towards grandchildren, no one knows . . . The beginning of it is manifest; namely, that the Lord loves all Angels, Spirits, and men as His; hence He has compared this love to conjugal love; and it is predicated of the Lord as the Bridegroom and Husband, and of the Church as the bride and wife. Without the Lord's love towards each and all, and its manifest influx into the inmost, and thus the more interior, human minds, there never could come forth any conjugal love, and consequently never any love of good, which is in various ways derived from conjugal love . . .

1992. One method in which good, almost unknown to the Spirits, is turned into evil with them, is that they who have loathed their wives, and have thence taken as it were a disgust, even for conjugal love, when anything of what is delicious . . . and which is of conjugal love, comes to them . . . it is at once turned with them . . . into what is contrary.

2611<sup>e</sup>. The other tree signified conjugal love.

2612<sup>e</sup>. They pertain to the province of conjugal love.

2613. For the nerves which are devoted to the province of conjugal love, are those which extend themselves from the thigh downwards to the heel.

2705. For every heavenly Society has been founded in conjugal love; from which are derived all good loves and affections . . .

— These are . . . completely against conjugal love . . . They induce the innocent, who can be imbued with conjugal love, to live afterwards in harlotry . . . Thus they are homicides of interior nature; for it is well enough known, that it is the first flower of love which inducts virgins into conjugal love . . .

2706. Such cupidities . . . are what are meant by the sins against the Holy Spirit; for the holiness of the Angels is founded in conjugal love, and in innocence . . . which are the beginnings of all spiritual and celestial loves . . . thus of the Societies in the Heavens . . .

2770<sup>e</sup>. Therefore (the brutes) also are affected with marriage (or conjugal) love.

3196<sup>2</sup>. Therefore also never in the universe is there such deliciousness as that of conjugal love; as is Known from the externals alone . . . and such conjugal love is Heaven on earth. (The reason ex.)

3208. It is a heavenly arcanum that conjugal love can, as to the appearance, so enter into Heaven, that [it can enter] to the inmost with a perception of the felicity . . . That the communication is also actually given, is because the Lord's life inflows through the Inmost Heaven . . . through the consequents, into the conjugal love of those who are kept such by the Lord; with whom it does not appear otherwise than that it enters from them into Heaven.

3316. (The influx of conjugal love and storgé with the degenerated descendants of the Most Ancient Church.)

3319<sup>e</sup>. Cruelty thus conjoins itself with such conjugal love.

3348<sup>e</sup>. Could he not in some measure deduce the quality of heavenly joy solely from conjugal love, which he has called . . . Heaven on earth . . .

3428, Pref. This is evident from conjugal love, which goes out in the proportion that the love of commanding enters. Conjugal love is the fundamental of all loves.

3440<sup>e</sup>. It was said to him . . . that conjugal love is the one only [love] from which . . . all other loves are derived . . .

3453<sup>e</sup>. That marriages are at last detested and abominated, and conjugal love, and also the whole female sex; consequently, all the loves thence derived; so that their life is at last a life of winter, and filthy.

3530. This can be seen in an image from true conjugal love . . .

3532<sup>2</sup>. The conjugal love (of the common people) was communicated to me; which was such that they mutually loved each other, as consorts; but it was simple . . . I spoke with them about conjugal love . . .

3534<sup>2</sup>. They insidiate especially against **conjugal love**; consequently . . . against spiritual and celestial things.

3599<sup>0</sup>. They suppose that (the wives and virgins lose nothing by scortating with them) when yet **conjugal love** is thus destroyed; thus all other loves; and consequently the felicities of eternal life.

3778. See MARRIAGE, here.

3794<sup>0</sup>. (For) **conjugal love** is the beginning . . . of all loves; and consequently of consociations. 3795, Ex.

3795<sup>0</sup>. (Thus) the bond of conscience is primarily founded in **conjugal love**. 3848.

3818. It appears as if beasts also partake of what is spiritual and celestial; [for instance] as to **marriage (or conjugal) love** . . .

3874<sup>0</sup>. Love towards a consort has with it that **conjugal love** is the principal of all loves; for genuine **conjugal love** has with it all Knowledges, not only concerning **conjugal love**, but also all others derived thence in order . . .

3875. And, as with the inhabitants of this Earth what is of **conjugal love** has been almost obliterated, it may be known especially from birds that **conjugal love** has with it all Knowledge . . .

3899. Thus **conjugal love** has been destroyed with them, and has become loathsome; and therefore they can rarely have offspring; and if they have them they do not love them; for this follows from the destruction of **conjugal love**.

3906<sup>0</sup>. (This may be known) from **conjugal love** . . . in that they love their consorts more than themselves . . .

3908. They who . . . have lived in **conjugal love**, have happiness in the other life also . . .

3910. They who are in phantasies, and in Falsities, provided they have held **conjugal love** to be holy, and have had conscience, especially in that, . . . are amendable in the other life . . .

3946. **Conjugal love** is nanseous to them . . .

3975. On the love of marriage.—I manifestly perceived that the joys and happinesses from **conjugal love** in the other life, as to its most general things, or universal genera, are indefinite . . .

4091. He could not possibly be in the sphere of Spirits who were in **conjugal love** . . .

4156. **Conjugal love**.—**Conjugal love** was represented . . . by diamond-like anras . . .

—<sup>2</sup>. **Conjugal love**, from the heavenly marriage, thus from the Lord and His mercy towards the human race, is the principal and fundamental of all the loves into which the heavenly Societies are distinguished.

4175. On the beauty of **conjugal love**. (Continued under BEAUTY.)

4229. On **conjugal love**.—**Conjugal love** is the fundamental love of all mutual love. Mutual love is to will better for another than for self; but the conjunction of **conjugal love** is closer. One not only receives the highest happiness in this, that he gives himself wholly to his consort, and that they are united in mind as one; but it is also the love of the preservation of the whole

human race. It is the Lord's mercy towards the universal human race which inflows into **conjugal love**; thence with consorts, into their **conjugal love**, [inflows] the love of procreating offspring, and the love towards offspring itself . . .

4350. On **conjugal love**.—It was perceived . . . that with those who are in true **conjugal love** the interiors are opened towards Heaven and the Lord; for it is an affection which is from the Lord alone, who inflows through the inmost . . . from which [also] is love towards infants; and, as he is thus apt to receive heavenly loves, he also receives mutual love towards the neighbour; for it follows from genuine **conjugal love** as from a certain fountain.

4399<sup>0</sup>. He who is delighted with the praises of his wife has a formal affection; **conjugal love** itself is the essential affection . . .

4408. On **conjugal love**.—**Conjugal love**, or that between two consorts who love each other, is the inmost of all loves; and is such that consort sees consort in his lower mind and in his mind; so that each consort has the other in himself; that is, that the image, nay, the likeness of the husband is in the mind of the wife, and the image and likeness of the wife is in the mind of the husband; so that the one sees the other in himself; and they thus cohabit in their inmosts . . . De Conj. 42.

4409. The love of lasciviousness . . . does not enter into the mind; it remains in externals; and it was insinuated that such love is for the most part confounded with **conjugal love** . . . In such matrimony (as exists between a husband and a number of wives) there never can be **conjugal love**; (nor) with those who love others outside of marriage; for **conjugal love** is such that he does not even admit thought about any other woman; nay, he abhors it; (for) in true **conjugal love** there is the inmost of conscience.

4436. In mutual love there is a certain derived likeness—*species*—of **conjugal love**, in that the one wills to be of the other, and so reciprocally, which is [a characteristic] of **conjugal love**. But [that] of mutual love is that the one wills to give all that is his to the other except his life, which [is what] **conjugal love** wills. Hence it may be evident that mutual love is derived from **conjugal love**.

4631. A Hell . . . where are those who insidiate against **conjugal love**, and study with unspeakable arts to separate lower minds; they attempt it also with those who have been united . . . 4638.

4719. On the spiritual and the celestial as to **conjugal love**.—With the spiritual, **conjugal love** begins from externals, thus from a certain lasciviousness; they love nakedness, and it excites them. At last, indeed, the externals vanish; but then **conjugal love**, in its effect, is wont to cease. It is otherwise with the celestial: with them, **conjugal love** begins from the internals; thus from a conjunction of lower minds; nor do they care for nudities, as in the warm zones. (Continued under CELESTIAL.)

4784. I passed through the Hell of those who by every method and study labour to pervert, invert, and extinguish the things which are of **conjugal love**, and



to induce the things which are of adultery. They acted almost like Genii . . . 583o.

[D.] 5124<sup>2</sup>. Conjugal love cannot be described. Nothing enters into it which is lascivious; they do not at all know what this is. But **conjugal love** is the fundamental love; it is their Heaven; that is, the happiness of their life. This love cannot be at all described at this day; for, in the world, it is not separated from what is lascivious. This, or its opposite which is nothing of love, and foul, still adheres to it.

5954. On **conjugal love**.—I spoke with Spirits about marriage and its love . . .

—e. Those not in **conjugal love** are like swine . . .

5996<sup>e</sup>. Whence is the profanation of **conjugal love** . . .

6051<sup>2</sup>. **Conjugal love** descends from the marriage of good and truth . . .

—<sup>5</sup>. Through **conjugal love**, man receives the form of love, within and without; through adultery, the form of Hell; and heavenly love is implanted only through **conjugal love**.

—<sup>6</sup>. That **conjugal love** is the fundamental love of all loves; for, when a man becomes a form of love, he becomes an image of the Lord.

—<sup>7</sup>. Therefore the delights of **conjugal love** exceed in number and quality all other delights.

—<sup>8</sup>. That heavenly joy is founded upon this **love** in Heaven; and, in proportion as anyone is in it, in the same proportion he is in heavenly joy of every kind and degree.

—<sup>13</sup>. There is also a certain form of lying together, [which] being the effect of this **love**, when it is from what is chaste, delights Heaven in the highest degree; but on the other hand it afflicts them in proportion as it is from adultery.

6054<sup>e</sup>. The former deprive themselves of all the delight of marriage; thus of **conjugal love**; but not the latter.

6055. Continuation concerning **conjugal love**.—They who are in **conjugal love** are in such a state that they can have congress with their wife whenever they want. It is never wanting, because all things of their body are in this **love**; and after congress they are affected with cheerfulness, and never with sadness; so that they are vivified by it. But the contrary happens with those who are in adulteries.

—<sup>2</sup>. The husband's love depends on the wife's love. In proportion as the latter loves such things, in the same proportion does the husband. It is the contrary in **love** not **conjugal**. The reason is that they are one, and are conjoined as to the interiors . . .

—<sup>3</sup>. They who are in **conjugal love** feel exactly whether there is what is lascivious or not; for all lasciviousness is of adultery; whereas with those who are in **conjugal love** there is nothing of what is lascivious. This is felt by them most exactly. That sensation is from the interior; the exterior act is the like. With adulterers there is no sensation except what is exterior . . . when yet all spiritual delight is in the interiors, and is incomprehensible to those who are not spiritual. —<sup>7</sup>. 6110<sup>25</sup>.

—<sup>4</sup>. No one can be in **conjugal love** unless he is spiritual, and unless he acknowledges the Lord; for the

supreme cause of it is from the marriage of the Lord with Heaven and with the Church . . .

—<sup>5</sup>. As the woman has been born the affection of truth and good, and the man the understanding of truth and good, it is evident that they have been conjoined as one; and that **conjugal love** continually unites them; and that thus they are loves, and images of the Lord.

—<sup>9</sup>. That Cerberus signifies that the delight of **conjugal love** shall not flow down into Hell. 6110<sup>26</sup>.

6096. Concerning **conjugal love**. The order (of the propositions).

6110<sup>3</sup>. How, through **conjugal love**, two consorts become one form of love. From the union of minds is effected the form of bodies.

—<sup>7</sup>. If a man concentrates his **love** upon his wife, by shunning adultery as sin, then the **love**, with its potency, increases daily; whereas if they take from this **love** and consume it with harlots, the **conjugal love** becomes like chaff, and dies.

—<sup>8</sup>. The Angels said that . . . this Common, while there is **love truly conjugal**, is the plane in which the deliciousnesses form themselves from the interior, as it were upon the plane of the rose . . . —<sup>75</sup>.

—<sup>16</sup>. Unless what is eternal, or an eternal conjunction, is thought of, she is not a wife but a concubine. From the idea of what is not eternal, **conjugal love** perishes.

—<sup>17</sup>. That the bond must be on this side and backwards—*cis et retro*, or anteriorly and posteriorly. If not, there is not **conjugal love**. The bond on this side and backwards (means) that the affection of the wife is in the understanding of the man, and that the understanding of the man is with the wife.

—<sup>22</sup>. That **conjugal love** is innocence itself from Adam.

—<sup>24</sup>. A wife and a virgin have beauty from chaste **conjugal love**; a man has wisdom.

—<sup>25</sup>. The reason (there is nothing lascivious in **conjugal love**) is that within **conjugal love** there is Heaven down to the ultimates; but within the love of adultery there is Hell; and the ultimates of both appear alike as to the delights; but still they are not; the differences are not felt except from **conjugal love**.

—<sup>27</sup>. **Conjugal love** continually has regard that two may be one, or one flesh. If **conjugal love** has not regard to this, it is the love of adultery. They can become one more [and more] to eternity.

—<sup>30</sup>. The Most Ancients, who were celestial, called **conjugal love** the principal of all loves; and also the delight itself of life . . .

—<sup>55</sup>. But the fear of **conjugal love** is lest the wife be injured . . .

—<sup>61</sup>. **Love truly conjugal**, in the beginning, is as the man—*homo*—is being reformed and then regenerated. It inverts itself; and, when it has been inverted, the man's love proceeds from the wife's love; and, such as is the latter, such is the former.

—<sup>69</sup>. But with those who are in **conjugal love**, the delights of this **love** are communicated; those of the wife to the man: there inflows of the wife into the sense of the husband; so that the very sensations

and delights are mutually and reciprocally communicated . . .

—70. Conjugal love does not exist except with man.

**D. Min. 4604.** On conjugal love, and mutual love.—They who in the life of the body have lived in **conjugal love**, are together in the other life; for the reason that **conjugal love** is innocence; there is nothing of what is lascivious in it, although they appear naked to each other.

4605. Whereas they who have lived in some other marriage, in which there was not **conjugal love**, but lascivious love, are separated; for nothing of what is lascivious is tolerated in the other life. Still more are those consorts separated who have been averse to each other; and still more they who have lived in hatred.

4606. **Conjugal love** is such that it wants to be the other's, thus mutually.

4612. For instance: when anyone is in **conjugal love**, and takes up the principles that to love a consort is solely an obligation from the compact—if anyone confirms himself in this false principle, he then destroys **conjugal love**, and turns it into what is lascivious . . .

4628. On the love of marriage and of infants.—The men of the Most Ancient Church loved their consorts more than their children; their descendants loved their children more than their consorts. **Conjugal love** is heavenly, and therefore love begins from thence . . . Whereas even the worst can love their children and not their consorts . . . It is then the love of lasciviousness which reigns . . . Each moment there appears something like when they were first married . . . They are then like infants, and sport almost in like manner. But this love recedes if there is not **conjugal love**.

4629. **Conjugal love** is that the one wants to be the other's, altogether as one; and that it is the highest happiness not to be one's own, but the other's; and so reciprocally. It is such a conjunction of souls and minds, that the life of the one is the life of the other; thus reciprocally.

4641. They who are in **conjugal love** have what is reciprocal, and this in each and all things; so that the wife wants to be the husband's, and the husband the wife's; and this in each and all things of life, and in each and all things of affection, and in each and all things of thought.

4642. They who are in good and truth can be in **conjugal love**; but not others, although they suppose themselves to be; for **conjugal love** descends from the Divine marriage, which is that of good and truth, and of truth and good.

4643. They who have not been in **conjugal love**; or, if not married, in the marriage of good and truth . . . but in the contraries, cannot be in Heaven. Ex.

4771. Because he had lived in **conjugal love** in his own way . . .

4775. On infernal dust, and on those who are against **conjugal love**.

**E. 618°.** That **conjugal love** itself, spiritual and natural, will perish. Sig. 'The womb,' or 'belly,'=

**conjugal love** spiritual; and 'the thigh'=the same natural.

710°. Because all the members devoted to generation, with both males and females,=**conjugal love**; and 'the womb,' its inmost . . . for it is the inmost of the genital members.

—27. The Israelites and Jews were natural . . . and they who are merely natural are also hard at heart, because they are not in any **conjugal love** . . .

— From this discordance, **conjugal love**, which is of truth and good, and the derivative Heaven and the Church with man, completely perishes; for, when the interior conjunction, which is that of minds and lower minds, is null, the marriage is dissolved.

—32. For the womb corresponds to the inmost **conjugal love**, which, in its essence, is celestial love; and, from this love, is produced spiritual good . . .

863°. From (the marriage of good and truth) is **conjugal love**; for the wife is the affection of good; and the husband is the understanding of truth . . .

949°. In proportion as (man) shuns adulteries—thus also unchaste and filthy thoughts—in the same proportion **conjugal love** enters, which is the inmost love of Heaven; in which love chastity itself resides.

983°. The origin of love truly **conjugal** is the Lord's love towards the Church . . .

986°. The love of marriage is represented in the Spiritual World as a virgin, whose beauty is such as to inspire into the beholder the deliciousnesses of life . . . Hence it is that in the Heavens the Angels have beauty according to the quality of the **conjugal love** with them . . . In a word, with the Angels of Heaven, according to the **conjugal love** is there life in their faces, in the gestures of the body, and in their speech . . . The delights of **conjugal love** are sensitively represented in the Spiritual World by the fragrances from fruits and flowers of various kinds.

991°. It has been said that **conjugal love**, which is natural, descends from the love of good and truth, which is spiritual; hence this Spiritual is in the natural love of marriage, as a cause is in its effect . . .

993°. That love truly **conjugal** contains in itself so many ineffable delights as to exceed numbers and words, may also be evident from the fact that this love is the fundamental of all celestial and spiritual loves; because through it a man becomes love; for from it consort loves consort as good loves truth, and truth loves good; thus, representatively, as the Lord loves Heaven and the Church. Such love cannot come forth except through a marriage in which the man is truth and the wife good. When man has become such love through marriage, he is then also in love to the Lord and in love towards the neighbour; consequently, in the love of all good, and in the love of all truth; for from man as love there cannot proceed anything except loves of every kind: hence it is that **conjugal love** is the fundamental love of all the loves of Heaven. Now, as it is the fundamental love of all the loves of Heaven, it is also the fundamental of all the delights and joys of Heaven . . . From these things it follows, that heavenly joys, in their order, and in their degrees, derive their origins and causes from **conjugal love**.

[E.] 995<sup>2</sup>. Love truly conjugal is from the Lord alone . . . because it descends from the Lord's love towards Heaven and the Church, and thence from the love of good and truth; for it is the Lord from whom is good, and it is Heaven and the Church in which is truth. Hence it follows that love truly conjugal in its first essence is love to the Lord. Hence it is that no one can be in love truly conjugal, and in its pleasantnesses, delights, blessednesses, and joys, except him who acknowledges the Lord alone; that is, the Trine in Him. He who approaches the Father as a Person by Himself, or the Holy Spirit as a Person by Himself, and these not in the Lord—these have not conjugal love.

996<sup>2</sup>. As love truly conjugal in its first essence is love to the Lord from the Lord, it is also innocence. Ex.

997<sup>4</sup>. As conjugal love in its first essence is love to the Lord from the Lord, and is thence also innocence, therefore also conjugal love is peace such as there is in Heaven with the Angels. Ex.

998<sup>4</sup>. Man has intelligence and wisdom (in both quantity and quality) according to the conjugal love with him. Ex.

1000<sup>4</sup>. They who are in love truly conjugal, after death, when they become Angels, return into their youth and adolescence . . . Each consort returns into the flowers and into the joys of their age, while conjugal love begins to exalt their life with new delights, and to inspire sports for the sake of procreation. Into this state, first exteriorly, and afterwards more and more interiorly to eternity, comes the man who had shunned adulteries as sins, and had been inaugurated by the Lord into conjugal love in the world. As they are always growing young interiorly, it follows that love truly conjugal is continually increasing and entering into its deliciousnesses and happinesses, which have been provided for it from the creation of the world; and which are the deliciousnesses and happinesses of the Inmost Heaven originating from the Lord's love towards Heaven and the Church; and thence from the love of good and truth together; from which loves is every joy in the Heavens. Further ex.

1001<sup>2</sup>. The Angels have all their beauty from conjugal love. Ex.

1004<sup>2</sup>. Love truly conjugal is not possible except between two. Ex.

— From this universal marriage (between good and truth) is the conjugal love between a husband and a wife; the husband has been so created as to be the understanding of truth, and the wife has been so created as to be the will of good . . .

—<sup>4</sup>. There are consorts there who are in such conjugal love that both can be one flesh. (Continued under MARRIAGE.)

1005<sup>0</sup>. In chaste marriages, the man's life, through the seed, adds itself to the life of the wife. Thence is the inmost conjunction from which they are not two, but become one flesh; and according to the conjunction thereby the conjugal love increases; and, with it, every good of Heaven.

J.(Post.) 339. Marriage is Heaven itself; because all there are in conjugal love, each in his own degree . . .

De Conj. 1. On the representation of conjugal love by the most beautiful things. Gen.art. (See DELICIOUS, here.)

2. As love truly conjugal in its origin is the pure deliciousness itself of the mind; and as this love is the fundamental of all loves; and as from love is all beauty with the Angels in Heaven; for love or the affection of love forms everyone . . . hence it is that all the beauty with the Angels in Heaven is from their conjugal love; for the inmost of life is thence, which shines through. I have seen an Angel who had been in pure conjugal love; he was from the Third Heaven; he had such beauty that the bystanders were rapt in admiration, saying that it was beauty itself in its own essence.

3. That love truly conjugal is such beauty and also such deliciousness, is from its first origin, which is the union of the Lord's Divine love with His Divine wisdom; and also the Lord's marriage with Heaven and with the Church; and the derivative marriage of good and truth with everyone. 113.

4. That in love truly conjugal there is nothing at all of lasciviousness. Ex.

— The internal of conjugal love is from the Lord, and thence from Heaven and from all its happiness . . . Every external derives its essence from the internal things; hence the external of conjugal love is not like the external of adultery. The external of conjugal love is full of all the deliciousnesses of Heaven; and the delight of Heaven which is in this love expels all the delight of Hell. Hence these two delights, in the external form, are, from their internals, utterly unlike. Moreover, the Angels manifestly perceive from the sphere of the love of two consorts, whether there is in it what is lascivious, and also the quality and quantity thereof; and in the same proportion they remove themselves from them. The reason (they do so) is that the lasciviousness of adultery communicates with the Hells; whereas the chastity of marriage communicates with Heaven.

5. That love truly conjugal is chastity itself.

6. That conjugal love is innocence itself.

7. That conjugal love is love to the Lord.—All who are in love truly conjugal are in love to the Lord; for the reason that it descends from the marriage of the Lord with the Church. Hence it is that they who are in the Third Heaven . . . are in love truly conjugal. Love truly conjugal is not possible except from the Lord.

20. Through conjugal love a man receives the form of love in mind and thence in body; thus the form of Heaven.

21. Conjugal love is the fundamental love of all heavenly loves; and it is an image of Heaven; thus of the Lord.

22. Heavenly joy is founded upon conjugal love.

27. Conjugal love communicates with the Heavens; and the organs of generation have correspondence with the Third Heaven, especially the womb. The congress from conjugal love also communicates.

28. This love originates from the sole influx of the Lord through the Third Heaven.

30. **Conjugal love** increases in potency and effect to eternity, inasmuch that it is love as to all potency and effect; hence the life of their lower mind.

31. No one can be in **conjugal love**, unless [he is] spiritual through combat against evils and their falsities; and unless he acknowledges the Lord [and] His Divine.

34. **Conjugal love** depends upon the wife's love; and such is the husband's love, in reciprocation; and the wife's love does not depend on the husband's love. Ex. It is the reverse with those who are not in **conjugal love**.

40. Through **conjugal love** the interiors of the mind are opened; because the influx into it is from the Lord through the Third Heaven. Hence the man becomes receptive of all heavenly loves, and also Truths.

41. In **conjugal love** is the inmost of conscience.

42. On **conjugal love** with the Angels.—They said that it is the inmost of all loves; and that it is such that consort sees consort in his lower mind and in his mind; inasmuch that his spiritual image is there; and thence that consort has consort as it were in himself; and that this is cohabitation in the spiritual sense... Hence they have delicious conjunctions.

60. On the torment of those who are from Hell from the influx of **conjugal love**. Ex.

63. On those who insidiate against **conjugal love**. Ex.

66. That love truly **conjugal** is naked. Gen.art.

— The Angels of the Third Heaven are they who are in the heavenly marriage more than all others; for they are in love to the Lord, and thence in the conjunction of good and truth. Hence, also, more than all the other Angels, they are in **conjugal love**, and in innocence and chastity. They walk with a cincture round their loins when out of doors, but without a cincture when at home; and yet in their nakedness they regard a consort as a consort; nor is there anything of what is lascivious in it. They say that to look at a consort clothed takes away the idea of marriage; and, wonderful to say, nakedness does not excite or instigate; yet it is as the external bond of **conjugal love**. *In lecto jacent copulati sicut sunt creati, ac ita dormiunt, dicunt quod non possent aliter, quia ipse amor conjugalialis, qui perpetuus est copulati.* Thus also is communicated the life of the one with the life of the other; and the life of the husband becomes appropriated to the wife; so that it is as we read of Adam when he saw Eve his wife: 'Behold my bone and my flesh;' and also that 'they were naked, and did not blush;' that is, there was no lasciviousness... See E.992<sup>3</sup>.

71. That **conjugal love** descends from the marriage of good and truth.—From much experience it has been made known to me that no one has **conjugal love** unless he is in the love of truth from good, and in the love of good through truth; that is, in the heavenly marriage; and that he cannot be in any mutual love of good and truth, unless... he shuns adultery... For heavenly things must inflow into **conjugal love**... 114.

72. That **conjugal love** makes man to be love. Ex.

73. The exploration of Spirits through **conjugal love**. Ex.

105. The Inmost Heaven, through which the Lord insinuates **conjugal love**...

108. It is sufficient to know that love truly **conjugal** has immediate communication with the Third Heaven... Its acts; as kissing, embraces, and many more... delight that Heaven...

113<sup>e</sup>. Therefore, the union of minds from good united to truth from the Lord is **conjugal love** itself.

119. With those who live in **conjugal love** the interiors of the mind are opened through Heaven even to the Lord...

120. Genuine **conjugal love** is not possible except between two...

122<sup>e</sup>. Everything of Heaven... is founded upon **conjugal love**.

## Married Partner, Consort. *Conjux.*

See under MARRIAGE, and MARRIAGE (or CONJUGIAL) LOVE.

See also under COLD, FEMALE, HUSBAND, MALE, MAN-vir, WIFE, and WOMAN.

A. 1123. Their highest deliciousnesses were to love their consort for the sake of offspring.

2730<sup>e</sup>. They began to love their children, not their consorts; for... a consort cannot be loved except by the good. D.3316. 4628. De Conj. 115.

8375. They love their consorts only.

8851<sup>e</sup>. Their deliciousnesses are to love their consort...

9182<sup>3</sup>. (Thus) a legitimate conjunction is effected, when one of the consorts is in truth, and the other in the corresponding good...

9806<sup>2</sup>. The conjunction (of good and truth) is represented in the Word by two consorts... when it treats of the heavenly marriage...

H. 367<sup>e</sup>. Therefore two consorts in Heaven are not called two, but one Angel.

382a<sup>e</sup>. As there are not nuptials in the Heavens, two consorts there are not called husband and wife; but the consort of the other, from an angelic idea of the conjunction of two minds into one, is called by a word which signifies what is one's own mutual reciprocally.

494<sup>2</sup>. This is a general thing (after death): that consort meets consort, and that they mutually congratulate each other. They also stay together; but longer or shorter according to their delight of cohabitation in the world. But still, if love truly **conjugal** has not conjoined them... after some delay they are separated. But if the minds of the consorts had been in disagreement with each other... they break out into open enmities, and sometimes fight together; and nevertheless they are not separated, until they enter the second state (of man after death).

W. 414. If it loves its consort wisdom...

R. 351. There is no love without its consort, which is knowledge, intelligence, and wisdom. The consort

of natural love is knowledge; of spiritual love is intelligence, and of celestial love is wisdom.

M. 20<sup>e</sup>. The consorts (then) entered their chamber . . .

42. A pair of consorts (from the Third Heaven), seen and des.

44<sup>s</sup>. Whether there is a like love between consorts in the Heavens . . .

45. On the state of married partners after death. Chapter. De Conj. 50, Gen.art.

47a. That two consorts for the most part meet after death, recognize each other, consociate, and for some time live together; which takes place in the first state; thus while they are in externals as in the world. Ex.

48a. But that successively, as they put off externals, and enter into their internals, they perceive in what love and inclination they had been mutually towards each other; and thence whether they are able to live together or not. Ex.

49. That if they are able to live together, they remain consorts; but if they are not able, they separate from each other; sometimes the man from the wife; sometimes the wife from the man; and sometimes both from each other. Ex.

50. That there is then given to the man a suitable wife, and to the woman a husband in like manner.—The reason is that no other consorts can be received into Heaven, so as to remain there, than those who have been interiorly united, or are able to be united, as into a one; for *there* two consorts are not called two, but one Angel. Ex.

—<sup>2</sup>. If (the consorts) are external inclinations, and not at the same time internal ones, the very house, or place, separates, rejects, and drives them away.

51. That consorts enjoy like intercourse as is in the world, but more delightful and blessed; yet without procreation . . . in place of which they have spiritual procreation, which is that of love and wisdom. Ex.

54. All those consorts who are merely natural, are separated after death. The reason is, that with them the love of marriage is cold, and the love of adultery warm. Nevertheless, after separation they sometimes consociate as consorts with others; but after a short time they recede from each other, which is often done repeatedly; and at last the man is delivered over to some harlot, and the woman to some adulterer, which is done in an infernal prison, where promiscuous scortation is forbidden . . .

—<sup>2</sup>. Consorts, of whom one is spiritual and the other natural, are also separated after death; and to the spiritual one a suitable consort is given; but the natural one is relegated to places of lasciviousness . . .

66. From which it is evident, that two consorts are the very forms and effigies of the marriage of love and wisdom . . . —<sup>e</sup>.

77<sup>4</sup>. In proportion as anyone loves his consort alone, in the same proportion he becomes heavenly and internal; and in proportion as anyone does not love his consort alone, in the same proportion he becomes natural and external . . .

101. That two consorts are the form (of the marriage

of good and truth) in their inmosts; and thence in the sequents therefrom, as the interiors of their mind are opened. Ex.

137. They were two consorts from Heaven. Des. (See MARRIAGE LOVE, here.)

—<sup>3</sup>. We have been consorts for ages . . .

—<sup>7</sup>. Where there were consorts in the like flower of age . . .

144. When they ascend from chaste consorts on earth.

158<sup>2</sup>. Spiritual cohabitation . . . exists with consorts who love each other tenderly, however distant in body.

171. The inclinations of consorts towards each other are from (these spiritual spheres).

—<sup>2</sup>. Hence two consorts who differ in their lower minds, and disagree in their affections, lie in bed turned away from each other . . .; and . . . two who agree in lower minds and affections, lie turned towards each other.

—<sup>3</sup>. The spheres . . . conjoin and disjoin two consorts not only from without, but also from within . . .

177<sup>e</sup>. Therefore two consorts are there called two, when they are named as husband and wife; but one, when they are named as Angels.

178. The body . . . blunts and absorbs the sensation that the two consorts are a united man . . .

— From those who have lived for ages with their consorts in Heaven, I have heard . . . that they feel themselves to be thus united, the husband with the wife, and the wife with the husband, and each in the other . . . mutually and reciprocally; as also in the flesh, although they are separated. They said that the cause of this rare phenomenon on earth, is that the union of their souls and minds is felt in their flesh . . . (for) as the soul and mind adjoin themselves closely to the flesh of the body . . . it follows that the union of the soul and mind with a consort is felt in the body also as one flesh.

191. The states of life with consorts after marriage. Ex.

192<sup>e</sup>. In general, married partners have an interior comeliness of face; for the man derives from the wife the lovely redness of her love, and the wife from the man the bright lustre of his wisdom; for two consorts *there* are united as to their souls; and besides, there appears in both a human fulness.

193<sup>2</sup>. Hence it is that no one can ever love his consort truly conjugially who is in the conceit of Own intelligence from the love of self.

216<sup>2</sup>. The state of consorts in Heaven, when the idea of what is eternal is cut out of their minds. Ex. (See MARRIAGE, here.)

226. That conjugal love may exist with one of the consorts, and not at the same time with the other.—For one may from the heart devote himself to chaste marriage, and the other not know what chasteness is; one may love the things of the Church, and the other the things of the world only; one as to the mind may be in Heaven, and the other in Hell; hence with one there may be conjugal love, and not with the other. The minds of these, as they are turned contrarily, are

inwardly in collision with each other; and if not outwardly, still the one who is not in conjugal love regards his consort from the covenant as a loathsome old thing.

227. That there are various similitudes, and various dissimilitudes, both internal and external, with consorts. Ex.

— The external ones appear, but not the internal ones, except after times of cohabitation, to the consorts themselves; and, by indications, to others. (Continued under LIKENESS.)

241. When conjugal love is banished, cold ensues; but this is with the consort of no religion... (This) cold... descends from the soul into the body even into the cuticles, from which at last he cannot bear to look his consort directly in the face, nor to accost him in a communion of respirations, nor except with a voice of retracted tone; nor to touch him with the hand, and scarcely with the back; not to mention the insanities which, from that cold, creep into the thoughts... which is the reason why such marriages are dissolved of themselves. Moreover, it is known that an impious person holds his consort cheap; and all who are devoid of religion are impious.

242. Hence, with the consort who is in falsities of religion, there commences a cold, which is intensified as he goes away into what is diverse from the other. Once... I entered a house where there were staying consorts of diverse religion... The Angels said, We cannot remain with you in that house, because the consorts there are in discordant religion. This they perceived from the internal disunion of their souls.

245. I will add an arcanum which is from Heaven: that between the disjoined souls of two, especially of married partners, conjunction is effected in a middle love, and otherwise there would not be effected conceptions with men.

248. That the third of the external causes of cold is a striving for supereminence between the consorts. Ex.

278. That hence is apparent love, apparent friendship, and favour between the consorts. Ex.

283. As it is important for those in authority to... provide (for) order in a composite Society, so with consorts in their singular one. But this order is not possible if the husband and wife are dissident in lower minds... and therefore, to preserve order... necessity demands that the master and mistress agree, and make one; and if, on account of the difference of their minds, this cannot be done, it is necessary and also becoming that it be done by means of representative conjugal friendship.

287. That (conjugal simulations) are for the sake of various favours expected from the consort, or from his relations... Ex.

288. These blemishes are (therefore) buried in silence by the other consort.

— The excusations of such things... are causes of the simulation of love and friendship with a consort.

289. Between consorts who from various causes are discordant in minds, there are alternate dissidences and

confidences, estrangements and conjunctions; nay, quarrels and... reconciliations...

290. That if favour does not cease with the wife, when faculty ceases with the man, there may be a friendship emulating conjugal friendship when (the consorte) become old. Ex.

— The primary of the causes of separation of lower minds between consorts, is favour failing with the wife [on] faculty ceasing with the man... for in like manner as heats communicate together, so also do colds. That from the defect of love with both, friendship ceases; and, if the destruction of the family affairs in the house is not feared, favour also, is evident... If, therefore, the man tacitly imputes the cause to himself, and the wife still perseveres in chaste favour towards him, a friendship may thence result, which, as it is between married partners, appears like love emulating conjugal love. That a friendship as if of that love is possible between aged consorts, experience testifies from...

291. That various species of apparent love and friendship are possible between consorts, of whom one has been subjugated, and consequently is subject to the other. Ex.

— After the first time of marriage have passed, there arise between married partners rivalries about right and Power: about right, in that according to the statutes of the covenant made there is equality, and each has dignity in the offices of his function; and about Power, in that superiority is insisted on by the men in all things of the house, because they are men; and inferiority for the women, because they are women. Such rivalries... flow from no other source than from no conscience concerning love truly conjugal... (Therefore) instead of this love there is desire... (and) from this desire... flows forth a striving for Power, which is in some from the delight of dominating; in some it has been implanted by artful women before the wedding; and to some it is unknown. The men who are in this striving... reduce their wives either into their rightful possession, or into compliance with their mastery, or into slavery... But if the wives are in this striving... they reduce their husbands either into an equality of right with themselves, or into compliance with their mastery, or into slavery; but as with wives... there remains desire which counterfeits conjugal love, which is restrained from the law and from fear of legitimate separation, if they extend their Power beyond what is right... they lead a consociate life with their husbands...

292. That there are... infernal marriages between consorts who interiorly are the most deadly enemies, and exteriorly are the most conjoined friends. Ex. (See WIFE, here.)

306. On (the wedding) day... they put on the state and name of consorts, and partners of the bed.

313. But consorts after marriage are entirely in ignorance about the successives...

316. (Two novitiate consorts receiving their friends, seen.)

319. After the death of a consort...

[M.] 320. Hence it is, that the Natural separated from the Spiritual with two consorts, does not effect any conjunction of minds, and thus of wills; but only a conjunction of some of the external affections . . .

355<sup>7</sup>. The Angel . . . said, You know that while you were in the virtue of love, you loved your consorts . . . But you do not know that we in Heaven do not love our consorts from that virtue; but that we have the virtue from the love; and, as we perpetually love our consorts, that virtue is perpetual with us . . . Does not he who perpetually loves his consort, love her with the whole mind and with the whole body? for the love turns all things of the mind and all things of the body to that which it loves; and, as this is done reciprocally, it conjoins them so that they become as a one.

371. See JEALOUSY, here. 373. 375<sup>2</sup>.

375<sup>2</sup>. Heat for harlots, and ice for the consort.

379. Jealousy is one thing with consorts who love each other spiritually, and another with consorts who love each other naturally; it is one thing with consorts who are dissident in lower minds, and another with a consort who has put his consort under the yoke . . .

405. That the love of infants is one thing with spiritual consorts, and another with natural ones. Ex.

409. That hence it is that there is this love (of infants) with consorts who mutually love each other; and also with consorts who do not love each other at all. Ex.

D. 3316. The love of a consort had perished (with the descendants of the Most Ancient Church), and had remained in love towards offspring . . .

4076. He loves his consort solely for the sake of cohabitation, etc.

4408. So that each consort has the other in himself. (See MARRIAGE LOVE, here.) De Conj. 42.

4638<sup>e</sup>. In the life of the body they did not tolerate that married partners should live together in love.

6051<sup>12</sup>. Thus to love a consort is to do what is good before the Lord; for this is to love the Lord so from chastity. It communicates with the Heavens, and delights the souls of the Angels to such a degree that it cannot be believed. De Conj. 26.

6110<sup>65</sup>. Christian Spirits cannot endure the sphere of nudity between married partners; and then flee away.

D. Min. 4612. (The idea that) to love a consort is solely an obligation from the compact . . .

4628. They can be averse to their consorts, and love their children; and can be with a consort and not love at all; which is what is inverted. It takes place for the sake of the education of the infants, etc. . . and if there are no infants, they repudiate (their consort) at heart.

4679. The delight which married partners have in lying beside each other. (See *LIE-cubare*, here.)

E. 984<sup>2</sup>. For two consorts who are in conjugal love from the Lord, love each other mutually and reciprocally from the heart; thus from inmosts; and hence, although they are apparently two, still they are actually one; they are two as to hodies, and one as to life . . .

992<sup>3</sup>. The consorts (there) pass the night in each other's bosoms, as if they had been created into one . . . De Conj. 66.

993<sup>2</sup>. From it consort loves consort as good loves truth . . .

998<sup>4</sup>. This appears manifestly from the Angels in the Heavens; these, separated from their consorts, are indeed in intelligence, but not in wisdom; whereas when they are with their consorts, they are also in wisdom; and, what I wondered at, in proportion as they turn their faces to their consort, in the same proportion they are in a state of wisdom; for, in the Spiritual World, the conjunction of good and truth is effected through aspect; and the wife there is good, and the man there is truth; therefore, as truth turns itself to good, so is truth vivified.

1004<sup>4</sup>. There are consorts there who are in such conjugal love that both can be one flesh. (Continued under MARRIAGE.)

D. Love xii<sup>3</sup>. Delights are those with a consort, etc.

D. Wis. xi. 5. Faithfully to love a consort (a general use).

De Conj. 52. They who (after death) cannot wait for the other consort, whether male or female, are meanwhile conjoined with another like one; but there is then given the perception that it is the same consort whom they had had in the world. But this is loosed—because there had not been betrothals and nuptials—when the real consort comes thither; for then, from their cohabitation in the world, the one consort well knows the other; and those who want, remain with their own.

**Marrow.** *Medulla.*

**Marrowy.** *Medullatus.*

**Medullary.** *Medullaris.*

**Medullose.** *Medullosus.*

See MEDULLA OBLONGATA, and SPINAL MARROW.

A. 2341<sup>2</sup>. 'Marrowy things' = goods.

2492. The interior memory is presented like a medullose substance, such as is in the human brain. H. 466.

2830<sup>8</sup>. 'Burnt-offerings of marrowy things' (Ps. lxi. 15) = the celestial things which are of love.

4039. The correspondence of the medullae (of the brain). Tr.

4040. From these, fibres run forth, which constitute the medulla of the brain . . .

4529<sup>e</sup>. For the happiness penetrated to the medullary things.

4750. For the sphere of their love passed through even to the medullary things.

8625<sup>e</sup>. Poison . . . which penetrates to the very marrows.

W. 316<sup>4</sup>. From these go forth fibres through the medullary substance . . . into the body.

366. (The brains) consist of . . . a cortical substance and a medullary substance . . . and the medullary substance (consists of) innumerable *quasi* fibres.

—<sup>2</sup>. But the medullary or fibrillary substance everywhere begins and proceeds from (the cortical);

and from it are the nerves, from which are all things of the body.

M. 312. Burns up the marrows.

— By the marrows are meant the interiors of the mind and the body.

T. 347<sup>2</sup>. Faith without truths is like seed bereaved of the medullary substance.

351<sup>3</sup>. The other (substance of the brain) is fibrillary, and is called medullary . . . It consists of perpetual confasculations of fibres which go forth from the glands of the (cortical) substance . . .

D. 2656<sup>e</sup>. It injects its poisons into the marrows, as they say; that is, into the interiors of the ideas . . .

E. 775<sup>2</sup>. From these proceed fibrils . . . from which is produced the medullary substance of the whole cerebrum, of the cerebellum, and of the medulla oblongata. From this medullary substance are protended the visible fibres . . .

1159<sup>3</sup>. 'A feast of fat things, of marrowy fat things' (Is.xxv.6)=good both natural and spiritual with joy of heart.

D. Wis. v<sup>2</sup>. (The will and the understanding are within the substances which make the cortex of the brain, and also sparsely in the medullary substance of the cerebrum, especially in the corpora striata, and also within the medullary substance of the cerebellum, and also in the spinal marrow, of which they make the nucleus . . .

**Marry.** See under MARRIAGE, and LEAD—*ducere*.

**Marry.** *Maritare*.

A. 552. When the understanding has been coupled to the will, or faith to love, the man is called by the Lord 'a married land' (Is.lxii.4).

2517. 'She is married to a husband' (Gen.xx.3)=that the doctrine of true faith is . . . conjoined with the Celestial. . . Here, therefore, 'married to a husband'=that truth is so conjoined with good that truth also is good.

9595<sup>2</sup>. 'More sons than the sons of her that is married' (Is.liv.1)=more truths than the truths of the former devastated Church.

10837. She is not allowed to go out until the day she is to be married.

R. 535<sup>2</sup>. 'She that is married'=the Jews who had the Word.

M. 460. Provided (the pellicacy) is not with a married woman.

D. Min. 4628<sup>e</sup>. The like as when they were first married, or conjoined in marriage . . .

4643. Or, if not married . . .

E. 2231<sup>6</sup>. 'The sons of her that is married'=the truths with those who are in the Church.

721<sup>5</sup>. The Church which has the Word, from which the Lord is known, is meant by 'her that is married who has not sons.'

**Marry.** *Nubere*.

**Marriageable.** *Nubilis*.

A. 4334<sup>4</sup>. 'Eating and drinking, marrying and giving in marriage' (Matt.xxiv.38)=their state as to the appropriation of evil and falsity, and the derivative conjunction therewith. . . 'To marry'=conjunction with evil; and 'to give in marriage'=conjunction with falsity . . .

10837. A daughter at about her marriageable age is (in that Earth) kept at home . . .

— She is then brought to a house . . . where (are) many others . . . who are marriageable . . .

M. 299. The love of daughters in their first marriageable age, and also in the second one, is dependent on things coveted from the senses . . .

428<sup>e</sup>. He who is in good and weds truth . . .

502. (The wives) said that when they came into their marriageable state . . . they began to love a conjugal life . . .

E. 1099<sup>2</sup>. By 'to marry' (in the Word) is meant to be conjoined with Heaven in a certain Society of it; and he is conjoined with it in proportion to the intelligence and wisdom he has acquired for himself in the world from the Lord through the Word . . .

**Mars.** *Mars*.

A. 7171. The planet Mars appears to the left in front (in the same direction as Jupiter, but nearer).

7358. On the inhabitants and Spirits of the planet Mars. Gen.art. 7475. 7620. 7742. U.85. D.1539. 3251.

— The planet Mars appears . . . to the left in front, at some distance in the plane of the breast; and thus outside the sphere where are the Spirits of our Earth.

7359. Spirits thence came to me, and applied themselves to my left temple, and there breathed speech on me; but I did not understand it. . . It was like a very soft aura. . . It entered through the Eustachian tube into the brain. When the afflatus arrived there, I understood their speech . . . I observed that when they were speaking with me they moved the lips with me, and also the tongue a little. Ex. D.1541, Ex. 3488, Ex.

7360. (Thus) the speech of the inhabitants of Mars is . . . not sonorous; but almost tacit, insinuating itself into the interior hearing and sight by a shorter way; and (is therefore) fuller and more perfect . . . Moreover the very affection of the speech is represented with them in the face, and its thought in the eyes; for, with them, thought and speech, and also affection and face, act as one. They account it nefarious to think one thing and speak another; or to will one thing and show another in the face. They do not know what hypocrisy is, or what fraudulent simulation and deceit are.

7362. The respiration of the Spirits of Mars . . . is interior, proceeding from the region of the chest towards the navel, and thence rolling itself upwards through the breast, with an imperceptible breath towards the mouth. (Thus) they are of a celestial genius, and not unlike



those who belonged to the Most Ancient Church in this Earth. D.1543. 3490. —a.

[A.] 7363. They are not under commands-*imperii*; but are distinguished into societies greater and less; and therein they consociate with themselves such as agree in lower minds; and this they know at once, from the face and speech . . . they are then friends at once; but they are not averse to the rest; for there is no aversion, still less hatred. They also said that their consociations are delightful; and that they speak together about those things which are taking place in the Societies, especially about those which are taking place in Heaven; for many of them have manifest communication with the Angels who are in Heaven. . . They are so consociated, that their societies, taken together, through that Earth, represent a general angelic Society; for the societies there are all various, but the Lord conjoins them all by the heavenly form . . . D.1540. 1542.

7364. Those who, in their societies, begin to think wrongly, and thence to will wrongly, are dissociated. They leave them alone by themselves, whence they pass their time outside the society, very miserably, in rocks or elsewhere; for they no longer care for them. Some societies try to compel such to repentance by various methods; but when this is done in vain, they dissociate themselves from them. Thus do they guard against the creeping in of the cupidity of dominion and of the cupidity of gain . . . Everyone there lives content with his own goods, and everyone with his own honour, in that he is styled just and a lover of the neighbour. This delight and tranquillity of the lower mind would perish, unless those who are thinking evilly and willing evilly were cast out, and unless, prudently and severely, they went to meet the love of self and the love of the world in their very beginnings in those with whom they are. D.1548.

7475. The Spirits of Mars appear to themselves as men such as they had been in the world; on which account they also appear similarly to others . . . When I wondered at this, they said that they cannot appear otherwise, because, when they had lived in the world, they had known that they were Spirits clothed with a body; and because they had then thought but little about their body, and only about the life of their spirit in the body. Hence, when they come into the other life, they are almost unaware that the state of their life has been changed; and as they then also think about the life of their spirit, in like manner as in the world, they therefore then appear like themselves. All Spirits are indeed in the human form, but not in so prominent a one as that in which are the Spirits of Mars; for with them the idea remains such as they had had in the world. D.3251.

7476. The Spirits of Mars are among those Spirits who are best of all from the Earths of the world of this sun. They are as to the most part celestial men . . . When represented as to their quality, they are represented with the face in Heaven and the body in the World of Spirits; and those who are of their Angels, with the face to the Lord and the body in Heaven.

7477. They acknowledge and adore our Lord more than other Spirits. They say that He is the Only God;

and that He rules both Heaven and the universe; and that all good is from Him. They said that it is the Lord who leads them; and that He often appears with them in their Earth.

7478. Once, when the Lord was named, I saw that those Spirits humbled themselves so inmosty and profoundly, that it cannot be described. For in their humiliation they had the thought that they from themselves are in Hell, and that thus they are utterly unworthy to look to the Lord, who is the Holy itself. They were so profoundly in this thought from faith that they were as it were outside of themselves; and in this they remained upon their knees, until the Lord elevated them, and then as it were drew them out from Hell. When they thus emerge from humiliation they are full of good and of love, and thence of joy of heart. When they are thus humbling themselves, they do not turn the face to the Lord; for this they then dare not do; but avert it. The Spirits who were around me said that they had never seen such humiliation. D.3252.

7479. I have spoken with some from that Earth concerning the faith of those who are there. They said that there they believe that there is nothing but what is filthy and infernal with them, and that everything good is the Lord's. Nay, they said, further, that from themselves they are devils, and that the Lord draws them out from Hell, and continually withholds them.

7480. I have been instructed that the Spirits of Mars relate to something which is interiorly in man; and in fact to the intermediate between the Intellectual and the Voluntary; thus to thought from affection; and those who are the best of them, to the affection of the thought. Hence it is that their face acts as one with their thought; nor can they simulate before anyone.

7481. As they relate to this in the Grand Man, that middle province which is between the cerebrum and the cerebellum corresponds to them . . . On this account, when they were near me, I sensibly apperceived a retraction of the anterior part of the head towards the occiput; thus of the cerebrum towards the cerebellum. D.3489, margin.

7482. Once, when the Spirits of Mars were with me, and were occupying the sphere of my mind, there came Spirits from our Earth, and wanted to infuse themselves also into that sphere. But the Spirits of our Earth then became as if insane; for the reason that they did at all agree with it; for the Spirits of our Earth regard themselves and the world; thus, in idea, they are turned to themselves: but the Spirits of Mars regard Heaven; thus the Lord and the neighbour; and hence they are, in idea, turned from themselves . . . But there then came angelic Spirits of Mars, at whose coming the communication was taken away; and so the Spirits of our Earth receded. D.3331.

7483. An inhabitant of that Earth was presented to me. His face was like the face of the inhabitants of our Earth; but the lower region of the face was black; not from a beard, which they have not; but from a blackness in place of it. This also is from correspondence. That blackness extended itself as far as beneath the ears on both sides. The higher part of the face was yellowish,

like the face of the inhabitants of our Earth who are not quite fair. D.1545.

7484. They said that they feed on the fruits of trees; and especially on a certain round fruit, which grows out of their land, and on leguminous plants besides. D.1546.

7485. They are clothed there in garments which they prepare from the bark fibres of certain trees; and which have such a consistence that they can be woven, and also conglutinated by a kind of gum which is among them. D.1547.

7486. Besides other things, they also said that they know how to make fluid fires there, from which they have light in the times of evening and night. D.1550.

7620-7622. Continuation concerning the Spirits and inhabitants of the Earth Mars.—I saw a certain very beautiful flaming thing. It was of various colours; crimson; also reddish from bright white; and these colours sparkled beautifully from the flame. I saw also a certain hand . . . to which (this flaming thing) adhered . . . Then the hand with the flaming thing was removed to a distance, and, where it stood still, there was a lucidity, (in which) the hand receded; and then the flaming thing was changed into a bird, which at first had like colours to those of the flaming thing . . . but they were successively changed . . . The bird flew round about; at first round my head, then forward into a kind of narrow chamber; and, as it flew forward, so did its life recede more and more, and at last become stony; being then first of a pearly colour; afterwards dark; but, although devoid of life, it still flew. (7621.) While that bird was flying round my head, and was still in the vigour of its life, a Spirit was seen who was rising up from beneath through the region of the loins to the region of the breast. He wanted to take away that bird . . . He strongly persuaded (the Spirits around me) that the Lord was with him . . . (and then they) no longer prevented him from taking away the bird; but as Heaven then inflowed, he could not retain it, but presently let it go free out of his hand. (7622) . . . The Spirits . . . knew that a flaming thing=celestial love and its affections; that a hand . . . =life and its power; changes of colours, the varieties of life as to wisdom and intelligence; in like manner also a bird, with the difference that what is flaming=celestial love and the things of that love, and a bird spiritual love and the things of this love . . . and that the changes of colour, and at the same time of life, in the bird, even until it became stony=the successive varieties of spiritual life as to intelligence. They knew also that the Spirits who ascend from beneath, through the region of the loins to the region of the breast, are in a strong Persuasive that they are in the Lord; and thence believe that all things which they do—even evil and wicked things—they do with the Lord's will. But still they could not know . . . who were meant by this appearance. At last they were instructed from Heaven that the inhabitants of Mars were meant; that their celestial love, in which many still are, was signified by the flaming thing which adhered to the hand; and that their wisdom and intelligence were signified by the successive variations of colours; and that the bird at first . . . signified their spiritual love; but that that bird's be-

coming as it were stony and of no life, and of a dark colour, signified the inhabitants who had removed themselves from the good of love, and are in evil, and yet believe that they are in the Lord. D.3246-3250. 3874-3876.

7743. The inhabitants of Mars are in celestial love . . . (but) that many at this day are beginning to recede from this celestial love, and solely to love Knowledges, and to place celestial life in these alone, was represented by that bird's being changed into a stony one; for by a bird is signified spiritual life; (and) by its being turned into a stony one, is signified the life of Knowledges without love, which is no longer spiritual life, but cold life as it were stony, into which there does not inflow anything from Heaven. And that they still believe that they are in the Lord, like those there who are in the life of celestial love, was signified and shown by the Spirit who rose up, and wanted to take away the bird. 7748-7750.

7743a. By the stony bird was also represented the inhabitants of that Earth, who by a foreign method transmute the life of their thoughts and affections into almost no life. 7744, Ex. (The Spirit of the longitudinal sinus.)

7745. While I was in conversation with this Spirit, certain Spirits introduced themselves to the front part of the head . . . and he gave place to them. (They) conversed together; but (no one) understood what they were saying. . . They were Spirits from the Earth Mars, who were skilled to speak together thus. (This way of speaking ex.) I was further instructed that the inhabitants of the Earth Mars who place celestial life in Knowledges alone . . . have fashioned such speech; yet not all; and that when these become Spirits, they retain it. These are they who were in special signified by the stony bird . . . D.3881. 3882. 3883.

7746. The Spirits of Mars acknowledged that this was what they were speaking together about . . . D.3884.

7747. Afterwards the Spirits of Mars inflowed from above into my face. The influx was felt as a thin striped rain; which was a sign that they were not in the affection of truth and good . . . They then (told me) that the inhabitants of their Earth speak together similarly. They were then told that this is evil, because they thus obstruct internal things, and recede from them to external ones, which they also deprive of their life . . . D.3885-3889.

10585. (The Spirits of the Fourth Earth) proceeded a little to the left in front, even to the Earth Mars; and there strove to emerge; which was also done, but with difficulty. Ex. D.3268.

D. 1539. On the inhabitants of the Earth Mars. Gen.art.

— Spirits appeared in front to the left, who were said to be from the Earth Mars; and who said that they were holy; not that they were holy; but that their holiness was the Lord . . .

1543. The Spirits of Mars constitute that in man which is called thought. 1549. 1558a<sup>e</sup>.

1550a. A Spirit of Mars with me, a Subject of others, drew back towards the occiput the higher anterior part

of the head, signifying that thus is the thought with them, [being] not of their cerebrum or of their will, but [being] drawn back . . . to the cerebellum, so that they do not act from their will, but from the fear of the Lord . . .

[D.] 3250. It has been insinuated that if the inhabitants of **Mars** should not remain in their state, which with us is called the state of perfection—*integritatis*—, others will succeed from a New Earth, who would be like them; for, when one perishes, the other succeeds; for there cannot be anything wanting; so does the Lord provide.

3260<sup>e</sup>. It was said that this was in the Earth **Mars**.

3352. I was shown by communication what is the nature of the adoration of the Lord by the inhabitants of **Mars**, which is so great and profound, and [attended] with such amazement, and at the same time with such full delight, that it cannot be described.

3488. Concerning the best Spirits, of another Earth [**Mars**], like those of the Primitive or the Moravian Church, Gen.art.

3881<sup>e</sup>. I perceive that the inhabitants of **Mars** have induced such a speech upon themselves, because they are in thoughts, and have receded from affection, in which they were at first, so that they speak in like manner; thus from thought, and not from affection, which is the pearly bird.

3882. But the forms of the inhabitants of **Mars** are still more subtle, because their speech is of the lips, and is thus much fuller than the speech of words.

3892. It was perceived and said to a good Spirit of **Mars** . . .

3893. An angelic Spirit of **Mars** with me . . .

## Marsh. *Palus*.

## Marshy. *Paludinosus*.

See under LAKE—*stagnum*.

A. 2702<sup>5</sup>. 'Miry things and marshes' (Ezek. xlvii. 11) = things inapplicable and impure.

10194<sup>e</sup>. Around those who are in falsities from evil, there appear marshes, etc.

H. 585. Some (of the gates to the Hells appear like) marshes.

J. 50. The evil were cast into marshes and pools.

R. 484<sup>o</sup>. Where that house had been, there was a marsh.

926<sup>2</sup>. In place of the floor there was a marsh, in which was a multitude of frogs.

D. 4656. They are in marshes there.

4734. Around the cities . . . and elsewhere, there appear marshes or pools . . .

4788. What a marshy place, or mud, is. Ex.

4789. The marshy pool was his nature which he had acquired for himself in the world . . . It was such that he thought about men solely according to gain, and not according to their merit . . . but in his lower mind he had often . . . praised him from whom he received or could receive gain, and had vituperated him from whom

he had not or could not get it . . . Hence he was utterly senseless, believing that the world was everything. This is what is marshy in the other life.

4854. (In the Hells of the profaners) are marshes, etc.

4861. (Genii) dwell in marshes and very dirty places.

4897. In the Hells there are forests here, marshes there . . .

5274. See LAST JUDGMENT, here. 5416. 5634. 5635. 5768. 5838.

E. 513<sup>7</sup>. Those who cannot be reformed, because they are in falsities of evil, are signified by 'the miry things and marshes which are not healed, and go away into salt.' 342<sup>7</sup>.

659<sup>5</sup>. The milder falsities and evils correspond to marshy things . . . Hence it is . . . that such Genii and Spirits dwell in the sepulchres, privies, and marshes which are in our world, although they do not know it. The reason is that they correspond; and the things which correspond conjoin . . . And nothing is more delightful than a marshy and also a urinous stink to those who have confirmed themselves in falsities, and have extinguished with themselves the affection of truth.

## Martha. *Martha*.

D. 1573. See CARE, here.

## Martyr. *Martyra*.

## Martyrdom. *Martyrium*.

## Martyrization. *Martyrisatio*.

A. 9930<sup>11</sup>. Hence to those who were fighting against evils and falsities, and were overcoming, crowns were assigned; and therefore also the crowns of martyrdom were ensigns of command from the Lord over evils.

R. 103. As the martyrs wished it, after death crowns were given them, by which was signified the reward of victory. These still appear in their crowns in Heaven, as has been given me to see.

112. 'In the days in which Antipas My faithful martyr, who was killed among you . . .' (Rev. ii. 13) = when all Truth has been extinguished . . . By 'a martyr' is signified the confession of the Truth, the like as by 'a witness,' because, in the Greek language, 'martyr,' and 'witness,' are one word.

300. As temptations are spiritual combats, which the martyrs endured, therefore crowns were given them as ensigns of victory.

D. 1325. They are unwilling to admit into Heaven any except martyrs . . .

3187. On martyrdoms.

— Some have pretended that because they were martyrs, and adorned with the crown of martyrdom, they were to predominate over others; to whom it has been given to say . . . that those who place merit in these things, and thus desire to predominate in Heaven, are not the true martyrs, because such a thing is not heavenly . . . Besides . . . there are many kinds of martyrdoms, as those of the Quakers, and others; so

that every heresy can have its **martyrs**; for they who persuade themselves are willing, nay desire, to undergo death for their persuaded things, whatever phantasies they are. In monasteries . . . how many **martyrizations** are extant . . . And it was also given to say that many have undergone torments, dangers, and death for the sake of women . . .

E. 137. 'Antipas My faithful martyr'=those who are held in hatred on account of the acknowledgment of the Divine Human of the Lord . . .

358<sup>2</sup>. The like is signified by the crown of the **martyrs**, because they had been in affliction, and were faithful even unto death, and had also been in temptations, and had overcome. Crowns were also given them after death; but, lest they should arrogate to themselves honour therefrom, and should thus contract conceit, they cast them from off their heads.

394<sup>2</sup>. He who does not know from revelation who (the souls under the altar) are, will opine that only the **martyrs** are meant; when yet the **martyrs** are not meant; but all those who had suffered persecution and had been infested by those who had been in the former Heaven.

**Marvel.** See WONDER.

**Mary.** *Maria.*

A. 1460. The exteriors with Him were human from **Mary** His mother.

2657<sup>o</sup>. Hence He was no longer the son of **Mary**. 4692<sup>5</sup>. 6872<sup>o</sup>. 10057<sup>o</sup>. 10830. N.295.

C. J. 66. **Mary** the Lord's mother once passed by, and was seen (in Heaven) above the head in white clothing (as of silk); and then she stayed a little and said that she had been the mother of the Lord, and indeed that He was born from her; but that having become God, He had put off the human from her; and that therefore she now adores Him as her God; and that she is unwilling for anyone to acknowledge Him as her son, because in Him everything is Divine. T.102<sup>2</sup>. 827. D.5834. 5992. De Dom.31. J.(Post.)68.

L. 35<sup>4</sup>. In other places, **Mary** is called His 'mother'; but not from His mouth.

R. 294<sup>11</sup>. You call **Mary** the mother-*genitricem*-of God; consequently you acknowledge that she bore God; that is, the Divine Human . . .

—<sup>11</sup>. A monk . . . said that he could think of the Divine Human in relation to the most holy virgin **Mary**, the god-bearer. T.111<sup>12</sup>.

M. 119<sup>2</sup>. By these words is meant, that the Lord did not acknowledge **Mary** as His mother; but the Church; and therefore He called her 'Woman,' and 'the mother' of the disciple.

466<sup>3</sup>. In the same proportion (a Christian polygamist) at heart acknowledges the Lord . . . as the son of **Mary**, and not at the same time as the Son of God.

T. 92. This has been effected through the Human which He assumed through the virgin **Mary** . . .

— He is called the Son of God, the Son of Man, and the Son of **Mary**; and by . . . the Son of **Mary** is properly meant the Human which He assumed . . .

That by the Son of **Mary** is meant what is merely human, is manifestly evident from the generation of men, in that the soul is from the father, and the body from the mother . . .

94. In modern Christian Churches it is a general thing to call our Lord the Saviour the Son of **Mary**, and rarely the Son of God, unless they then understand the Son of God born from eternity. The source of this is that the Roman Catholics have sanctified **Mary** above the rest, and have set her over all their saints as a goddess or queen; when yet the Lord, when He had glorified His Human, put off everything of His mother, and put on everything of the Father . . . From this general thing in the mouth of all, that He is called the Son of **Mary**, many enormities have inflowed into the Church . . . (which) are, that the idea of Divinity in relation to the Lord perishes, and, with this, all that which has been said in the Word concerning Him as the Son of God; then, that through this there enter Judaism, Arianism, Socinianism, Calvinism such as this was in the beginning; and, at last, naturalism; and, with this, the frantic madness that He was the son of **Mary** by Joseph; and also that He had His soul from the mother . . . Let everyone, both clergyman and layman, consider with himself as to whether he has conceived and cherishes any other idea about the Lord, as the son of **Mary**, than as of a mere man.

—<sup>4</sup>. These things take place while a man regards the Lord God the Redeemer and Saviour as the mere son of **Mary**; thus as a mere man.

102. It is believed that the Lord as to the Human not only has been, but also is, the son of **Mary**; but in this the Christian world hallucinates. That He has been the son of **Mary** is true; but that He is so still is not true; for by the acts of Redemption He put off the human from the mother, and put on the Human from the Father . . . (as) may be seen from this: that He Himself has never called **Mary** His mother. Ill. . . Thus did the Lord not call her 'mother,' but 'woman;' and He gave her to John as a mother. In other places she is called His 'mother;' but not from His own mouth.

342<sup>3</sup>. He who does not believe this; but only that He is the son of **Mary**; implants in himself various ideas about Him which are hurtful and destructive of his salvation.

E. 205<sup>o</sup>. Hence it is that He was not the son of David, as neither was He the son of **Mary** . . .

710<sup>31</sup>. The leaping in the womb at the salutation of **Mary**, represented joy from the love of the conjunction of good and truth . . .

768<sup>3</sup>. By 'the woman' (Gen.iii.15) the Papists understand **Mary** and the worship of her . . .

1055. With those who are of Babylon, (the Word) is acknowledged as Divine on account of . . . the historicals about **Mary**, etc.

Ath. 150. That which was born from **Mary**, the Lord . . . expelled.

J. (Post.) 68. The Virgin **Mary** was seen . . .

Can. Redeemer ii. Jehovah God . . . assumed the Human in the Virgin **Mary**.

[Can. Redeemer] iv. The Holy Spirit who came upon **Mary**=the Divine truth; and 'the Power of the Highest which overshadowed her'=the Divine good . . .

ix.6. Christ, through this human . . . from [being] the son of **Mary**, made Himself the Son of God.

8. But **Mary** His mother afterwards represented the Church; and in this respect she is to be named His mother.

**Masculine.** See under **MALE**.

**Mash.** *Masch.*

A. 1234°. '**Mash**' (and the other sons of Aram), (Gen.x.23)=so many kinds of these Knowledges, and of deeds according to them.

**Masorites.** *Masoretæ.*

S. 13°. It has been done of the Lord's Divine Providence that each thing in (the Books of the Prophets of the Old Testament) was counted. This was done by the **Masorites**. (See also J.41°. P.260°.)

De Verbo 4°. From these things it is evident that it has been done of the Lord's Divine Providence that all the letters of the Word in the Hebrew Text have been counted by the **Masorites**.

**Mass.** *Missa.*

J. 56°. The worship (of the Babylonians there) consists in **masses**, as in the world, which are performed in a language not common to Spirits; but composed of high-sounding words, which strike a holy external and tremor; and which are not at all understood.

P. 257°. To prevent (the profanation of all things of the Word and of the Church) the Lord by His Divine Providence took care that they should . . . place holy worship in **masses** not understood by the common people . . .

R. Pref. III. (The doctrinals of the Roman Catholics) concerning **masses**, quoted.

792°. The external affections in which they are while they are hearing **masses** . . . are merely natural, sensuous, and corporeal . . .

795°. Is this not solely for the sake of **masses**, which they call sacrifices propitiatory, most holy, pure, with nothing but what is most holy in them; by which they infuse holiness into the bodily senses of men, and at the same time infuse light into all things of faith and spiritual life; and this for the reason that in the thick darkness they may dominate and acquire gain?

T. 159°. For a like reason the Roman Catholics cry out their **masses** in the Latin idiom . . .

E. 1054. For they . . . instituted Divine worship in **masses** not understood by the common people . . . Sig.

**Mass.** *Molés.*

A. 18°. Man, when inspected from Heaven, appears like a black **mass**, in which there is nothing vital. D.4060.

D. 1271. (This Spirit) was perceived as a **huge, shapeless mass** . . . 1276.

3215. The deceitful murderer then appeared as an inanimate **mass** . . .

**Massah.** *Massah.*

A. 8587. 'He called the name of the place **Massah**' (Ex.xvii.7)=the quality of the state of temptation . . . In the Original Language, '**Massah**', means temptation.

E. 444°. By the holy man whom they tempted in **Massah**, and at the waters of Meribah' (Deut.xxxiii.8) is meant the Lord as to Divine truth . . .

**Mast.** *Mahum.*

A. 6385. See **SHIP**, here.

**Master.** See **SUBDUE-domare**, and under **DOMINION**.

**Master.** *Herus.*

A. 3582. 'Be a **master** to thy brethren' (Gen.xxvii.29)=dominion . . .

H. 219. In every house (in Heaven) there is a **master** and there are domestic servants; the **master** loves the servants, and the servants love the **master**; whence from love they serve each other mutually; the **master** teaches how men ought to live, and tells what is to be done; the servants obey, and perform their offices.

W. 249°. For the natural man is a servant, and the spiritual man is a **master** and lord.

T. 10. A house (would fall to pieces) unless (it depended upon) one **master**.

131. In like manner . . . a servant is united to his **master** by doing those things which are agreeable to his will . . .

134°. No upright **master** can deal so with his servants and maid-servants.

431. The household duties of charity are those of . . . a **master** and a mistress towards their male and female domestic servants; and of the latter towards them. . . The duties of a **master** and mistress towards their male and female servants, partake of the love of reigning; and this of the state of each one's mind.

**Master.** *Magister.*

**Tutorship.** *Magisterium.*

A. 2921°. 'Ye call me **Master** and Lord; and ye say rightly; for so I am' (John xiii.13)=that He was Jehovah God. He is there called 'Lord' as to good, and '**Master**' as to truth. 9167°.

4973°. When the Lord had been glorified . . . He became Divine good, from which the Divine truth then proceeds. Hence it is that after His resurrection the disciples did not call Him '**Master**,' as before; but 'the Lord.' Ill.

9167°. Hence it is that by . . . 'God,' 'King,' and '**Master**,' is meant the Lord as to Divine truth. Ill.

10225°. A state of intelligence commences with a man, when he no longer thinks from a **master**, but from himself; which does not take place until the interiors are being opened towards Heaven. Ex.

H. 334°. (The infants are then) transferred into another Heaven, where they are instructed by **masters**.

352<sup>2</sup>. Those who in childhood have supposed the things which they have heard from their masters to be true . . .

S. 51<sup>6</sup>. In the natural sense it is allowable (to 'call another master'); but not in the spiritual.

R. 606. Not . . . to be decorated with the laurel of tutorship.

611<sup>5</sup>. (The boys) said to their master . . . Master, let us not stay in this place . . . and then the master instructed them . . .

M. 17<sup>3</sup>. While their nurses and masters sit in the porches of the houses . . .

T. 80<sup>3</sup>. I said (to the satan), As you are come from a Society where there are tutorships, tell me what you believe . . . about God.

185<sup>8</sup>. He replied, I am a laurelled master; and then I said, Master, . . .

E. 409<sup>8</sup>. When the external man serves the internal . . . he is then 'as his master and as his lord' (Matt. x. 25); for they act as one . . .

631. When a man is in a spiritual idea, he will think of the Lord alone as Father and Master . . .

778<sup>5</sup>. From their masters they believe . . .

803<sup>2</sup>. I. Let a man . . . learn from a master, and from preachings, the dogmas of his own religion.

## Mate. *Compar.*

A. 2025<sup>4</sup>. Like, but not equal. 2093<sup>4</sup>.

P. 74<sup>2</sup>. Every affection has its own mate as consort . . . For an affection without its mate as consort is not anything . . .

96<sup>3</sup>. To understand, is its consort or mate . . .

—4. Desire, with its mate knowledge. 161.

M. 216. They are then consociated with mates of similitude.

223<sup>2</sup>. They know as from instinct that they are mates.

**Material.** See under MATTER.

**Maternal.** See under MOTHER.

## Maternal Aunt. *Matertera.*

D. 5979. On adultery with a maternal aunt. Ex. . . It was said that these were they who had completely confirmed themselves that all sins have been remitted them through the Holy Supper, and still have led an evil life. De Conj. 84.

E. 1006<sup>3</sup>. From those who have separated faith from good works in both doctrine and life, adulteries breathe forth as of sons with their mother or with their maternal aunt.

## Mathematics. *Mathematica, Mathesis.*

D. 4744. Because in the world they had studied such things as are . . . means for acquiring understanding; as mathematics . . .

5141. Those correspond to the bones who have studied various sciences, and have made no use of them; as they who have studied mathematics-mathesi-solely to find rules, and have not looked to use.

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D. Min. 4578. The useful sciences are mathematics, etc. . . from which as means each one can become rational.

## Matrimony. *Matrimonium.*

### Matrimonial. *Matrimonialis.*

A. 471<sup>6</sup>. The reason why everyone contracted matrimony within the families. Ex. 483<sup>3</sup>.

865<sup>6</sup>. The celestial man (therefore) abhors matrimony with a number.

3024<sup>6</sup>. The reason why they were not to contract matrimones with the daughters of the Canaanites. Ex. 5998.

3914. When what is matrimonial is meant, (it)= conjunction.

9002. Matrimony, which is here meant by 'betrothal,' in the spiritual sense, is the conjunction of the life of one with that of the other. According to Divine order, it is conjunction of life from the truths of faith with life from the good of charity. Hence is all spiritual conjunction, from which as from its own origin natural conjunction comes forth.

M. 49. (The limited choice that there is in contracting matrimony).

274. That there are external affections according to which matrimones are commonly contracted in the world. Gen.art.

275. But if the internal affections which conjoin minds are not in them, the matrimones are dissolved in the house. Gen.art.

276. Still, matrimones in the world are to continue to the end of life. Gen.art.

277. In matrimones in which the internal affections do not conjoin, there are external ones which simulate internal ones, and consociate. Gen.art.

282. For a spiritual man coupled in the matrimonial covenant with a natural one, intends nothing else than amendment of life . . .

318. That after the death of a consort again to contract matrimony depends upon the preceding conjugal love. Ex. 319, Ex.

320. That with those with whom there has not been love truly conjugal, nothing stands in the way of their contracting repeated matrimony. Ex.

D. 3190. With him who rejects all the matrimonial duty . . . when adultery is committed, Heaven is closed; because the matrimonial duty involves the Divine Heavenly, and the love of heavenly things; still more with a woman than with a man.

3613<sup>6</sup>. There are obscenities of speech, of thought, and of life (in Christian countries) which cause matrimones to become vile, which yet are for the sake of the propagation of the human race.

3899. (On women who nauseate matrimones.)

4409. In such matrimony (polygamy) there never can be conjugal love.

D. Min. 4742. Without conscience injuring the matrimonial compact . . .

E. 617<sup>31</sup>. 'Contracting matrimony, and giving in wedlock' (Matt.xxiv.38)=to conjoin falsity with evil and evil with falsity.

### Matrix. *Matrix.*

W. 165<sup>e</sup>. (The terraqueous globe) is also as a **matrix**, from which effects, which are the ends of creation, are produced.

M. 97. Like a gem in its **matrix**. Ex.

389<sup>e</sup>. That there is something similar (to the love of infants) in minerals, is evident from the **matrices** . . . in which noble gems and metals are stored up . . .

T. 192. As he judges of a precious stone from the **matrix** . . .

E. 721<sup>17</sup>. Occurs. 865<sup>3</sup>. D. Wis. viii.<sup>5</sup>.

### Matter. *Materia.*

#### Material. *Materialis.*

#### Materially. *Materialiter.*

#### Materialized. *Materialatus.*

See under IDEA, and SUBSTANCE.

A. 880<sup>3</sup>. In every work of charity the work itself is nothing except a **material** something . . .

995. In themselves, corporeal and sensuous things are nothing except **things material**, inanimate, and dead . . .

1025<sup>2</sup>. The **material**, worldly, and corporeal ideas which man has when he reads the Word, with the Angels become spiritual and celestial ideas. Examp.

1072. The thought of man is nothing but what is earthly, corporeal, and **material**; because it is from earthly, corporeal, and **material things**, which constantly adhere; and in which the ideas of his thought are founded and terminated . . .

1408<sup>2</sup>. So the historicals of the Word, and also all the several words in it, are general, natural, nay, **material**, vessels, in which are spiritual and celestial things.

1472<sup>2</sup>. In the same proportion, scientifics close themselves towards the Lord, and become **material**.

1526<sup>2</sup>. In what great light are they who are withdrawn from **material** ideas in spiritual things.

1645<sup>e</sup>. The Angels care nothing for the rest, which are ideal and **material**.

1876. The names of men, kingdoms, cities, which are in the Word, in like manner as the words of human speech, perish at the first threshold, when they ascend; for they are earthly, corporeal, and **material things**, which the Souls who come into the other life successively put off . . .

—<sup>2</sup>. The Spirits . . . could not pronounce (one word of human language), because these words are grossly **material**; so that they were below their sphere . . .

1953<sup>2</sup>. The first ideas, which are taken up from the objects of sight, are **material**; as they are also called.

1955<sup>e</sup>. Abstractedly from **material** ideas . . .

2657<sup>2</sup>. The ideas of the corporeal memory . . . are relatively very **material**.

3741<sup>e</sup>. Thought and will . . . are spiritual and celestial; but the forms or substances which receive them . . . are **material** . . .

3745<sup>e</sup>. So that the things which are corporeal and **material** with man, are there celestial and spiritual.

4364<sup>4</sup>. The body through the **material** eyes can see the things in the world, and can act through the **material** muscles . . . Still, there is something which thinks and wills interiorly, whose **material** instrumental or organ the body is . . .

4408. The imagination . . . the ideas of which are called by philosophers **material** ideas . . . The ideas of (thought) are called immaterial . . . 6987<sup>3</sup>.

4411<sup>e</sup>. In the eye, this (truth) is presented **materially** . . .

4659<sup>2</sup>. The body is **what is material** annexed to it . . .

4901<sup>3</sup>. The lower thought, the ideas of which are called **material**.

5102<sup>2</sup>. The Angels do not see the faces of man in the **material** form . . .

5559. Those with whom . . . the **material things** there obey spiritual things . . .

6200. The **material** ideas of thought have (then) appeared to me as if in the midst of a kind of wave . . . Thus it appeared as **material**. 6201.

6486<sup>e</sup>. When building a palace, he first heaps up **material** of every kind . . .

6697<sup>2</sup>. The Earths are . . . bodies of earthly **matter**, because they reflect the lumen of the sun.

6809<sup>e</sup>. (The Spirits of Mercury) said that it is no delectation to them to look at **material**, corporeal, and earthly things; but only real ones . . . They relate to the memory of things abstracted from **material** and earthly things. 6921.

6811. But merely **material things** carry the lower mind downwards . . .

6814. As the speech of words is **material**, they are averse to it . . . Their memory . . . is not of images purely **material** . . . For the thought which is above the imagination requires for objects things abstracted from **material things**.

6816. The Spirits of our Earth . . . care for **material**, worldly, corporeal, and earthly things.

—<sup>e</sup>. The Spirits of Mercury (say) that they love the products from **material things**.

6921. For **material things** are like heavy things, which induce slowness . . . for they carry the mind downwards, and immerse it in earthly things, and thus remove it from the Spiritual World, whence is all clear-sightedness.

6924<sup>e</sup>. In their place they present words, which are forms of **material things**.

7253. The Spirits of Venus . . . relate to the memory of **material things** which corresponds to the memory of immaterial things . . .

7381<sup>2</sup>. For man has formed his ideas from the things which are in . . . grosser nature; that is, from the things which he has seen and touched with the sense in

the world and upon the earth, which are **material**. The ideas of the interior thought with man, although above **material** things, are still terminated in **material** things; and, where they are terminated, there they appear to be; thence does he perceive what he thinks.

9127<sup>4</sup>. In which light, the **material** things which are in the thought from the body disappear.

10216. These names . . . are among **material** things . . .

10316. They said (that if they saw through my eyes) they would see nothing but earthly and **material** things; from which they remove their thoughts as much as they can.

10582. Still, it is false with *them*; for they have a **material** and earthly idea about the truth, and not at the same time a spiritual and celestial one; and every **material** and earthly idea, if there is not light from Heaven in it, swarms with fallacies. Examp.

—<sup>3</sup>. When they think about God, they think **materially**; and therefore either deny God, or . . .

10604<sup>2</sup>. But the ideas of thought which man comprehends, and which fall into words, are natural, and by the learned are called **material**; but the interior ones are called spiritual, and by the learned immaterial . . .

10758<sup>2</sup>. But this idea . . . is changed into a **material** idea about his earthly body . . .

H. 432<sup>2</sup>. As what is **material** is not alive . . .

453<sup>2</sup>. The eye, in so far as it sees in the world, is **material**; and what is **material** sees only what is **material** . . . and therefore when the **Material** of the eye is veiled over and deprived of its co-operation with the Spiritual, Spirits then appear in their own form . . .

N. 39. The man whose Internal is with the External in the light of the world, thinks not spiritually but **materially**; for he thinks from such things as are in the nature of the world, all of which are **material**. To think spiritually is . . . also to see the qualities of things and to perceive their affections, abstractedly from **matter**; whereas to think **materially** is to think, see, and perceive them together with **matter**, and in **matter**; thus relatively grossly and obscurely.

U. 38. For in the other life everyone . . . speaks **materially** in proportion as he had not believed in God.

L. 35<sup>2</sup>. The human from the mother, which was in itself like the human of another man, and thus **material**, He put off . . .

—<sup>10</sup>. As His body was now not **material**, but Divine substantial, He came to the disciples when the doors were closed; and, after He had been seen, He became invisible . . .

W. 5<sup>2</sup>. But He *can* create from substances and **matters** so formed that they can receive heat itself and light itself; comparatively as the sun of the world cannot produce germinations on the earth through its heat and light immediately; but from the **matters** of the soil . . .

65. Ultimates are . . . each and all things of the mineral kingdom, which are **matters** of various kinds . . .

158<sup>2</sup>. (Otherwise) the earths . . . could not have subministered the **matters** through which man comes forth and subsists.

207<sup>2</sup>. (These) are successive compositions . . . from the simples, which are their first substances or **matters**.

229. It is delivered by some that there is a substance so simple . . . that out of it . . . composite things come forth, and at last the substances which are called **matters** . . .

287<sup>2</sup>. In so far he becomes a man after the death of the **material** body.

302. That the atmospheres, which are three in each world . . . in their ultimates cease into substances and **matters** such as are in earths. Gen.art.

— . The atmospheres . . . at last become so compressed and inert, that . . . they are substances at rest; and, in the natural world fixed, such as are in earths, and are called **matters**. From this origin of substances and **matters**, it follows, *First*: That these substances and **matters** are also of three degrees. *Secondly*: That they are held together in connection by the ambient atmospheres. *Thirdly*: That they are accommodated to the production of all uses in their forms.

305. That in the substances and **matters** from which are earths there is nothing of the Divine in itself; but that still they are from the Divine in itself. Gen.art.

—<sup>e</sup>. From this sphere (which encompasses the Lord), by continuation from the Sun by means of the atmospheres, have arisen the substances and **matters** from which are earths.

307. That all uses . . . receive forms from the substances and **matters** such as are in earths. Gen.art.

310. For the substances and **matters** from which are earths are the ends and terminations of the atmospheres which proceed as uses from the spiritual Sun . . . It follows that thence there is in them a perpetual endeavour to produce forms of uses . . . It is said that this endeavour and quality are in earths; but the meaning is that they are with those substances and **matters** from which are earths; whether they are in earths, or are exhaled from earths in the atmospheres . . .

—<sup>2</sup>. That there is such an endeavour and quality in the substances and **matters** of earths, is manifestly evident from the fact, that seeds of every kind, opened by means of heat even to their inmost, are impregnated by very subtle substances, which cannot be from any but a spiritual origin, and thereby they are in the power of conjoining themselves with use, from which is their Prolific; and then, through conjunction with **matters** from a natural origin, they can produce forms of uses . . .

311. The atmospheres in ultimates become such forces, by which the substances and **matters** such as are in earths, are actuated into forms, and are held together in forms, both within and without.

313. The first forms (of the mineral kingdom) are the substances and **matters** from which are earths, in their leasts; the second forms are congregations from these . . .

315. The heat, light, and atmospheres of the natural world only open seeds . . . and put upon them the **matters** which fix them.



[W.315]<sup>e</sup>. The image of creation is spiritual; but in order that it may appear and perform use in the natural world, and may stand fixed and be lasting, it must be **materialized**; that is, filled full with the **matters** of this world.

340. It is the Spiritual . . . which produces the forms of plants and animals . . . and packs them with **matters** from the Earth, in order that they may be fixed and constant forms.

344<sup>2</sup>. He said that if that bird were infilled in its leasts with corresponding **matters** from the Earth, and were thus fixed, it would be a durable bird . . .

370. The very forms of the members, organs, and viscera . . . are fixed through substances and **matters** such as are in earths, and from earths in the air and ether. This is effected by means of the blood. Therefore, in order that all things of the body may subsist in their formation, and thus be permanent in their functions, man is to be nourished with **material food** . . .

388. The **material form**, which is added and superinduced in the world, is not a human form from itself; but it is from those things added and superinduced that man is able to do uses in the natural world; and also to take with him from the purer substances of the world a certain fixed containant of spiritual things . . .

419. This love (of self and the world) is corporeal natural, and may be called **material**.

P. 29. It is otherwise in the natural world, in which all are **material** . . . There are spaces . . .

R. 504. When the Lord is thought of as a **material man** . . .

611<sup>5</sup>. His meditation then appears from afar as a horse . . . miserable and dead in proportion as he meditates on the Word **materially**. —7.

—<sup>6</sup>. The boys then asked, What is it to meditate spiritually and **materially** upon the Word? The master replied . . . Everyone who thinks about God solely from Person, and not from Essence, thinks **materially**. He also who thinks about the neighbour solely from form, and not from quality, thinks **materially**. And he who thinks about Heaven solely from place, and not from the love and wisdom from which Heaven is, likewise thinks **materially**.

—<sup>7</sup>. This is the reason why they who think about the Trinity . . . **materially**, cannot, from the ideas of their thought, which is **material**, do otherwise than from one God make three.

— To think of His Essence from His Person, is to think **materially** of His Essence also . . . As the ancient Gentiles thought **materially** about God, and also about the attributes of God, they invented . . . as many as a hundred. Know ye that the **Material** does not inflow into the Spiritual, but the Spiritual into the **Material**. . . And therefore he who cherishes a **material idea** about God, and also about the neighbour and Heaven, cannot understand anything in (the Word).

M. 31<sup>2</sup>. As a natural or **material man** sees a natural or **material man**; but not contrariwise; on account of the difference between the Substantial and the **Material**; which is like the difference between the Prior and the Posterior . . .

— This natural or **material man** was to it as a covering, or as exuviae . . .

207<sup>5</sup>. You had cherished an idea of the Spiritual abstracted from the **Material**; and that which was abstracted from the **Material** appeared to you as nothing . . . Here, all things are substantial and not **material**; and **material things** derive their origin from substantial ones. We, who are here, are spiritual men, because we are substantial and not **material** . . .

235<sup>2</sup>. To clothe spiritual things with adequate garments, that is, with **matters**, to operate ultimate ends in nature.

269<sup>2</sup>. The love of the world . . . is a **material love**; the love of self . . . is a corporeal love.

328. Substantial things are the beginnings of **material things**.

I. 1<sup>2</sup>. It is according to order that . . . the Spiritual should inflow into the **Material** . . .

16<sup>4</sup>. The atmospheres of the natural world derive from their origin that they are **material**.

T. 24<sup>5</sup>. That Jehovah God from His Sun . . . also produced the natural world, and all its natural things, which are also innumerable, but **material**.

75<sup>3</sup>. Hence all things which come forth here, are **material**, and are called natural.

79<sup>7</sup>. For there they were in a **material body** . . . (and) a **material man** sees himself and all his companions . . . For the Substantial is the Primitive of the **Material**.

— Is distinct as the Substantial is from the **Material** . . .

92. Everything **material man** has, is from the mother.

160. Men . . . must be in a natural **material body**.

280<sup>8</sup>. You (in the Spiritual World) are substantial, and not **material**; and substantial things are the beginnings of **material things**. What is **matter** except a congregation of substances? . . .

281. But not in a **material body**; but in a substantial body, which before their senses appears as if it were **material**, although it is not.

569. When the **material body** has been taken away . . .

709. Natural and sensuous ideas, which are **material**, corporeal, and carnal, about the Lord's flesh and blood.

793<sup>2</sup>. The difference . . . is that a man in the natural world is clothed with a **material body**, in which, within, is his substantial body; and a . . . **material man** sees a **material man**; but a substantial man cannot see a **material man**, nor a **material man** a substantial man, on account of the difference between the **Material** and the Substantial . . .

798. Before, he had been . . . also in a **material body**, which clothed the substantial one round; and the **material body** had been rejected . . .

Ad. 1457<sup>2</sup>. For in the air and ether there are floods of such parts . . . There are perpetual **material** beginnings, from which all composition is possible.

D. 2299. He perceived it **materially** . . . as small white lines, which is a sign that spiritual things are

conceived **materially**; which, however, are not **material things**, because they are forces from substances. When therefore, those who want to enter from physics or philosophy into those things which are spiritual . . . the **material ideas** remain, which are thus represented in the other life.

2512. It was given me to see that in use there can be nothing **material** . . .

— For the Natural cannot be distinguished from the **Material**; as heat, moisture, dew, rain, which are natural.

2751. I spoke with Spirits about the corporeal or **material things** of man: that they are the ultimates of order . . . Whence is the memory of objects, which are **material ideas** . . .

2762. On the regeneration of the corporeal or **material things** of man or Spirit: how they are represented.

— As the corporeal and **material things**, which are the ultimates of man, are at last subordinated to the Lord's good pleasure . . .

2763<sup>e</sup>. Thus are represented the corporeal or **material things** of a regenerated man . . .

3022. As man is the ultimate of order, his ideas are thus terminated in . . . the **material ideas** of his memory . . .

3605<sup>e</sup>. They drew back the foot when places were thought of, a sign that . . . places and **material things** were the supports on which they stand.

3610. Hence it is evident that the ideas of Spirits are terminated in **material things**, the ultimates of order; and that when these are taken away they do not know where they are; and they disappear before they have fixed their ideas in other **material things**. So in the Word of the Lord . . .

3753. That Spirits terminate their ideas in **material things**. Ex.

— A remarkable example that they terminate their ideas in **material things**; without which they are absent. Des.

—<sup>e</sup>. Hence it is evident in what way the ideas of Spirits are terminated in **material things**; and it was perceived . . . that such a thing was their foot . . . There are also Spirits who have my hooks . . . for their ultimate of order.

3852. I told them . . . that order is terminated in **material things**, which when some Spirits lose, they seem to themselves to have nothing on which to stand, so that they seem to themselves to lose their feet.

4143. On the **material things** of words. Ex.

— When I took, and inserted, one word which was not in my memory, there took place a change of Spirits. Other Spirits succeeded, and the others complained much . . . that thus they cannot be present . . . The reason was that Spirits had succeeded who indulge in words, or in the **material things** of speech; while the former ones [indulge] solely in thoughts. Thus . . . the former Spirits and the latter cannot be together . . . for they who inhere in the **material things** of the Word take away the faculty of thinking from those who want solely to think.

4184. The idea is dead, because **material** and closed with man.

4211. In the World of Spirits they have their ideas founded in **material** and corporeal things; and the ideas which are not **material** they still bound, and make them **material** . . .

4212. But the interior Spirits do not thus make their ideas **material**; but they make the things (or subjects) themselves **material**; and to the things so made they adjoin ideas . . .

5625. All the natural ideas there perish . . . thus **material things** perish . . .

5626. Hence it is that spiritual wisdom increases in proportion as it is removed from the **material** notion . . .

5787a. But they who are in externals (there) speak according to the nature of the thing in the world; and still they are understood, because there is correspondence. But this speech is therefore **material**.

5936. Women who think about religious things as men do, and speak much about them, and still more if they preach in meetings . . . become **material** . . .

6049. On the **material idea** with Spirits and Angels. Ex.

— All those who have not believed in the Lord by acknowledging His Divine, and have not lived according to the precepts of religion, in the other life think in the **Material**; thus they cannot think spiritually; that is, abstractedly from space, time, persons . . . (So with) Polhem and Wolff . . . they cannot do otherwise than think in the **Material**. It has been tried with them, that **material things** should be separated, but in vain. Hence it is that in the other life the same speak in the spiritual language, but still it is mixed with their vernacular . . .

E. 30. In Heaven . . . they call the thought about (the Lord's flesh and blood) **material** . . .

—<sup>2</sup>. The Angels wonder that the man of the Church (should) think **materially** about the Lord and His flesh and blood. But . . . they were told that most, especially the simple . . . when they have approached the Holy Supper, have thought nothing about the flesh and blood . . . and that this is constantly provided by the Lord, for the reason that the man of the Church may then be in a spiritual idea, and not in a **material** one.

—<sup>3</sup>. The reason a **material** eating is understood . . . in the doctrines, is that they have thought about the Lord's Human as about the human of another man . . . (and therefore) could not but think **materially** about His flesh and blood.

543<sup>3</sup>. The sensuous thought of man is that which is called **material** thought . . .

654<sup>2</sup>. After death, the thought with a merely natural man is indeed spiritual; but it is gross and devoid of intelligence of truth and affection of good; for it consists of corresponding ideas, which indeed appear as if **material**, but still are not **material**.

781<sup>4</sup>. For a natural man takes the ideas of his thought from earthly, corporeal, and worldly things, which in themselves are **material**; and, when the thought of a man is not elevated above these things, he thinks

**materially** about spiritual things; and **material** thought, without spiritual light, derives all it has from the loves of the natural man and from their delights...

[E.] 1131<sup>2</sup>. And everything extended (in thought) is of **matter**.

—4. The light itself and the heat itself from the sun of the world are not **material**; but still they affect **material** substances...

1139<sup>e</sup>. Just as the light of the sun cannot be united to a subject of the Earth, and become **material** as it is; and in like manner the heat.

1207<sup>3</sup>. The reason the Spiritual can be clothed by the **Material**, is that all things which come forth in the nature of the world... are effects produced by the Spiritual as the cause; and effects act as one with the cause...

—4. For the sake of this end the sun of the world has been created; and, through the sun, nature; and, in the ultimate, the terraqueous globe, in order that there may be ultimate **matters** there, in which all the Spiritual may cease, and in which creation may subsist: to the end also, that the work of creation may there continually endure and be perennial...

1211<sup>4</sup>. Hence the **matters** in the earths of our Earth are fixed, and the germinations constant. But the **matters** or substances in the earths which are in the Heavens are not fixed, and thence neither are the germinations from them constant...

1218<sup>2</sup>. Pure love, from which all things in the Spiritual World come forth immediately, is immaterial; but pure fire, through which all things in the natural world come forth mediately, is **material**. Hence it is... that all things which come forth in the natural world, are, from their secondary origin, **material**; and **material** things are in themselves fixed, stated, and measurable; fixed, because they are permanent, however the states of men may be changed; as lands, mountains, and seas: stated, because they constantly recur by turns; as times, generations, and germinations: and measurable, because all things can be bounded; as spaces by miles... and ells, and times by days, weeks, months, and years. (Contrasted with the Spiritual World.)

—3. Not knowing that the things which they see and feel there, are not **material**, but substantial from a spiritual origin... But still I can asseverate that the things in the Spiritual World are more real than those in the natural world; for the deadness which accedes to the Spiritual in nature does not make realness, but diminishes it...

J. (Post.) 267<sup>2</sup>. Colours are not **material**, as neither is light... In the world neither the heat nor the light is **material**, but natural; and they inflow into **matters**... and therefore neither are the colours **material**, as they would be if they were to come forth from atoms of various colours.

323. It is to be known that all the things which have been enumerated (as lands, mountains, animals, etc.) are (there) not **material**, but spiritual; that is, that they are from a spiritual origin; and yet Spirits know no otherwise than that they are **material**...

—<sup>e</sup>. He, like others, knew no otherwise than that he was **material**, when yet he was spiritual. He was soon instructed that his **material** body... which had then invested his spiritual body, is buried.

De Verbo 3<sup>6</sup>. All the thoughts of man, with each of their ideas, derive something from... **what** is **material**...

—Hence these thoughts or ideas of thoughts are exceedingly limited and terminated, and are thus gross, and are to be called **material**.

—7. Therefore the speech of men partakes in each word of... **what** is **material**.

—<sup>9</sup>. All the Celestial inflows into the Spiritual; and the Spiritual into the Natural; and into the ultimate of this, which is corporeal and **material**, it ceases, and there subsists. Without such an ultimate—into which the intermediates may inflow—there is no subsistence...

D. Love viii. But the waters and the **matters** of the Earth are only the means of their generation and production.

D. Wis. viii<sup>6</sup>. The quality of the substances in the Spiritual World, relatively to the **matters** in the natural world, shall now be told. The substances in the Spiritual World appear as if they were **material**; but still are not; and, as they are not **material**, they are therefore not constant... But in the natural world there are **matters**, through which, and from which, procreations, and afterwards formations, can be effected...

xii. 5<sup>3</sup>. All things which appear in the natural world... are in like manner from a spiritual origin, but are at the same time from a natural origin. A natural origin has been added, in order that they may be at the same time **material** and fixed, for the sake of the end of the procreation of the human race, which is not possible except in ultimates...

Can. God iv. 8. Natural things are **material**; and these have come forth and subsist from spiritual things, as the Posterior from the Prior, or the Exterior from the Interior.

Coro. 11. Not a **material** man, as before; but a substantial man.

### Matter. *Sanies.*

Life 110<sup>e</sup>. Hereditary evil thus shut in... after death... breaks forth like **matter** through an ulcer only exteriorly healed.

P. 278a<sup>5</sup>. All evil which does not appear... is like the **matter** in a wound which is not opened... 281<sup>2</sup>.

R. 681. By 'blood as of one dead,' or by gore and **matter**, is signified infernal falsity...

M. 149. Still, the unchastity lies within like the **matter** in a wound only outwardly healed.

T. 435<sup>2</sup>. If evil is in the internal man, and good in the external... the good in the external man is like a wound cured palliatively, within which there is putrescent **matter**.

E. 700<sup>21</sup>. The **matter** of the haemorrhoids=truth defiled.

**Inv.** 25. It would be like a palliative curing, a wound in which the **matter** remains and eats away the neighbouring parts. Orthodoxy is this very **matter** . . .

**Mature.** See under ADOLESCENCE.

**Mature.** *Maturus.*

**Maturity.** *Maturitas.*

**Mature, To.** *Maturescere.*

**A.** 2960<sup>c</sup>. The quality of the state of the man of the Spiritual Church when he is yet immature; when he begins to **mature**; and when at last he has **matured**. Des.

5117. 'The clusters thereof ripened grapes' (Gen. xl. 10)=the conjunction of spiritual truth with celestial good. 'To ripen'=the progress of regeneration even to the conjunction of truth with good; thus conjunction. . . Their conjunction in the Sensuous is circumstanced as is the **ripening-maturitio**-of clusters into grapes; for in the regeneration all truth tends to conjunction with good; before this, truth does not receive life. . . This is represented in the fruits of trees when they **ripen**. In unripe ones, which here are 'the clusters,' is represented the state when truth as yet predominates; but in the ripe ones, which here are 'the grapes,' the state when good has the predominance. The predominance of good is also represented in the flavour and sweetness which are perceived in ripe grapes.

7604. 'Because the barley was a ripening ear' (Ex. ix. 31)=that that good . . . stood forth, and looked downwards. . . 'A ripening ear'=that they stood forth . . . for those which are **ripe** stand forth in their ear and stalk, so that they fall downwards. Ex.

8851. They come to **maturity** more quickly than in this Earth . . .

10185<sup>3</sup>. Fruit corresponds to good itself, which, in proportion as it **ripens** like fruit, in the same proportion puts itself forth into works.

**R.** 649<sup>4</sup>. 'Because her grapes have ripened' (Rev. iv. 18)=that it is the last state of the Christian Church. The like is signified by 'the grapes of the vineyard having ripened,' as above by 'the harvest having dried up;' but 'the harvest' is said of the Church in general, and 'the vineyard' of the Church in particular.

**M.** 187<sup>2</sup>. An age which is midway between **mature** and immature . . .

**D.** 4515. She was not yet **ripe** (for such a doom), which they found out by the fact that she hung like something aerial, and which was carried to and fro.

**Maul.** (*An Englishman.*) D.4827.

**Mausoleum.** *Mausolaeum.* T.676<sup>2</sup>.

**Maxim.** See under RULE - *regula*, SAY - *effari*, and SENTENCE.

**Me.** *Me.*

**A.** 6981. 'In me' (Ex. iv. 10) is a formula of asseveration that so it is; and therefore it=**what is certain**. 6995.

**H.** 556. What is this to **me**?

**Meadow.** *Pratum.*

**A.** 3220. When the Angels have discourse about the things which are of intelligence and wisdom, and about perceptions and Knowledges . . . the influx thence into the corresponding Societies of Spirits, falls into the representations of such things as are in the vegetable kingdom; as into those of paradises, vineyards, forests, **meadows** with flowers . . . which surpass all the imagination of man. Hence it is that the things which are of wisdom and intelligence are described in the Word by 'paradises,' 'vineyards,' 'forests,' 'meadows;' and that, where these things are mentioned, such things are signified.

5201<sup>2</sup>. 'To pasture in a broad **meadow**' (Is. xxx. 23)=to be instructed abundantly.

—4. When there is discourse in Heaven about instruction, and about doctrine from the Word, then in the World of Spirits . . . there are represented to the sight green **meadows** with grass, herbs, flowers, and also flocks therein; and this with all variety according to the quality of the discourse . . .

6049<sup>2</sup>. 'A broad **meadow**'=the doctrine of truth . . .

9699. (In the First Earth) there appeared many **meadows** and forests . . .

10161. They said that (in the Second Earth) they have **meadows**, flower-gardens, forests . . .

**M.** 355. I saw in a certain **meadow**, men clothed in like garments to those of men in the world . . .

**E.** 644<sup>12</sup>. 'A broad **meadow**'=the Word through which is Divine influx and spiritual nourishment . . .

730<sup>28</sup>. '**Meadows**' (Ps. lxxv. 13)=those things which are of the spiritual mind and thence of the rational.

**Meal.** See FLOUR.

**Meals.** See SUPPER.

**Means.** See under MEDIUM.

**Measure.** See under METHOD - *modus*.

**Measure.** *Choinix.*

**A.** 3941<sup>8</sup>. 'A measure of wheat for a penny'=that love is so rare; 'three measures of barley for a penny'=that charity is so.

**R.** 315. 'A measure of wheat for a penny, and three measures of barley for a penny' (Rev. vi. 6)=because the estimation of good and truth is so little, that it is scarcely any. These things are signified, because by 'a measure,' which was both a measure-*mensura*-and the quantity measured, is signified quality.

**E.** 374. 'A measure of wheat for a penny, and three measures of barley for a penny'=that the genuine good of the Church with them is as nothing, and also the genuine truth of the Church; as is evident from the signification of 'a measure,' which was the measure-*mensura*-for wheat and barley with the Greeks, and which =the quality of the estimation; for by measures-*mensuras*-in the Word . . . is signified the quality of a thing as to good and as to truth.

**Measure.** *Mensura.*

**Measure, To.** *Metiri, Mensurare.*

**Measurement.** *Mensuratio.*

**Measurable.** *Mensurabilis.*

A. 576. Here, (Ezek.xlv.10-14), it treats, by means of **measures** (the 'ephah,' 'bath,' 'homer,' and 'cor') of the holy things of Jehovah, by which are signified the kinds of holy things . . .

602. The remains with him are described by **measures** ('cubits') (Gen.vi.15).

648. That the numbers and **measures** in the Word=celestial and spiritual things . . . Ill.

— The **measurement** of the New Jerusalem, and of the New Temple.

3104<sup>2</sup>. 'Weight' is predicated of good ; and 'measure,' of truth. Ex.

3405. 'He found in that year a hundred **measures**' (Gen.xxvi.12)=abundance. . . 'A **measure**'=the state of a thing as to truth.

3858<sup>3</sup>. This number, 'the **measure** of a man, that is, of an Angel'=the state of truth and good. 'Measure'=state.

4482. In the Word, the things which are described according to **measures**, in the internal sense do not signify **measures**, but such things of state ; for **measures** involve spaces . . . (Therefore,) lengths, breadths, and heights, which belong to **measured** space,=such things as are of state.

—<sup>e</sup>. Hence it is evident, that the things which are of **measures**, and which are limitations of space . . . in the spiritual sense are those things which determine the states of the affections of good and of the affections of truth.

5658. **Weights** and **measures** are (frequently) mentioned in the Word ; but, in the internal sense, they do not=**weights** and **measures** ; but **weights**=the state of a thing as to good ; and **measures**, the state of a thing as to truth.

5708. 'By five **measures**' (Gen.xliii.34)=that it was much increased . . . '**Measures**'=the states of truth from good.

7984<sup>3</sup>. Everyone who is either damned or saved, has a certain **measure**, which can be infilled ; the evil, who are damned, have a certain **measure** of evil and falsity ; and the good, who are saved, have a certain **measure** of good and truth. This **measure** is infilled with everyone in the other life ; but some have a greater **measure**, and some a less. This **measure** is acquired in the world through the affections which are of the love ; the more anyone had loved evil and the derivative falsity, the greater is the **measure** he has acquired ; and the more anyone had loved good and the derivative truth, the greater is his **measure**. The limits and degrees of the extension of this **measure**, in the other life manifestly appear, and cannot be there transcended ; but they can be infilled, and also actually are infilled ; namely, with goods and truths with those who have been in the affection of good and truth ; and with evils and falsities with those who have been in the affection of evil and falsity. Hence it is evident, that this **measure** is the faculty of receiving either evil and falsity, or good and truth, which has been acquired in the world. Sig.

—<sup>e</sup>. That everyone's **measure** is infilled, the Lord also

teaches in : 'Give, and it shall be given unto you ; good **measure**, pressed, shaken, and running over, shall they give into your bosom' (Luke vi.38). From these things it is now evident what is meant by a full state.

8468. 'An omer' is mentioned only in this chapter ; elsewhere 'a homer,' which was a **measure** containing ten ephahs . . .

—<sup>2</sup>. 'A homer' is predicated of good, because it is a **measure** of wheat and barley ; in like manner 'an ephah ;' whereas 'a bath' is predicated of truth, because it is a **measure** of wine ; and, as it is also a **measure** of oil . . . 8540.

8473. 'They **measured** with an omer' (Ex.xvi.18)=the power of the reception of good.

8533. That it may be a **measure** for those who are of that Spiritual Church . . . Thus a **measure** of how much good this Church possessed. Sig.

— As to the **measure** or degree of good belonging to a Church, it is to be known that goods in the other life are as to quality, and as to quantity ; and that they are defined with everyone when he lives in the world ; they are defined according to the quality and quantity of everyone's faith and charity in the life . . . The quantity and quality of the good possessed by everyone and by the Church, is represented by the weights and by the **measures** in the Word . . .

8750<sup>2</sup>. In the other life, all things are **measured** by progressions of state, and their successive changes from beginning to end, as in the world by times.

8988<sup>4</sup>. By 'to **measure**,' and 'a **measure**,' is signified the state as to truth . . .

9487<sup>2</sup>. By 'the **measuring**' of the New Jerusalem as to length, is signified the quality of the good ; and as to breadth, the quality of the truth.

9603. 'One **measure** for all the curtains' (Ex.xxvi.2)=a like state of the thing ; (for) 'a **measure**'=the state of a thing as to truth . . .

—<sup>2</sup>. That 'a **measure**'=the state of a thing as to truth, and also the state of a thing as to good, is evident from the places in the Word where it treats of the **measurements** of the New Jerusalem, and also of the New Temple. . . By their **measures** are signified states as to truth and as to good. Ill. and Ex.

— The '**measure** of a man, that is, of an Angel'=that such was the state of the Church and of Heaven as to the goods of love and the truths of faith ; for 'a man'=the Church ; and 'an Angel'=Heaven . . .

—<sup>3</sup>. The like is signified by the **measurement** in Zechariah ii.1,2 . . . and also in Ezek.xl.-xlii. . . Unless the **measurements** there signified the states of a thing as to truth and as to good, such things would never have been mentioned.

— By 'to **measure**,' in general, is signified the states of truth and good. Ill.

9643<sup>2</sup>. The **measures** of the earth (Job xxxviii.5)=states of good and truth.

10123<sup>2</sup>. 'To **measure**' (Rev.xi.1)=to Know the quantity and quality of truth and good ; and therefore it is not only said, '**Measure** the temple and the altar,' but also 'those adoring in it' . . . 'To **measure**'=to Know the state of a thing as to truth and good. Ref.

10136<sup>a</sup>. The 'ephah' and 'hin' were measures; and by measures is signified the quantity of the thing which is being treated of; by an 'ephah,' which was a measure of fine flour, of wheat, and of barley, the quantity of good; and by 'a hin,' which was a measure of wine, and of oil, the quantity of truth.

10179. Equally from both, is signified by 'its length a cubit, and its breadth a cubit;' thus by the measure being equal; because by the measures in the Word, a thing is determined as to its quantity and quality; and the determination is made by the numbers.

10262. 'A hin,' which was a measure of liquids, here, of oil, = the quantity of the conjunction.

—<sup>2</sup>. Two measures, which were in holy use, are mentioned in the Word; one for liquids, which was called 'a hin;' and the other for dry things, which was called 'an ephah.' By the hin were measured oil and wine; and by the ephah, meal and fine flour; the measure hin . . . was divided into four; but the measure ephah was divided into ten. Ex. and Ill.

—<sup>4</sup>. There were other measures besides, which were in general use, both for dry things and for liquids; the measures for dry things were called 'the homer,' and 'the omer;' and the measures for liquids, 'the cor,' and 'the bath;' the homer contained ten ephahs, and the ephah ten omers; and the cor contained ten baths, and the bath ten lesser parts; concerning which, see Ex. xvi. 36; Ezek. xlv. 11, 13, 24. But in Ezekiel, where it treats of the New Temple, there stands forth another division of the ephah and of the bath. The ephah and the bath are there not divided into ten, but into six; and the hin there corresponds to the ephah; as is evident in xlv. 13, 14, 24; xlv. 5, 7, 11, 14. The reason is that it does not treat there about celestial good and its conjunction; but about spiritual good and its conjunction; and, in the Spiritual Kingdom, the numbers twelve, six, and three, correspond, because by them are signified all things; and, when predicated of truths and goods, all things of truth and good in the complex.

H. 73<sup>a</sup>. 'The measure' = its quality. S. 43<sup>a</sup>.

307<sup>a</sup>. By 'the measure of the wall 144 cubits, which is the measure of a man, that is, of an Angel,' the Angels understand all these protecting truths in the complex, and their quality.

349. Those who have had little affection and longing, receive little; but still as much as they can receive within that degree. But those who have had much affection and longing, receive much. The degree itself of the affection and longing is as the measure, which is increased to the full; more, therefore, to him who has a great measure; and less to him who has a small one. The reason it is so, is that the love—to which belong the affection and the longing—receives all that which is in agreement with itself; therefore, in proportion as is the love, in the same proportion he receives. This is meant by the Lord's words: 'To everyone who hath shall be given, that he may have more abundantly' (Matt. xiii. 12; xxv. 29); 'Into the bosom shall he given good measure, pressed, shaken, and overflowing' (Luke vi. 38).

N. 1<sup>a</sup>. By 'measure' is signified the quality of the thing as to truth and as to good. Refs.

W. 73. The space in nature is measurable, in like manner the time. The time is measured by days, weeks, months, years, and ages; and a day by hours; a week and a month by days; a year by the four seasons; and ages by years. Nature derives this measurement from the apparent circumgyration . . . of the sun of the world. But it is otherwise in the Spiritual World . . .

P. 334. Each Angel is perfected according to the degree of the affection of good and truth in which he was when he went away from the world. It is this degree which is being perfected to eternity. That which is beyond this degree is outside the Angel . . . and that which is outside of him cannot be perfected within him. This is meant by 'the good measure, pressed . . .'

R. 133. By 'a balance in the hand,' is signified the estimation of truth and good; for all the measures, as well as the weights, in the Word, = the estimation of the thing which is being treated of. That measures and weights = such things, is evident from (the writing on the wall, Dan. v.).

—<sup>2</sup>. That the quality of truth and good is signified by measures and by scales in the Word. Ill.

485<sup>a</sup>. By 'to measure' is signified to Know.

486. 'Arise, and measure the temple of God, and the altar, and those who adore in it' (Rev. xi. 1) = the Lord's command that he should see and Know the state of the Church in the New Heaven. . . 'To arise and measure' = to see and to Know. 'To measure' = to Know and scrutinize the quality of the state.

—<sup>3</sup>. That 'to measure' = to Know and scrutinize the quality, is because by 'a measure' is signified the quality of the thing or state. This is signified by all the measures of the New Jerusalem . . . Further ill.

904. 'A golden reed to measure the city, and the gates thereof, and the wall thereof' (Rev. xxi. 15) = that there is given by the Lord to those who are in the good of love, the faculty of understanding and knowing the quality of the Lord's New Church as to doctrine, and its introductory truths, and as to the Word from which they are. . . By 'to measure' is signified to Know the quality of a thing; thus to understand and know. —<sup>2</sup>, Ill.

907. 'And he measured the city with the reed unto twelve thousand furlongs . . .' (ver. 16) = that there was shown the quality of that Church from doctrine . . . By 'to measure with the reed' is signified to Know the quality of the thing; and as the Angel measured it before John, there is signified to show it so that he might Know.

909. 'And he measured the wall of it, a hundred and forty-four cubits' (ver. 17) = that it was shown what is the quality of the Word in that Church; that from it are all its truths and goods.

910. 'The measure of a man, which is of an Angel' (id.) = the quality of that Church, that it makes one with Heaven. By 'the measure' is signified the quality of the thing.

D. 181. Their imaginations were entirely concerned about mensurations . . .

D. Min. 4791. Spirits who are infernal are rather

long in the World of Spirits, and there exercise their wickednesses, for the sake of tempting Spirits, and this even until the measures of their evil are infilled. . . At last, when the measures are infilled, they endure more grievous, and at last the most grievous, penalties, and this in a rather long series, on the way to Hell, by many repetitions; and, at last, they are cast into Hell.

E. 220<sup>o</sup>. By 'to measure' is signified to explore its quality.

280<sup>13</sup>. 'The measure' = the quality.

304<sup>42</sup>. 'The stone,' here, = truth; and the measure, good.

373. For all the measures and weighings which are mentioned in the Word = the estimation of the thing which is being treated of as to good and as to truth; the numbers added determine the estimation as to its quality and quantity . . .

— The measures in the representative Church were many; as the omer, the homer, the ephah, the bath, the hin; and there were besides balances, and scales . . . and by the latter, in special, are signified the estimations of the thing as to truth; and therefore the weights . . . were stones or of stone.

—<sup>4</sup>. By the measures, here, (Is. xl. 12) are described the just ordination and estimation of all things in Heaven and in the Church according to the quality of the good and truth. The measures here are, 'the handful,' 'the span,' 'the triental,' 'the scales,' and 'the balances.'

374. See MEASURE = *choinix* — here.

—<sup>9</sup>. 'The measured wheat, and the designated barley, and the designated spelt' (Is. xxviii. 25) = to apply good and truth to the use of life.

429. Number and measure are mentioned in many places in the Word . . . (by which) in the spiritual sense is meant the quality of the thing which is being treated of. The quality itself is determined by the numbers which are expressed . . .

—<sup>2</sup>. Spiritual things are not numbered and measured; but still they fall into numbers and measures when they fall out of the Spiritual World, or out of Heaven where the Angels are, into the natural world, or into the earth where men are.

430<sup>4</sup>. A 'City' is measurable; and therefore the spiritual things of that Church are designated by the measures in numbers.

— It is said that 'the measure 144 cubits was the measure of a man, that is, of an Angel.' What this involves, no one can know, unless he knows that by 'the measure,' in the spiritual sense, is signified the like as by 'the number;' namely, the quality of the thing which is being treated of . . .

627. For by 'to measure,' is signified to explore; and by 'the measure,' the quality of the thing. Hence, by 'the reed,' by which the temple and the altar were measured . . . or by the reed of measure, is signified the method of exploring the quality . . .

—<sup>3</sup>. That it was a reed by which the measurement was effected, is because by 'a reed' or cane, is signified Divine truth in the ultimate of order . . . and by truth

in the ultimate of order . . . is effected all visitation or exploration. Ex.

628. For in the Spiritual World there are no distances which are constant and thence measurable, as in the natural world . . .

629. 'Arise, measure the temple of God, and the altar, and those who adore in it' = that he should explore the quality of the Church as to the reception of Divine truth and Divine good, and thence as to the worship of the Lord. 'To measure' = to explore a thing as to its quality.

—<sup>2</sup>. That 'to measure,' in the spiritual sense, does not signify to measure, may be evident from the fact that it was commanded to measure not only the temple and the altar, but also those adoring in it—and also that 'to measure the temple and the altar' involves something which is signified by their measures, thus which is signified by their length, breadth, and height—for 'to measure those who are adoring in the temple' cannot be said, unless 'to measure' = to explore their quality, or the quality of the thing.

—<sup>3</sup>. That 'to measure' = to explore the quality of a thing, and also to designate it, may be evident from the places in the Word where 'to measure,' and 'measures' are mentioned. III.

— (Thus) 'to measure' these things does not mean to measure them, but to designate the quality of the thing which is designated by each of the things measured . . .

—<sup>4</sup>. There are only three things which are measured; namely, breadth, length, and height; and by the breadth is signified the truth of the Church; by the length, the good of the Church; and by the height, both as to degrees . . .

—<sup>5</sup>. 'To measure the temple or house' = to thoroughly investigate and explore of what quality is the Church as to truth and as to good . . .

—<sup>6</sup>. 'To measure Jerusalem' (Zech. ii. 2) = to explore that New Church, and thence to know what its quality and quantity will be.

—<sup>9</sup>. 'He stood and measured the earth' (Hab. iii. 6) = exploration then of the quality of the Church. 'To measure' = to explore.

—<sup>10</sup>. The ordination of all things in the Heavens from Own power by means of Divine truth, is signified by 'Who hath measured the waters in His handful . . . ' (Is. xl. 12) . . . By 'to measure the waters' is signified to designate Divine truths.

—<sup>13</sup>. That by 'to mete—*metiri*,' and 'to measure—*mensurare*' is signified to designate and to determine the quality of a thing, and also to explore it, is because by 'a measure' is signified the quality of a thing, or quality. That this is signified by 'a measure,' may be evident from the following places. III.

—<sup>14</sup>. That the spiritual affection which is called charity will remain after death according to its quantity and quality, is meant by 'With what measure ye measure it shall be measured again to you;' and that this quantity and quality will be infilled to eternity, is meant by 'the measure being superadded to you who hear;' and that 'there shall be given into the hosom good measure, pressed, shaken, and overflowing.' 'Measure,' there, is the quantity and quality of the

affection or the charity, which will be augmented to eternity within or according to the degree of it in the world.

—<sup>15</sup>. 'Not given by measure' (John iii. 24) = above all the quantity and quality of men, consequently what is infinite . . . From which it follows that 'measure,' here, also = quality . . .

—<sup>16</sup>. 'Make known to me, Jehovah, mine end, the measure of my days what it is' (Ps. xxxix. 4) = that he may know the state of his life and its quality; thus what quality of life would remain with him.

—<sup>17</sup>. As 'measures' = the quality of a thing, it is evident what is signified by 'the house of measures' (Jer. xxii. 14); by 'the portion of measures' (Jer. xiii. 25); and also by 'men of measures' (Is. xlv. 14). By 'measures,' there, is signified quality in all the complex.

—<sup>e</sup>. By these measures and by these weights is signified the estimation of a thing according to the quality of the truth and the good. Ill.

727<sup>13</sup>. 'They shall eat bread by weight . . . and drink waters by measure' (Ezek. iv. 16) = a defect of good and truth, and thence of power to resist evils and falsities.

951<sup>4</sup>. By the measurement of the Temple, is there described the New Church as to its quality; the numbers of the measures = this.

1218<sup>2</sup>. See MATTER, here.

**Measure.** *Satum.* A. 2137.

**Measure.** *Trientalis.* E. 373<sup>4</sup>. 629<sup>10</sup>.

**Meat.** See FOOD—*cibus*, and under FOOD—*alimentum*.

**Meat-offering.** *Mincha.*

A. 2177. The meat-offering consisted of fine flour mixed with oil, and made into cakes.

— To these sacrifices was adjoined also the meat-offering, which . . . consisted of fine flour, mixed with oil, to which frankincense also was added, and likewise a libation of wine. These things represented . . . similar things to the sacrifices, but in a lesser degree; thus the things which are of the Spiritual Church, and also which are of the External Church.

—<sup>3</sup>. As regards the meat-offering, its nature is described, and how it was prepared into cakes, in a whole chapter in Moses (Lev. ii), and also in Num. xv., and elsewhere. The law of the meat-offering is described in these words in Leviticus: . . . 'This is the law of the meat-offering; that the sons of Aaron bring it before Jehovah to the faces of the altar, and he shall take from it his handful from the fine flour of the meat-offering; and of the oil thereof, and all the frankincense which is upon the meat-offering, and shall burn it upon the altar; an odour of rest, for a memorial to Jehovah; and the residue thereof Aaron and his sons shall eat; the unleavened things shall be eaten in a holy place; in the court of the Tent of the Assembly they shall eat it; it shall not be baked fermented; I have given it their part of my fiery things; the holy of holies is it' (vi. 14-17) . . . That 'they should take a handful,' represented that they should love with all their forces . . . 'Fine

flour,' 'with oil,' and 'frankincense,' represented all things of charity; 'fine flour,' the Spiritual thereof; and 'oil,' the Celestial; 'frankincense,' what is thus grateful . . . That it was 'unleavened,' or 'not fermented' = that [it should be] sincere, thus from a sincere heart, and devoid of things unclean. That 'Aaron and his sons should eat the residue,' represented the Reciprocal of man, and appropriation, thus conjunction through love and charity; and therefore it was commanded that they should eat it in a holy place; and hence it is called 'the holy of holies.' These were the things which were represented by the meat-offering . . .

—<sup>6</sup>. The meat-offering is further treated of, as to what its nature ought to be in relation to each kind of sacrifice, and also in what way it was to be baked into cakes; and also what quality of one was to be offered by those who were being cleansed; and also on other occasions (in) Ex. xxix. 39-41; Lev. v. 11-13; vi. 14-21; x. 12, 13; xxiii. 10-13, 16, 17; Num. v. 15 *et seq.*; vi. 15-17, 19, 20; vii. xxviii. xxix. *passim*. Fine flour made into cakes, in general represented the same as bread, namely, the Celestial of love; and meal, its Spiritual . . . The breads which were called 'the bread of faces' . . . were made from fine flour, which was prepared into cakes . . .

3881<sup>8</sup>. 'Sweet' was the worship from love, which is 'the meat-offering of Judah;' and the worship from the derivative faith, which is 'the meat-offering of Jerusalem' (Mal. iii. 4).

4262<sup>2</sup>. For all the sacrifices in general, of whatever kind, were called 'gifts;' but the meat-offerings, which were of bread and wine, or of cakes with a libation, in special; for 'a meat-offering,' in the Original Language, means 'a gift.'

4581<sup>4</sup>. To the sacrifices were added the meat-offering and the libation. The meat-offering, which consisted of fine flour mixed with oil, signified celestial good; or, what is the same, the good of love; 'oil,' love to the Lord; and 'fine flour,' charity towards the neighbour. But the libation (or drink-offering), which consisted of wine, signified spiritual good; or, what is the same, the good of faith. Both, therefore, the meat-offering and the drink-offering, [signified] the same things as the bread and wine in the Holy Supper.

—<sup>5</sup>. That these were added to the burnt-offerings and sacrifices, is evident (from) Ex. xxix. 38-41; Lev. xxiii. 12, 13, 18; Num. vi. 13-15, 17; xv. 3-5, 11; xxviii. 6, 7.

— Further, concerning the meat-offerings and drink-offerings in the various kinds of sacrifices, see Num. xxviii. 7-end; xxix. 1-end.

—<sup>6</sup>. That 'the meat-offering,' and 'the drink-offering,' signified these things, may also be evident from the fact, that love and faith make the all of worship; and that the bread, which is there fine flour mixed with oil; and wine, = love and faith, thus the all of worship, in the Holy Supper. Refs.

6377<sup>2</sup>. 'Bread' (in the Holy Supper) is the good of celestial love; and 'the wine,' the good of spiritual love. This may also be evident from the meat-offering and the drink-offering in the sacrifices; the meat-offering there signified the good of love, and the drink-offering the good of faith. The meat-offering consisted



of such things as signified the good of love; and the drink-offering, from wine, which signified the good of faith. Moreover, the sacrifices themselves were called 'bread.'

[A.] 7356<sup>a</sup>. As the signification of 'an oven' [was derived] thence, therefore the bread which was fabricated for the sacrifices, and was called 'the meat-offering'—that which was fabricated in an oven—was distinguished from the meat-offering which was fabricated in a cooking-pot (or pan) (Lev. ii. 4, 5, 7). It was the diversities of the good of love which were signified by these things.

7978. The bread of cakes is distinguished from common bread in this: that by the bread of cakes is signified the good of love towards the neighbour, thus spiritual good; and by common bread is signified the good of love to the Lord, thus celestial good. This spiritual good was signified by the meat-offering, which was offered and burned with the sacrifice upon the altar; for the meat-offering was baked into cakes and into wafers—*lagana*. [The *laganum* was a kind of cake made of flour and oil.] Ill.

8159<sup>b</sup>. 'The meat-offering which they will bring to Jehovah' (Mal. iii. 4) is faith and charity.

8540<sup>c</sup>. That 'an ephah' = good, is evident from the places where it treats of the meat-offering, for which meal or fine flour was determined by the ephah. Ill. And the 'meat-offering' = good.

9475<sup>d</sup>. But the things which are of affection and thence of the heart, are signified by 'the meat-offering' (Mal. i. 11).

—<sup>e</sup>. Meat-offering and burnt-offering' (Deut. xxxiii. 10) = such things as are of the affection and the heart, and have relation to the goods of love.

9993<sup>f</sup>. That 'cakes' = the celestial [middle] in the internal man, is because they are in the second order; for in the first is 'the bread of unleavened things'; in the second are 'cakes mixed with oil'; and in the third are 'lagana anointed with oil.' These three were called the 'meat-offerings,' and were offered upon the altar together with the burnt-offerings and sacrifices. The way in which they were to be fabricated is described in Lev. ii.; and the way in which they were to be offered, in various places . . .

9995<sup>g</sup>. As this is so, all the meat-offerings, which were fabricated in various ways, were made of fine flour mixed with oil. Ill.

10079<sup>h</sup>. Why it was appointed that not only the fat of the ram and its right flank were to be burned upon the altar, but also the breads, which were called 'meat-offerings,' when yet by the fat and by the flank good is equally signified as by the breads or meat-offerings . . . The reason was that sacrifices and burnt-offerings were not commanded, but permitted, and therefore there was not anything in them which was well-pleasing in the Heavens; and therefore the meat-offerings, which were breads, were also employed, and also libations of wine, in which there was what was well-pleasing; for 'bread' = all celestial good; and 'wine,' all its truth. Hence, too, it is that the sacrifices and burnt-offerings were called 'bread,' and also the meat-offerings or gifts; for, in the Original Language, 'meat-offerings' are 'gifts'

. . . Hence it is evident that it was also on account of this reason that the burnt-offerings and sacrifices were abrogated by the Lord, and the bread and wine retained. But it is to be known that the flesh of the sacrifice and of the burnt-offering in special signified spiritual good; but the bread of the meat-offering, celestial good; and that therefore not only flesh, but also bread was offered. 10137<sup>i</sup>.

10129<sup>j</sup>. As 'the bread,' and 'the meat-offering,' signified the good of love from the Lord to the Lord, which is celestial good, they also are called 'the holy of holies.' Ill. That the meat-offering, which was of unleavened bread, of cakes, and of unleavened *lagana* mixed with oil, = celestial good, or the good of love. Refs. —<sup>k</sup>.

10137. Here, ('wine') = spiritual truth corresponding to spiritual and celestial good, which is signified by 'fine flour mixed with oil.' For . . . where it treats of good it also treats of truth . . . Hence it is that when the meat-offering was offered, which was bread, there was also offered a libation which was wine. In like manner in the Holy Supper. Hence it is that by 'a libation of wine' is here meant truth corresponding to the good which is signified by the meat-offering, treated of just above.

—<sup>l</sup>. That the meat-offering which was bread = the good of love, and that the libation which was wine = the good of faith. Ill.

—<sup>m</sup>. Hence it is evident that the 'meat-offering,' and 'the libation,' = worship from the good of love and the good of faith.

—<sup>n</sup>. 'A meat-offering of the evening' (Ps. cxli. 2) = the good of love in the external man.

—<sup>o</sup>. 'A gift in oil' is a meat-offering.

—<sup>p</sup>. From these things it may be evident that the meat-offering, which was bread; and the libation, which was wine, = such things as are of the Church and Heaven; namely, heavenly food and drink; in like manner as the bread and wine in the Holy Supper. Ex.

—<sup>q</sup>. It may also be evident that each and all things which are said and commanded in the Word concerning the meat-offering and the libation, or concerning the bread and wine, contain within them Divine arcana; as, that the meat-offering was fine flour, upon which was oil, and also frankincense, and that it was wholly salted, and that it was unleavened or unfermented; and also that there was one mode—*ratio*—of its composition when a lamb was being sacrificed, another when a ram, another when a bullock; and also different ones in the sacrifices of guilt and of sin . . . In like manner there was a different mode of the wine in the libation.

—<sup>r</sup>. In the eucharistic sacrifices and burnt-offerings there was for every lamb a meat-offering of one tenth of an ephah of fine flour mixed with the fourth of a hin of oil; and wine for the libation, the fourth of a hin. For every ram, there was a meat-offering of two tenths of fine flour, and a third of a hin of oil; of wine for a libation, the third of a hin. For every bullock there was a meat-offering of three tenths of fine flour mixed with oil, the half of a hin; and of wine for a libation, the half of a hin. (Num. xv. xxviii. xxix). Ex.

—<sup>s</sup>. But in the sacrifices for confession, there was 'a meat-offering of unleavened cakes mixed with oil,

of unleavened lagana anointed with oil, of fine flour puffed up cakes mixed with oil ; besides fermented cakes of bread' (Lev.vii.11,12). And in the sacrifices of guilt and of sin, there was a meat-offering 'of the tenth of an ephah of fine flour ;' but 'no oil and frankincense' upon it (Lev.v.11). The reason no oil and frankincense were put upon the meat-offering of the sacrifice of sin and of guilt, was for the reason that by 'oil' is signified the good of love, and by 'frankincense,' the truth of this good ; and by 'the sacrifice of sin and of guilt' is signified purification and expiation from evils and the derivative falsities, which were therefore not to be commingled with good and the derivative truth.

—<sup>12</sup>. Besides, concerning the meat-offering of Aaron and his sons on the day in which they were anointed, see Lev.vi.13-15. Concerning the meat-offering of the first-fruits of harvest, Lev.ii.14,15 ; xxiii.10-17. Concerning the meat-offering of the Nazarites, Num.vi. Concerning the meat-offering of jealousy, Num.v. And concerning the meat-offering of one cleansed from leprosy, Lev.xiv. And concerning the meat-offering baked in an oven ; concerning the meat-offering of the pan ; and concerning the meat-offering of the cooking-pot, Lev.ii.3-7. That no ferment should be in the meat-offering, nor any honey ; and that the meat-offering was to be wholly salted, Lev.ii.10-13. The reason no ferment or honey was to be in the meat-offering, was that 'ferment,' in the spiritual sense, is falsity from evil ; and 'honey,' external delight thus commingled with the delight of the love of the world, by which also celestial goods and truths ferment, and thus are dissipated : and that it was to be wholly salted, was for the reason that 'salt'=truth longing for good ; thus conjoining both.

10140. 'According to the morning meat-offering, and according to the libation thereof, thou shalt make it' (Ex.xxix.41)=spiritual good from celestial, and its truth sufficient for conjunction. 'The morning meat-offering,' or the meat-offering for the second lamb,=spiritual good from celestial . . .

10177<sup>11</sup>. 'A meat-offering,' etc.=the good of love.

—<sup>12</sup>. By 'a meat-offering' (Jer.xvii.26) is signified the good of love.

— Hence also it was that 'upon the meat-offering there was oil and also frankincense' . . . but not upon 'the meat-offering which was for sin,' nor upon 'the meat-offering of jealousy' . . . The reason they were not upon these meat-offerings, was because they were given for expiation from evils ; and so long as a man is in expiation, he cannot receive the good of love and the truth of faith ; for the evils stand in the way . . .

—<sup>13</sup>. As the good which is of love is not possible except together with the truth of faith . . . upon every meat-offering there was frankincense . . .

10206. 'Nor burnt-offering and meat-offering' (were to be offered on the altar of incense) (Ex.xxx.9)=no representative there of regeneration through the truths and goods of celestial love . . . 'A meat-offering'=celestial good, into which man is introduced through regeneration ; and also a representative of regeneration. Refs. . . For regeneration is one thing, and worship another. Ex.

10603<sup>3</sup>. For the sake of that nation, meat-offerings, etc., were commanded, and are therefore mentioned in the Word . . . as the most holy things of worship ; when yet these things were only conceded, because they had been first instituted by Eber, and had been quite unknown in the Ancient Representative Church.

N. 218<sup>2</sup>. That the meat-offerings in the sacrifices, which were cakes and lagana, signified worship from the good of love. Refs.

R. 316<sup>3</sup>. By the meat-offering and the libation in the sacrifices, like things were signified. III. The meat-offering was of the fine flour of wheat ; hence it was in the place of bread . . .

E. 242<sup>9</sup>. 'To bring to Jehovah a meat-offering in justice' (Mal.iii.3)=the worship of the Lord from the good of charity.

— That 'a meat-offering'=the good of love and of charity. Refs.

324<sup>11</sup>. Worship . . . from celestial good is signified by 'a meat-offering' (Mal.i.11).

—<sup>14</sup>. As 'a meat-offering' signified the good of celestial love, and 'frankincense,' the good of spiritual love, therefore upon the meat-offering of fine flour were put oil and frankincense . . .

— The reason this meat-offering was instituted, was because 'fine flour'=genuine truth ; and, as this is from good—namely from celestial good and thence from spiritual good—therefore there were put upon it oil and frankincense ; 'oil'=the good of celestial love ; and 'frankincense,' the good of spiritual love ; in the internal sense, the one from the other. There were also other species of meat-offering, which were prepared with oil, by which the like was signified.

325<sup>2</sup>. 'Let . . . the lifting up of my hands [be] as the meat-offering of the evening' (Ps.cxli.2). . . The lifting up of the hands is called 'a meat-offering' . . . because the like is signified by . . . 'the lifting up of the hands' as by 'a meat-offering' . . . By 'a meat-offering' is signified celestial good, which is the good of love to the Lord ; thus . . . worship.

340<sup>17</sup>. 'A meat-offering,' which was bread, (Joel.ii.14)=good.

376<sup>23</sup>. Therefore it was commanded that, upon the altar with the sacrifices, they should offer also a meat-offering and a libation ; and the meat-offering was bread, and the libation wine ; by which things was signified the worship of the Lord from the good of love and the derivative truths ; for all worship is from these. —

—<sup>40</sup>. As by the meat-offering and the libation, which were bread and wine, is signified worship from the good of love and the truths of faith ; thence, in the opposite sense, by the meat-offering and the libation is signified worship from the evils which are of the love of self and from the falsities of faith ; which were signified by the meat-offering and the libation which were offered to idols and gods. III.

433<sup>12</sup>. That then 'sweet should be to Jehovah the meat-offering of Judah and of Jerusalem' (Mal.iii.4)=that then there will be accepted worship from the good

of love to the Lord; the 'meat-offering of Judah' = this worship.

[E.] 444<sup>7</sup>. By 'the meat-offering' (Jer. xxxiii. 18) is signified worship from the good of charity towards the neighbour . . .

449<sup>3</sup>. 'Meat-offering and frankincense' (Jer. xvii. 26) = good and the truth of good in the natural man.

491<sup>2</sup>. By 'the meat-offering' (Is. xliii. 23), which was of fine flour, thus bread, is signified celestial good . . . —<sup>3</sup>.

—<sup>3</sup>. Therefore upon the meat-offering there was poured oil, and frankincense was put . . . and this for the reason that by the meat-offering there should be represented the conjunction of celestial good and spiritual good; for the oil signified celestial good, and the frankincense spiritual good.

—<sup>5</sup>. Where 'meat-offering and frankincense' are not mentioned, 'oil and frankincense' are mentioned, and 'gold and frankincense;' because by 'oil,' and 'gold,' in like manner as by 'the meat-offering,' is signified celestial good. III.

630<sup>5</sup>. By 'to eat these sanctified things in the court' (Lev. v. 9, 19) was signified to appropriate to themselves the goods of the Church which were signified by 'the meat-offerings' and those 'sacrifices.'

637<sup>14</sup>. By 'the meat-offering' (Joel i. 13) is signified the good of the Church . . .

661<sup>o</sup>. Therefore . . . also the meat-offerings and libations were called 'gifts.' III.

684<sup>40</sup>. 'The sacrifice' = worship from truths; and 'the meat-offering' (Dan. ix. 27) = worship from goods.

1153. 'Fine flour' = truth from a spiritual origin; and 'wheat' = good from a spiritual origin. . . The reason these signify worship also, is that from these was prepared the meat-offering, which, together with the sacrifices, was burnt upon the altar . . . For the meat-offerings were prepared with oil.

## Mechanic. *Mechanicus.*

A. 6057. All the arcana of mechanics—mechanics—are inscribed on and applied to (the body).

H. 353. By the sciences, are meant experimental things of various kinds, mechanics, etc.

D. 768. As concerns mechanical [science], when anyone indulges too much in mechanical practice—*praxi*, he then forms his mind so that he [believes] that there is nothing except what is mechanical; not only the whole of nature, but also spiritual and celestial things, of which, unless he can reduce them to mechanical principles and their powers, he believes nothing; so that he becomes corporeal and earthly. 769.

4722. On mechanicians. (See POLHEM, here, and at 6071.)

5040<sup>o</sup>. They who in the world have exercised arts from what is ingenious, as mechanics, etc., turn such things into magic. 5043<sup>o</sup>. 5046.

5059<sup>2</sup>. They who were making these magical things, were chiefly mechanicians who in the world had denied God and eternal life . . .

D. Min. 4657. Still there are many useful sciences, which strengthen and illustrate ideas; as all physical science . . . and especially that of experiment; as mechanics, etc.

## Media. *Media.*

### Mede. *Medus.*

See MADAI.

A. 3240<sup>5</sup>. 'All the kings of Media' (Jer. xxv. 25) . . . where the desolation of the Spiritual Church is treated of; of which Church the differences are mentioned in order, and are signified by 'Media,' etc.

F. 66<sup>o</sup>. The like is afterwards meant in (Dan. viii.) by 'the kings of Media and Persia,' as by 'the ram' . . .

E. 242<sup>16</sup>. By 'the Mede' (Is. xiii. 17) are meant those who are against the truths and goods of the Church; and therefore it is said of them, 'who shall not esteem silver, nor be delighted with gold' . . . 357<sup>17</sup>. (=those who make nothing of the truth and good of the Church, and destroy those things which are thence of understanding and love. 710<sup>24</sup>.) 724<sup>15</sup>.

710<sup>24</sup>. By 'the Mede' is not meant the Mede; but such persons and such things in the Church as devastate it.

**Mediastinum.** See under DRUDGE.

## Mediate. *Mediare.*

### Mediation. *Mediatio.*

### Mediator. *Mediator.*

### Mediate. *Mediatus.*

### Mediately. *Mediate.*

See under IMMEDIATE, and INFLUX.

A. 4211<sup>2</sup>. Conjunction is not possible with the Lord's Supreme Divine, but with His Divine Human; and through the Divine Human with His Supreme Divine. Hence it is . . . also, that He is 'the Mediator.'

4724<sup>2</sup>. Hence also the Lord as to the Divine Human is called 'the Mediator.'

5419. The general truths of the Church without mediation, Sig. . . The reason it is without mediation, is that they came without Benjamin, who is the medium.

6370<sup>o</sup>. This order is preserved by the Lord, both immediately, and mediately through the celestial Angels.

6574<sup>2</sup>. Then the Lord Himself immediately, and through the Angels mediately, is present, and resists, with those who are in temptation . . .

6804<sup>4</sup>. That the Lord as to the Divine Human is 'the Mediator;' and that no one can come to the Divine Itself, which is in the Lord, and is called 'the Father,' except through 'the Son,' that is, through the Divine Human, has been known in the Church . . .

6996. The Divine truth immediately proceeding from the Lord's Divine Human can be heard and perceived by no man, and not even by any Angel; and therefore, in order that it may be heard and perceived, there must be mediation, which mediation is effected by means of Heaven, and then by means of the Angels and Spirits with man. Ex.

—<sup>2</sup>. This being the case, it may be evident that the Divine truth proceeding from the Lord, in order to be heard and perceived, must pass to man by means of **mediations**. The last **mediation** is by means of the Spirit who is with the man, who inflows either into his thought, or by a living voice. —<sup>o</sup>.

6998. Moses represents the Lord as to the Divine truth which proceeds immediately from the Lord; and hence Aaron represents the Divine truth which proceeds **mediately** . . . from the Lord, which truth is the doctrine of truth and good. 7009, Ex. 8337, Ex.

7251. When (the Spirits of Venns) had lived in their Earth, they had believed in a certain highest Creator without a **Mediator**. These are they who are so vastated, and finally saved, when they have first been instructed . . . that the Lord is the Only God, the Saviour, and the **Mediator**. I have heard them confessing that without a **Mediator** they could never be saved, because they are filthy and unworthy.

7272<sup>2</sup>. Provided that before expiring they from apparent confidence would confess the **mediation** of the Lord . . .

8705. 'Thou shalt bring the words to God'=**mediation** and intercession; (for) 'to bring the words to God,' when said of the Divine truth,=**to mediate** with the Divine Itself and to intercede; for he who **mediates** and intercedes, brings the matter to him who renders aid. **Mediation** and intercession are of Divine truth, because this is proximately with the Divine good, which is the Lord Himself . . .

— . How the case is with the **mediation** and with the intercession of the Lord . . . shall be told. (Continued at full length under INTERCEDE.)

8728. Through (the Angels and the angelic Societies) the Lord **mediately** acts and rules men. Ex.

8729. 'A difficult word they shall bring to Moses'=**mediation** and intercession.

8735. (On those in Jupiter who call themselves the Lord's **mediators**. See JUPITER, here.)

8787<sup>2</sup>. For the truth from the Divine, which is represented by Moses, is **that which mediates** of the Divine with those who are of the Church; for, in order that conjunction may be effected . . . there must be **mediation**. Therefore, also, by Moses is represented the truth from the Divine below Heaven conjoined with the truth Divine in Heaven. This for the sake of **mediation**.

8805<sup>4</sup>. By Moses in this and the following chapters is represented truth from the Divine below Heaven conjoined with the truth Divine in Heaven, and thence **mediating** between the Divine in Heaven and the good into which truths are to be implanted, which is that of the Spiritual Church; thus **mediating** between the Lord and the people.

8864<sup>2</sup>. That the Divine Itself cannot communicate with the Angels in Heaven, and still less with men on earth, except through the Divine Human, has been known in the Churches from the Lord's words in the Evangelists, where He says that He is 'the Door,' that He is 'the **Mediator**,' that 'no one can come to the

Father except through Him,' that 'no one knows the Father except Him,' and that 'no one has seen the Father,' not even any 'shape' of Him.

9414. 'Moses'=**that which mediates** between the Lord and the people; thus the Word as to its holy external; for this is **what mediates**. Ex. 9415. 9419. 9435.

9615<sup>e</sup>. The Lord inflows into all the Heavens both immediately and **mediately**; **mediately**, through the Inmost Heaven into the Middle one; and through the internal of this into its external.

10270<sup>2</sup>. Into celestial good . . . the Lord inflows from the Divine Human immediately: into spiritual good . . . the Lord inflows from the Divine Human, also **mediately** through celestial good; and into spiritual natural good . . . the Lord inflows from the Divine Human, again also **mediately**. It is said also **mediately**, because the Lord inflows into the goods of these Heavens not only **mediately**, but also immediately.

10578<sup>2</sup>. The life of Heaven, which is called eternal life, is not poured into anyone immediately, but **mediately**.

H. 37 (s). On **mediate** influx through the Spiritual World into the natural world. Refs.

480<sup>e</sup>. They do not know that the Divine mercy is **mediate** . . .

600. The conjunction of man with Heaven and with Hell is not immediately with them, but **mediately** through Spirits who are in the World of Spirits . . .

S. 99<sup>2</sup>. Before His Advent into the world, the Lord was indeed present with the men of the Church, but **mediately** through Heaven; whereas after His Advent into the world, He is present with the men of the Church **immediately** . . . W. 233<sup>2</sup>.

W. 150. The nature of the **mediation** (of Spirits and Angels) . . .

233<sup>e</sup>. The light of the moon is the **mediate** light of the sun.

303. He who thinks that there are perpetual **mediations** from the First to the ultimates . . .

R. 484<sup>3</sup>. Why do you say access to God the Father for the sake of the Son? and why not to God the Father through the Son? Is not the Son the **Mediator** and Saviour? Why do you not approach Him as the **Mediator** and Saviour? Is He not God and Man? Who on earth ever approaches immediately any Caesar, king, or prince . . .

T. 135<sup>2</sup>. The leader of our Church . . . attributes to each (of the three Divine Persons) . . . His peculiar properties . . . which are not only creation, redemption, and sanctification; but also imputation, **mediation**, and operation. Is there not then . . . another who has redeemed us, and who also **mediates**? and a third who operates the **mediated** imputation? . . . Who does not know that the Son of God was sent by the Father into the world . . . and thus became the Expiator, **Mediator**, Propitiator, and Intercessor?

—<sup>3</sup>. Having heard these things, I was silent, but thought with myself, Oh what fatuity! They do not know anything of what is meant in the Word by

'mediation.' Then, by the Lord's command, three Angels descended from Heaven, and were associated with me, in order that I might speak from interior perception . . . in special concerning mediation, intercession, propitiation, and expiation, which are attributed by them to the Second Person . . . but not until He had become man, many ages after the creation, when these four means of salvation were not as yet in existence; and thus God the Father was not propitiated, the human race was not expiated, nor was anyone sent from Heaven who interceded and mediated.

[T.135]<sup>4</sup>. Then, from the injected inspiration, I spoke with them, saying . . . Hear what is meant in the Word by mediation, intercession, expiation, and propitiation. These are four predication of the grace of the one God in His Human. God the Father can never be approached, nor can He come to any man, because He is infinite, and is in His Esse, which is Jehovah; and if He should come to man from this, He would dissolve him . . . This is evident from . . . that 'no one can see Him and live' (Ex.xxxiii.20) . . . 'No one hath ever seen God, except the Son who is in the bosom of the Father' (John i.18; Matt.xi.27) . . . 'No one hath heard the voice of the Father, nor seen His shape' (John v.37). We do indeed read that Moses saw Jehovah face to face, and spoke with Him mouth to mouth; but this was done through an Angel. In like manner with Abraham and Gideon. (Therefore) God the Father was pleased to assume the Human, and in this to admit men, and thus to hear them, and to speak with them; and this Human is what is called 'the Son of God;' and this is what mediates, intercedes, propitiates, and expiates.

—<sup>5</sup>. I will therefore tell you what these four predication of the Human of God the Father signify. Mediation signifies that that Human is the intermediate, through which man can approach God the Father, and God the Father man, and thus teach and lead him in order that he may be saved; and therefore the Son of God, by whom is meant the Human of God the Father, is called 'the Saviour;' and, in the world, 'Jesus;' that is, 'salvation.' Intercession signifies perpetual mediation; for love itself . . . perpetually intercedes; that is, mediates, for those who do His precepts, whom He 'loves.'

D. 985. The Lord has no need of mediations, when so it is well pleasing to Him.

2966<sup>e</sup>. So that there is a certain continual mediation, or continual influx.

3020. Both immediately from Himself, and mediately through Angels . . .

3314a. (Those from the Most Ancient Church) said that they cannot speak of the Lord . . . But when He was represented as the Mediator and Regenerator, then, almost half admitting it, they acknowledged it, because there were then celestial ideas, which gave perception.

4924. By mediations they endured the light there . . . The beat . . . was tempered by mediations.

**Medicine.** *Medicina.*

**Medicament.** *Medicamentum.*

**Medical.** *Medicus.*

**Physician.** *Medicus.*

**Drugs.** *Medicamina.*

See HEAL.

A. 57<sup>e</sup>. 'The leaf'=intelligence, which is with them for the sake of the use, which is called 'medicine' (Ezek.xlvii.12).

885. 'The leaf'=the truths thence, which serve for the instruction of the human race, and its regeneration; and therefore the leaf is said to be 'for medicine.'

6502. 'Joseph commanded his servants the physicians' (Gen.1.2)=preservation from the evils which hindered conjunction. . . 'Physicians'=preservation from evils. . . The reason 'physicians'=preservation from evils, is that in the Spiritual World diseases are evils and falsities . . . for (these) take away health from the internal man . . .

—<sup>2</sup>. That 'physicians,' 'medicine' [that is, the art of healing], and 'medicaments,' in the Word,=preservations from evils and falsities. Ill.

—'. 'I am Jehovah thy physician' (Ex.xv.26)=the Preserver from evils; for these are signified by 'the diseases upon the Egyptians.'

—<sup>3</sup>. In the same sense the Lord calls Himself 'a physician,' in Luke: 'the whole have no need of a physician . . . ' (v.31).

—'. 'Is there no balm in Gilead? is there no physician there?' (Jer.viii.22). 'Physician'=preservation from the falsities in the Church . . .

—<sup>4</sup>. That 'healings,' 'cures,' 'remedies,' and 'medicaments' are . . . said in the Word in a spiritual sense. Ill.

—<sup>5</sup>. 'The leaf which was for medicament'=the truth of faith.

9031<sup>4</sup>. 'The leaf which was for medicaments'=the truths of faith which are for the recreation and restitution of the spiritual life.

—<sup>6</sup>. As . . . 'curings,' and 'medicaments,' are not said in the Word of the natural life . . .

R. 936. 'The leaves of the tree for the medicine of the nations' (Rev.xxii.2)=the rational truths thence, by which they who are in evils and the derivative falsities are brought to think soundly, and to live becomingly.

T. 524. Unless medicines are applied . . .

D. 2511<sup>e</sup>. Medicine, mentioned.

4571<sup>e</sup>. Medical means are also mediate causes (of the cure of fevers), which the Lord disposes from Providence . . . 4585.

6035<sup>10</sup>. (In the Third Heaven) they know diseases from the correspondence. They have medicaments which correspond, and with which also they are healed; yet all from a spiritual origin.

D.Min. 4650. Drugs help; but still more the Lord's Providence . . .

E. 6544<sup>4</sup>. 'In vain hast thou multiplied medicaments' (Jer.xlvi.11)=that such things, in whatever abundance, afford no aid, because thus truths themselves are falsified.

1214<sup>o</sup>. Those skilled in the botanical, chemical, medical, and pharmatic art, after death come into the knowledge of spiritual uses from the plants there, and also exercise this knowledge, and are most highly delighted with it. I have spoken with them, and have heard wonderful things from them.

**Medicine.** *Pharmacus.*

**Pharmaceutical.** *Pharmaceuticus.*

**Pharmatic.** *Pharmaticus.*

M. 79<sup>10</sup>. By medicines also it can be strengthened and stimulated.

D. Min. 4578. The useful sciences are pharmaceutics, etc.

E. 1214<sup>2</sup>. Bodies are healed by the various lixivia, menstrua, and medicines made from them.

—<sup>e</sup>. See MEDICINE—*medicina*, here.

**Meditate.** *Meditari.*

**Meditation.** *Meditatio.*

**Meditating earnestly.** *Meditabundus.*

A. 3196. 'Isaac went out to meditate in the field' (Gen. xxiv. 63) = the state of the Rational in good. . . 'To meditate in the field' = its state in good; for 'to meditate' is the state of the Rational when it puts the mind on the stretch. . . Hence the ancient formula 'to meditate in a field' for to think in good, which belongs to a man not wived, when thinking about a wife. 3317<sup>o</sup>.

5172. There are some upright Spirits who do not think by meditation, and hence they think quickly and utter the things which arise in thought as it were without premeditation. They have interior perception, which is not made so visual by means of meditations and thoughts as it is with others. . . Such belong to the province of the thymous glands. . . D. 1048.

8622<sup>4</sup>. Such men become Genii. . . as have continually meditated evil against the neighbour. . .

9013. The reason is that he who is in deceit meditates evil. . .

H. 360. Those who . . . devoted themselves to pious meditations . . . in the other life are of a sorrowful genius. . .

438<sup>o</sup>. Those who think abstractedly from the body . . . sometimes appear in their own Society . . . they go meditating earnestly. . .

U. 38<sup>2</sup>. How the case is in the other life with the learned who imbibe intelligence from their Own meditation kindled by the love of knowing truths for the sake of truths; thus for the sake of uses abstracted from worldly things: and how it is with those who [do so] from others without their Own meditation; as those are wont to do who desire to know truths for the sake of the mere reputation of learning. Ex. from experience.

W. 404<sup>3</sup>. But when a man is in the affection of understanding, and through this comes into the perception of truth, he is then in the thought of his spirit, which is meditation; which does indeed fall into the thought of the body, but the tacit thought; for it is

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above this, and views the things which are of the thought from the memory as beneath itself; for from these it either concludes, or confirms. But the affection of truth itself is not apperceived otherwise than as an effort of the will from something pleasurable which is within in the meditation as its life, and which is little attended to.

P. 34. Thus it is perceived how man meditates, perceives, and thinks; but not how their soul, which is the affection of good and truth, produces these things.

61. This is the reason that when a man is thinking alone from his spirit, which is the case when he is meditating with himself at home, he thinks from the affection which is of his love.

296<sup>6</sup>. A man sometimes appears (in his own Society) when he is in deep meditation.

—<sup>10</sup>. The means (of the separation, purification, excretion, and withdrawal of the delights of the concupiscences of evil of the internal man) are especially the delights of meditation, of thought, of reflection, for the sake of certain ends which are uses. . .

—<sup>11</sup>. For example: an unjust judge . . . is continually in the delight of meditation, thought, reflection, and intention, to bend the right. . .

R. 611<sup>5</sup>. For when a man goes meditating from the Word, his meditation then appears from afar as a horse. . .

961. Once . . . I fell into profound meditation about God. . .

M. 208. When I was in meditation about the arcana of conjugal love. . .

267. I walked (in that grove) in meditation about those who are in the concupiscence . . . of possessing the things of the world. . . Two Angels . . . said, We perceive in ourselves that you are meditating what we are speaking about, or that we are speaking what you are meditating about; which is from the reciprocal communication of the affections. . .

T. 76. One day I was in meditation about the creation of the universe. . .

301. The Lord made (the Sabbath) day a day . . . also of meditation in such things as belong to salvation and eternal life.

767. The Sun of Heaven . . . is what appears before their eyes when they are in spiritual meditation.

D. 6071<sup>e</sup>. Where he was deprived of that meditation.

D. Min. 4793<sup>2</sup>. He was in this meditation almost continually. . .

E. 364<sup>3</sup>. There is a place . . . where many go meditating earnestly; and when anyone comes thither there appear to him horses of various colours. . . The former say that they are not riding on horses or being conveyed in chariots; but that they go meditating.

411<sup>10</sup>. 'The meditation of my heart' (Ps. xix. 14) = the perception of good.

**Mediterranean Sea.** *Mare Mediterraneum.* D. 4777.

## Medium, Middle, Means. *Medium.* *Middle. Medius.*

See **SECOND** (or **MIDDLE**) **HEAVEN**; and under **BENJAMIN**, **GOSHEN**, and **LABAN**.

**A.** 105. 'In the midst of the garden' (Gen.ii.9)=in the will of the internal man.

200. The reason the tree of knowledge is here said to be 'in the midst of the garden,' but before, the tree of lives . . . is that 'the midst of the garden'=the inmost; and the inmost of the celestial man . . . was the tree of lives, which is love and the derivative faith; but of this man, who may be called a celestial spiritual man . . . 'the midst of the garden,' or the inmost, was faith.

218<sup>e</sup>. By 'the midst of the tree of the garden,' in which 'they hid themselves' (Gen.iii.8) is signified natural good: that which is inmost is called 'the midst.' 225.

1074. That 'the midst of the tent' (Gen.ix.21)=the principal thing of faith. . . 'The midst,' in the Word, =the inmost . . . Charity is the inmost; that is, the principal thing of faith and of worship; and is thus 'the midst of the tent.'

1276. In front are those of a middle sort.

1495. Without intellectual truths as **media**, the Celestial is violated. **Ex.** and **Sig.**

1702<sup>d</sup>. The interior man is **middle** between the internal and the external man . . . Without this **middle**, no communication is ever possible. The Celestial is distinct from the Natural . . . and unless there is a **middle** through which there is communication, the Celestial can never operate into the Natural . . . The interior or **middle** man is the rational man himself . . .

1736<sup>e</sup>. 'For My name is in the midst of him' (**Ex.** xxiii.21) . . . 'In the midst'=the inmost.

1831<sup>e</sup>. Therefore the **middle** space between the parts (**Gen.**xv.10)=that with man which is called perception, internal dictate, and conscience. The things which are above . . . are the Lord's; those below are with man.

1835<sup>d</sup>. When conscience is relaxed, there is no **medium** through which the Lord may inflow . . . But then a new **medium** succeeds and is formed, which is external, namely, through the fear of the law, etc.

1883. The man is reduced into a certain state which is **middle** between sleeping and waking . . .

2252. 'In the midst of the city' (**Gen.**xviii.24) . . . 'The midst'=within. 2261.

2310<sup>d</sup>. Thus the Word is a **medium** uniting Heaven and earth . . . 3476.

2936<sup>d</sup>. 'The middle' (of a field, etc.)=much; but the extreme or 'end'=little.

2940. 'Ephron sitting in the midst of the sons of Heth' (**Gen.**xxiii.10) . . . 'The midst,' or 'in the midst,' =what is primary, or principal, and also what is inmost. (This signification of 'the midst' is from the representatives in the other life. When there is represented anything good . . . the best is presented in the midst; and the decreases of good are presented by degrees from the midst; and, lastly, at the circumference, those things which are not good . . . The ideas

of thought are also thus represented, and also affections, and all changes of state; so that things good or evil vary as to their situation towards the midst. This originates from the form of spiritual and celestial things, which is such.

2973<sup>d</sup>. In the Word *passim* 'the midst,' and 'the circuit,' are mentioned; as when it is treating of the Land of Canaan, then [that] was called 'the midst' where were Zion and Jerusalem; but 'the circuit,' where were the nations which were round about . . . These representatives derived their origin from those things which are in the Lord's Kingdom in the Heavens; there, the Lord as the Sun is in the midst . . .

—<sup>3</sup>. From this, then, it is, that 'the midst'=the inmost; and 'the circuit,' the outermost; and that the things which proceed in order from the inmost to the outermost are in such a degree of innocence, love, and charity, as they are distant. The like is the case in every heavenly Society; there, those who are in the midst are the best of that kind . . .

—<sup>4</sup>. These things are the like with man . . . the soul is in the midst or inmost; and the body is in the circuit . . .

3089<sup>e</sup>. Still, (falsities and evils) had served as **means**.

3209<sup>e</sup>. In order that the good of the Rational might inflow into the Natural, there must be a **medium**. The **medium** could be nothing else than a Natural which should partake of the Divine. This is represented by the elder servant of Abraham's house administering all things which he had.

3518<sup>d</sup>. After (natural good) has served as a **means** for this use, it is separated . . . Hence it is evident that the former delights . . . had served as **means**.

—<sup>e</sup>. Hence it is evident how natural or domestic good . . . may serve as a **means** for producing the good of the Natural . . .

3563<sup>e</sup>. For the Voluntary . . . admits many things which are of service for regeneration; it is like a sponge which draws in both clear and muddy waters; thus also such things as would otherwise be rejected, and which yet serve as **means** . . . 3570.

3570<sup>e</sup>. Some (of these things) serve as **means** for as it were digesting and tempering; some for opening and introducing . . .

3573<sup>d</sup>. These (conjunctions) can never come forth except through **means** provided by the Divine; and indeed through such as are quite unknown to man . . . But still all these **means** (or **media**) are disclosed in the internal sense of the Word.

3575<sup>e</sup>. This (truth) cannot be produced except through many **means**, which are the things which are here described by 'Esau' and 'Jacob' . . .

3603<sup>d</sup>. This (worldly love) is the **means** of his learning more things . . .

3702. So that man might be a **medium** uniting the Divine with the world of nature, and the world of nature with the Divine . . .

3902. It treats (in **Gen.**xxx.) of the conjunction of natural truth by **media** with spiritual good; and this in the order in which it is effected with the man who is being regenerated.

3913. 'Behold my maid-servant Bilhah'=an affirming medium which is between natural truth and interior truth; (for) 'a maid-servant'=the affection of the Knowledges which are of the exterior man; and as this affection is the medium for conjoining interior truths with natural or external ones, by 'a maid-servant' is here signified the affirming medium between them.

—<sup>2</sup>. When man is being regenerated, the internal man is to be conjoined with the external... These cannot be conjoined without media. Media are such things as derive something from the one part, and something from the other; and which cause that in proportion as the man accedes to the one, in the same proportion the other is subordinated. These media are the things which are signified by 'the handmaids'; the media on the part of the internal man, by the handmaids of Rachel; and the media on the part of the external man, by the handmaids of Leah.

—<sup>3</sup>. That there must be media of conjunction, may be evident from the fact, that from himself the natural man is not in any agreement whatever with the spiritual. Ex.

— The spiritual man... does not spurn dignities, provided that through them as through means he can be of service to the neighbour...

—<sup>4</sup>. Therefore in order that man may become spiritual, it is necessary that... ends for self and the world be put off, and ends for the neighbour and the Lord's Kingdom be put on. The former cannot possibly be put off and the latter put on, thus they cannot be conjoined, except through media. These media are the things which are signified by 'the handmaids'; and, in special, by the four sons born from the handmaids.

—<sup>5</sup>. The first medium is the affirming or affirmative of internal truth; namely, that so it is. Ex.

3925<sup>e</sup>. It here treats of the second general medium which serves for the conjunction of the internal man with the external.

3928<sup>2</sup>. After this (infernal) delight has prevailed, it cannot be dulled and dissipated through any other medium than the affirmation and acknowledgment of the Holy of faith and the good of life, which is the first medium signified by 'Dan'; and then through temptation, which is the second medium, and is signified by 'Naphtali'; for this medium follows the other; for they who do not affirm... good and truth... cannot come into any combat of temptation...

3931. 'She took Zilpah her handmaid'=an affirmative medium conjoining... the external man with the internal.

3935<sup>e</sup>. The good of faith which is of the internal man, and the good works which are of the external man, and which correspond, are the third general medium ('Gad'), which must be acknowledged in faith and act, before a man can enter into the Lord's Kingdom...

3937<sup>e</sup>. The acknowledgment of another general truth ('Asher') which may serve as a medium of conjoining the external man with the internal.

3982<sup>2</sup>. In infancy and childhood, man learns many things for this sole use: that through them as through means he may learn more useful things; and suc-

sively, through these, things more useful still; until at last he learns the things which are of eternal life; and, when he learns these, the former things are almost obliterated. In like manner is man led when he is being born anew from the Lord by means of many affections of good and truth which are not genuine affections of good and truth, but are useful merely to apprehend these, and afterwards to imbue them, and (then) the former things are given to oblivion... because they had served only as means. So... with the collateral good which is signified by 'Laban'...

3993<sup>12</sup>. For deceit... puts evil in the midst...

—<sup>e</sup>. For the evils with which goods are mixed, and the falsities with which truths are mixed, are wonderfully disposed in order by the Lord; for they are not conjoined... but adjoined and applied, and indeed so that the goods with the truths are in the midst, as it were in the centre; and, by degrees to the circuits or circumferences, are such evils and falsities. Hence it is that the latter are illustrated by the former, and are variegated like white and black by the light from the midst or centre. This is heavenly order.

4024. 'Laban'=middle good, whereby the Natural has goods and truths.

4025. It here treats of the Lord, how He made His Natural Divine, and this from Own power, but still through media according to order.

4037. 'Maid-servants and men-servants'=mediate goods and truths; that is, natural ones themselves.

4038. What is meant by interior, middle, and exterior and external goods and truths...

—<sup>2</sup>. With man... the Corporeal is outermost, the Natural is middle, the Rational is interior...

4046. A number of Spirits appeared at a middle distance... From this I could conclude that they were of a middle sort; namely, that they belonged to both the province of the heart and that of the lungs...

4047<sup>e</sup>. Thence it was perceived that (the Spirits of the pia mater) can serve the Angels as mediums; for there are middle Spirits between the Heavens, through whom there is communication...

4063<sup>2</sup>. The concupiscences of the world must be put off, and the affections of Heaven must be put on; this is effected through innumerable media which are known to the Lord alone... but still each and all of them are manifested in the internal sense of the Word...

— As therefore the states of man's life are to be so much changed, it cannot be otherwise than that he is long kept in a certain middle good; namely, in a good which partakes both of the affections of the world and of the affections of Heaven; and unless he is kept in this middle good, he never admits heavenly goods and truths. This middle good is what is signified by Laban and his flock. But man is kept in this middle good no longer than until it has served this use... Tr.

—<sup>5</sup>. This comparison can only serve for knowing that delights are media; and that these are left when the man enters the following state... Nor does anyone arrive at this state, except through the media of regeneration, which are provided by the Lord alone; thus through the middle good... and when he has



been brought to the state that he no longer has worldly, earthly, and corporeal things as ends . . . that middle good is separated.

[A.] 4065. Another good had indeed served the Lord as a means . . . but through this means He acquired those things by which He made His Natural Divine by His Own power. It is one thing to acquire something from a means, and another through a means. He acquired through a means, because He was born a Man . . . but not from a means, because He was conceived from Jehovah . . . For the Divine Itself has no need . . . even of that middle good, unless He had willed that all things should be done according to order.

4067<sup>3</sup>. These (Spirits) communicated with Hell; the man is in the midst of them . . .

—<sup>4</sup>. From these things it may now be evident how the case is . . . with the middle delights and goods, through which man is brought by the Lord from the state of the old man to the state of the new man; namely, that it is effected through angelic Societies, and through changes of them. Middle goods and delights are nothing else than such Societies, which are applied to man by the Lord, in order that through them he can be introduced to spiritual and celestial goods and truths; and, when he has been brought to these, those Societies are separated, and more interior and perfect ones are adjoined. Nothing else is meant by the middle good which is signified by 'Laban,' and by the separation of this good, treated of in (Gen.xxxi.).

4073<sup>2</sup>. When the Societies of Spirits and Angels which are in middle good recede; then new Societies accede which are in more perfect good. The state of man is altogether according to the Societies of Spirits and Angels in the midst of whom he is . . .

4088. The Societies which are in such (middle) good . . . are Societies of Spirits which serve for media and for communication.

4099. (As to) the goods and truths which are insinuated through a middle good; or (as to) the Societies of Spirits which serve for a middle good, (it is to be known that) the Societies of Spirits which serve for a middle good are in worldly things; whereas the Societies of Angels which serve for introducing the affections of truth are not in worldly but in heavenly things. These two Societies act with a man who is being regenerated . . .

4110. It now treats of the separation of the middle good which is 'Laban,' from the good thence procured, which is 'Jacob.'

—<sup>2</sup>. There are good Spirits, and there are Spirits of a middle sort, and there are evil Spirits, who are adjoined to man when he is being regenerated, to the end that he may be introduced by them into genuine goods and truths, and this by means of Angels from the Lord. . . The separation of these (Spirits) is effected diversely . . . The separation of the Spirits of a middle sort is effected through many means, even until they recede in freedom; for they are remitted into the state of their good . . . in order that they may therein perceive their delight and bliss; but as they had derived pleasure from a former consorting, they are sometimes brought back, and are sometimes remitted, even until

they feel what is undelightful in tarrying longer; and thus they recede in freedom.

4136. How the case is with the separation of middle good from genuine good . . . namely, that it is effected in freedom . . .

4145. Collateral good, or that which does not inflow directly, is that good which has been called middle good; for this good derives very many things from worldly things which appear as goods, but are not goods . . .

—<sup>2</sup>. Every man who is being regenerated is first in middle good; for the reason that this may serve for introducing genuine goods and truths; but this, after it has served that use, is separated; and he is brought to the good which inflows directly. Example.

—<sup>3</sup>. Beauty, agreement of manners, or the external application of the one towards the other, or an equal condition on both sides . . . are the middle goods, the first ones of conjugal love.

4151<sup>2</sup>. When the Societies of Spirits which are in middle good are in Society with the Angels, it then altogether appears to them as if the truths and goods of the Angels were their own . . . But when they are separated, they apperceive that it is not so. [Sig. 4186.]

4154. The goods and truths of the external man are also of three degrees . . . for there are middle goods and truths between the internal and the external man, or mediating ones; for without middle or mediating things there is no communication.

4217<sup>3</sup>. Therefore the Word is a medium uniting man with the Lord; and, unless there was such a medium, Heaven could not inflow with man; for without a medium there would be no union . . .

4234. Jacob then represented middle good. (See JACOB, here.)

—<sup>3</sup>. Still less is it known, that when a man is being regenerated, truth is conjoined with good, distinctly in the Natural, and distinctly in the Rational, and these by innumerable media.

4243<sup>2</sup>. The case is this: truth cannot be implanted in good, except by media; which media have been treated of in the preceding chapters . . .

4286<sup>3</sup>. The external (in the Second Heaven) who are called 'Israel,' partake of the Natural; for they are middle ones between the Rational and the Natural.

4552<sup>2</sup>. But when a man does not suffer himself to be led by the Lord, but by evil, he is then in the opposite order; evil with falsities is then in the middle; and truths are rejected to the circumferences . . . This order is infernal.

4686. 'Binding sheaves in the midst of a field' (Gen. xxxvii.16) = those who teach from doctrine. . . 'The midst of a field' = interiorly in the Church; so are they who are in the faith of some charity; for 'the midst,' in the internal sense, = that which is interior, and that which is inmost. For in every Church there are those who are in its midst, or those who are inmost; and they are those who are in charity . . . With these the Lord is present . . . 4688<sup>2</sup>.

5131<sup>2</sup>. The end must take administering means . . . The cause also must take administering means . . .

These administering means are the things which correspond. (Fully quoted under END.)

5133°. For charity is the uniting medium . . .

5164. 'In the midst of his servants' (Gen.xl.20)= which are among those things which are in the exterior Natural. 'In the midst'=among them.

5344. 'The things which were round about it, he put in the midst thereof' (Gen.xli.48)=that the things which before were in the exterior Natural, he stored up in the interiors of the interior Natural. . . 'The midst'=the things which are within.

5354°. Regeneration . . . is effected from the first infancy up to the end of life, and afterwards in the other life to eternity, and this by Divine means, innumerable and ineffable . . . Of these means scarcely any are known at this time; for the reason that man does not suffer himself to be regenerated.

5356°. By means of temptations . . . evils with falsities are rejected to the sides . . . but goods with truths are in the midst . . .

5368°. The External obeys . . . when he regards corporeal and worldly things as means, and not as the end; and he regards them as means . . . when he loves the neighbour more than himself . . .

5398°. That when the Word is being read by man . . . the Angels may be in the delight of serving as media.

5411. The Spiritual of the Celestial which is the medium. Sig. and Ex.

— It is to be known that the Internal cannot have communication with the External, and conversely, unless there is a medium . . .

— A medium, in order to be a medium, must partake of both . . . The reason there must be a medium, is that the Internal and the External are most distinct from each other . . . The External dies when the medium is broken; and the External lives when the medium is between, in the same proportion . . .

5413. That with external things alone . . . the medium would perish. Sig.

— For the case with a medium is this. It comes forth from the Internal, and therefore it subsists from it; for it comes forth through the view of the Internal into the External from the affection and end of associating the External with itself. Thus that which is a medium is conjoined with the Internal, and from the Internal with the External; but not with the External without the Internal. Hence it is evident that that which is a medium, with the External alone . . . will perish.

5422. Non-conjunction because without a medium. Sig. and Ex.

— The like is the case with internal truths, when they are regarded from external truths without conjunction through a medium; those truths then appear altogether strange to the latter . . . For the latter, without conjunction through a medium, cannot regard the former otherwise than from the light of the world separated from the light of Heaven . . .

5427. From this light, which is truth from the Divine, appear each and all truths which are below . . . in the Natural; but not contrariwise, if there is not a medium . . .

—<sup>2</sup>. (So also) the Angels of a higher Heaven can see all things which are taking place under them in a lower Heaven; but not contrariwise, unless there is a medium. Moreover, there are middle Spirits, through whom communication is effected, forwards and backwards. On this account, those who are below, who have no medium, and still more who have no correspondence, when they look into the light of Heaven, see nothing whatever . . . This may be illustrated by this unique experience. There appeared to me a great City, where there were thousands and thousands of various things which were delectable and beautiful. I saw them, because a medium was given me; but the Spirits who were with me, because without a medium, could not see the least thing there; and it was said, that they who are not in correspondence, although there, nevertheless apperceive not a whit of what is there.

—<sup>3</sup>. (So with) the soul. This can see each and all things which are and are taking place in the exterior man; but not contrariwise, unless there is correspondence and a medium. Hence it is, that to the exterior man which is not in correspondence, the interior appears as nothing . . . Whereas when there is correspondence, then the exterior man also sees through a medium what is being transacted in the interior; for the light which the interior man has inflows through the medium into the light which the exterior man has . . . and illuminates it . . . Hence the exterior or natural man has intelligence and wisdom; whereas if there is not a medium, and still more if there is not correspondence, the interior man sees and perceives what is being transacted in the exterior, and in a certain fashion also leads it, but not contrariwise . . .

5428. When this glory of Heaven is looked at from natural light without a medium, and still more if there is not correspondence, it is by no means acknowledged. (Shown by exams.)

—<sup>2</sup>. They who think about angelic power . . . from natural light not illuminated by the light of Heaven, because without a medium, and still more if there is not correspondence, can form (only a natural) idea of it . . .

—<sup>3</sup>. Another example: He who looks at freedom from the Natural without a medium . . .

5432. It treats . . . of the truths of the Church, that they are to be appropriated to the Natural, and that they cannot be appropriated to it, except through influx from the Celestial of the Spiritual through a medium. . . . The medium is 'Benjamin.'

5461°. From these things it may be evident what is meant by that faith in the will ('Simeon') must be separated, before the medium ('Benjamin') was presented present.

5463. Until the medium is present. Sig. (For) 'Benjamin'=the medium . . . between the Celestial of the Spiritual and the Natural.

5482. For truth from the Divine ('Joseph') inflows through the medium into the good of faith, and through this into the truth of it . . . There is no other way of influx with a man who has been regenerated . . .

5527. For when conjunction has been effected through

the **medium** . . . namely, that of the external man . . . with the internal . . . or, what is the same, when the man has been regenerated, then truths are continually being fructified from good . . .

[A.] 5530. The truths with a man are disposed and ordained into series; those which are most in agreement with the loves are in the **midst**; those which do not agree so well are at the sides; and, finally, those which do not agree at all are rejected to the last circumstances. Those which are contrary to the loves are outside of this series. Therefore, those which are in the **midst** are called consanguineous . . .

—<sup>2</sup>. With those who are in the loves of self and of the world, such things as favour these loves are in the **midst** . . . Whereas with the Angels there is a flaming beam in the **midst** from the good of celestial and spiritual love . . .

5542. That neither (the doctrine of truth nor the doctrine of good) would live, unless the **medium** . . . is conjoined. Sig. . . By these words Reuben confirms that it will be all over with the Church, unless there is a **medium** . . . (Otherwise) Reuben would never have said to his father that he should cause his two sons to die unless he brought Benjamin back.

5583<sup>e</sup>. For the **medium** must be conjoined through good. Sig.

5585. Not that there is no commiseration with the Lord . . . but that when there is no **medium** which conjoins, it then appears to the man as if there were no commiseration in the Lord. The reason is, that if there is no **medium** conjoining, there is no reception of good . . .

5586. Unless there is a **medium** with you. Sig.

— The **medium** which Benjamin represents is the **medium** between the Internal and the External, or between the spiritual and the natural man, and is the truth of good which proceeds from the truth from the Divine which is represented by Joseph; (and which) is called the Spiritual of the Celestial. The Internal of man and his External are most distinct from each other; for his Internal is in the light of Heaven, and his External in the light of the world; and, as they are most distinct, they cannot be conjoined except through a **medium** which derives from both.

5600<sup>e</sup>. It is this interior truth which is the **medium** between the truth from the Divine and the truth in the Natural.

5612. These things are said because there cannot be any good of the Church without the **medium** between the Internal and the External which is represented by Benjamin; for both the good and the truth of the Church inflow from the Internal through the **medium** into the External . . .

5639. The apperception by the Celestial of the Spiritual of the spiritual **medium** with the truths. Sig. and Ex.

— The reason it is here called a spiritual **medium**, is that the truths which are represented by the ten sons of Jacob were now to be conjoined with the truth from the Divine which is represented by Joseph; and this conjunction is not effected except through a **medium**

which is spiritual; and therefore when this **medium** was apperceived, it immediately follows . . . 'Bring the men home . . .' by which is signified that they were to be introduced and conjoined because with a **medium**. 5643.

5686. As it is a **medium**, it comes forth from the Celestial of the Spiritual . . . as a father, and from the Natural as a mother; for it must derive from both in order to serve as a **medium**. Ex.

5688. For the **medium** with man is born after all; for when a man is being born spiritually . . . his Rational . . . is first regenerated by the Lord, and afterwards his Natural. The **medium**, therefore, as it derives from both . . . and as the **medium** cannot derive anything from the Natural, unless this too is made new, therefore the **medium** cannot be born except afterwards; and, indeed, according to the degree in which the Natural is regenerated.

5692. And as both the **medium** and the Internal proceed from the Celestial of the Spiritual . . . it is said, towards the Internal from himself.

5696. Mercy from love is towards the **medium**, because through it are regenerated those things which are beneath; but the Lord's mercy and love do not appear until conjunction has been effected through the **medium** . . .

5698. Perception of the conjunction through the **medium** with the truths in the Natural. Sig. and Ex.

5700<sup>e</sup>. But when scientifics are in inverted order, they are disposed into the form of Hell, and then the falsest are in the **midst**, and the things which confirm them are at the sides; but truths are outside . . .

5707. Good for the **medium** above the goods for the truths in the Natural. Sig. and Ex.

—<sup>2</sup>. The reason is that the **medium** is more interior . . .

5728. It treats in (Gen. xlv.) concerning the **medium** between the internal celestial man, and the external natural one: first, that the internal celestial man infilled the **medium** with spiritual truth from himself. . . The spiritual truth which was with the **medium** is Joseph's 'silver cup.' 5736.

5736. 'The mouth of the wallet,' when predicated of Benjamin, . . . = where the **medium** is adjoined to the Natural; for the **medium**, in order to be a **medium**, communicates with the External and with the Internal.

5816<sup>b</sup>. For unless this truth (of good) were subject to internal good, so that it has an influx of good thence into itself, there would be no reception of the mercy which continually inflows from the Lord through internal good; for there would be no **medium** . . .

5822. Unless there is together [with them] a **medium** conjoining. Sig. and Ex.

— The **medium**, in order to be a **medium**, must derive from both; namely, from the Internal and the External; otherwise it is not a **medium** conjoining. The **medium** which Benjamin represents, derives from the External or Natural, in that it is new truth there; for the new truth . . . is in the Natural . . . and this **medium** derives from the Internal . . . through influx; thus it derives from both.

5893. 'Two years the famine in the midst of the land' (Gen. xlv. 6)=the defect of good in the natural mind. . . It is said, 'in the midst,' because 'the midst'=the inmost, where good is.

5897. The middle and the inmost of the Church. Sig. and Ex.

— . It is said the middle, and the inmost, because that which is inmost with man—that is, in the Natural, where inmost and interior things are together—holds the middle. Ex.

5912<sup>o</sup>. The reason is that the conjunction of the Celestial Internal with the truths in the Natural is not possible except through a medium.

5920. Especially from the perception of the medium. Sig. and Ex.

— . As Benjamin represented the medium; and this medium was interior truth immediately depending upon the internal good which is 'Joseph,' therefore it had a clearer and more exquisite perception than the truths which were below, or which were external . . .

5926. Inmost conjunction with the medium. Sig. and Ex.

5955. That the medium had a fulness of truth from good. Sig. and Ex.

5956. The reason the medium had truth from the Natural, is because to be a medium it must derive from the Internal, and from the External. That it derives from the Internal, is meant by that the medium had a fulness of truth from good, which is signified by 'three hundred of silver;' that it derives from the External, is meant by much of truth from the Natural, which is signified by 'five changes of garments.'

5992<sup>3</sup>. Hence man is in the midst (between Angels and evil Spirits); and, as he is in the midst, he is in freedom to turn himself either to the one or to the other.

6028. From the middle in the Natural. Sig. and Ex.

— . 'Goshen'=the middle, that is, the inmost, in the Natural. By the middle, or inmost, in the Natural, is signified what is best there; for what is best is in the middle; that is, in the centre or inmost; around it on every quarter are goods disposed into the heavenly form, nearer and more remotely, according to the degrees of goodness from what is best in the middle. Such is the ordination of goods with the regenerate; whereas with the evil the worst things are in the middle . . .

—<sup>e</sup>. From the things which have been said concerning what is best in the middle . . . it may be evident what is meant by the communication of the good of the Church with the Celestial Internal from the middle in the Natural.

6052. When good with truths is in the middle or inmost . . . then the perverted scientifics . . . are cast out.

6068. That (the goods and truths of the Church) are in the middle in the Natural where scientifics are. Sig. and Ex.

— . (For) when the goods and truths which are of the Church . . . are acknowledged and received with faith in the Natural, they then hold the middle there. For those things which are directly under the view are in the middle; but those which are not directly under the

view are at the sides; hence those which are in the middle appear clearly; but those which are at the sides, obscurely. Examp.

—<sup>e</sup>. So is the internal sight fixed upon the scientifics which are most in agreement with the truth and good in which the man is: these scientifics are then to him in the middle.

6285. 'Let them grow to a multitude in the middle of the land' (Gen. xlviii. 16)=extension from the inmost. 'The middle'=the inmost.

6435<sup>2</sup>. The external of the Celestial Kingdom coincides with the internal of the Spiritual Kingdom through the medium (or middle) which is called the Celestial of the Spiritual. Ex.

6690<sup>2</sup>. The dominant love is in the middle . . .

6911. 'Which I will do in the midst of it' (Ex. iii. 20) = which touch them directly. 'The midst'=that which is within; thus, that which touches directly . . .

7270<sup>2</sup>. The truth which proceeds immediately from the Lord . . . cannot possibly be received by any living substance which is finite . . . and therefore the Lord has created successives, through which as media (that truth) can be communicated . . .

7444. 'That thou mayest know that I Jehovah in the middle of the land' (Ex. viii. 22)=the apperception that the Lord alone is the God of the Church. . . 'The middle of the land'=where there are truth and good with those who are of the Lord's Church: the inmost is where there is truth from good: thus by 'the middle of the land' is signified the Church . . .

7480. The Spirits of Mars relate to . . . the middle between the Intellectual and the Voluntary; thus to thought from affection; and those who are the best of them, to the affection of thought.

7577. 'To walk in the middle (of the hail)' (Ex. ix. 24) = to be together; and indeed the cupidity of evil inmost.

7777. 'I will go out into the middle of Egypt' (Ex. xi. 4)=the presence of the Divine everywhere then. . . Everywhere is signified by 'the middle,' when it is predicated of the land; for 'to go out through the middle of Egypt,' is [to go] into the whole of it.

7819. He loves self and the world, but no otherwise than as the means to an end. . . For he loves self as a means to the end of being able to serve the Lord; and . . . he loves the world as a means for the sake of the end that he may be able to serve the neighbour. When, therefore, the means is loved for the sake of the end, it is not the means which is loved, but it is the end.

7859. 'His head upon his legs and upon his middle' (Ex. xii. 9)=from the inmost to the external . . . 'The middle'=the things which are still lower; as the things which belong to the belly and the intestines.

—<sup>3</sup>. By 'the middle' (of the paschal lamb) is meant the Natural still more exterior, or the Sensuous.

8885. Man's thought involves many things together . . . The things which come to manifest perception, are then in the middle, and thus are in the light of the internal sight . . .

8995<sup>4</sup>. His head is in Heaven when (the delights of

the love of self or the love of the world) are for **means** to an end; for . . . the **means** to the end are of themselves not alive, but receive life from the end. Hence the **means** from the ultimate end are called the **middle** ends. Further ex.

[A.] 9164. When a man is in truth from good, then the truth which is of the greatest faith is in the **middle** . . .

— But when falsity steals into the place of truth, the order is inverted . . . and the falsities of evil occupy the **middle**.

9184<sup>2</sup>. He then regards the former things, which are the delights of gain and of honours, as **means** to that end. It is known that the **means** have no life from any other source than the end . . . So the delights of gain and of honours, when they have become **means**, have life from the life from Heaven . . .

9310. 'My name is in the **midst** of him' (Ex.xxiii.21) = that from Him is all the good of love and truth of faith. . . 'In the **midst** of him' = that which is in Him; thus also that which is from Him. Ex.

9324. 'I will remove disease from the **midst** of thee' (ver.25) = protection from the falsifications of truth and the adulterations of good.

9365<sup>e</sup>. For with them the doctrine of the Church is only a **means** to their ends; and in proportion as ends are desired, in the same proportion the **means** are loved, and are also believed.

9421. When Moses ascended to the mountain, he represented the external Holy of the Word, which is intermediate, or **middle**, between its internal Holy and the representative which is of the external sense.

9562. 'In the candelabrum' = the **middle** through which is conjunction, and from which are powers. . . Here, as there is meant the **middle** part from which the six reeds went forth . . . there is therefore signified the **middle** through which there is conjunction, and from which are powers.

9592. In (Ex.xxvi.) . . . there is represented the **middle** (or medium) uniting (the Second or **Middle** Heaven) and the Inmost Heaven, by the veil between the Habitation and the ark of the Testimony.

9604<sup>e</sup>. In the **middle** of (the things of man's right and left sides) there is the communication of good with truth, and of truth with good, whence is perpetual and constant conjunction.

9666. 'The **middle** stave passing in the **middle** of the boards from extremity to extremity' (Ex.xxvi.28) = the primary power from which are continued powers everywhere . . . 'The **middle**' = what is inmost and what is primary. Refs.

9670. 'Thou shalt make a veil' = the medium uniting (the **Middle**) Heaven and the Inmost Heaven; thus spiritual good with celestial good. Ex.

—<sup>2</sup>. These two Heavens . . . constitute one Heaven through **middle** angelic Societies, which are of such a genius that they can accede to the good of each Heaven. These Societies are what constitute the uniting **medium** which was represented by 'the veil.'

— To the **middle** Angels, who accede to each Heaven, and conjoin them, correspond the cardiac and

pulmonary plexuses, through which is effected the conjunction of the heart with the lungs; and also the medulla oblongata, where the fibre of the cerebellum is conjoined with the fibre of the cerebrum.

9673<sup>2</sup>. Therefore there are **middle** angelic Societies, which are in celestial spiritual good, and in spiritual celestial good, through which (Societies) conjunction is effected. With these angelic Societies, these goods are not conjoined; but are distinct from each other. From these things it is evident that these Societies are guards to prevent the commingling of the two goods.

9686. 'Thou shalt make a hanging for the door of the Tent' = the **medium** uniting the Second or **Middle** Heaven with the First or Ultimate one. Ex. 9689.

9825. 'The robe' = the **middle** of the Spiritual Kingdom; thus the truth itself which is there. . . For this Kingdom is distinguished into three degrees; the inmost, the **middle**, and the external . . . For the inmost there communicates with the Celestial, and the external with the natural; and thus the **middle** derives equally from both . . . —<sup>2</sup>.

9873<sup>7</sup>. As 'the onyx,' and 'the sapphire' . . . signified the externals of the two Heavens, they were put in the **middle** of the three stones of the second and fourth rows . . . for the **middle** involves the whole . . .

9891. The conjunction and preservation of the **middle** part (of Heaven). Sig. and Ex.

9922. 'In the **midst** of them round about' (Ex.xxviii.33) = from the interior of the scientifics of good on every side. . . 'In the **midst**' = what is interior; thus 'in the **midst**,' when said of the hearing and perception of doctrine and worship . . . = from the interior . . . The reason the bells were placed in the **midst** of the pomegranates, was that scientifics . . . are recipients. . .

10153. 'I will dwell in the **midst** of the sons of Israel' (Ex.xxix.45) = the presence of the Lord and His influx through good in Heaven and in the Church. . . Therefore also it is said 'in the **midst**,' because by 'the **midst**' is signified the inmost; and the inmost is good. Refs.

10259<sup>e</sup>. Whereas 'aromatic cinnamon' and 'aromatic calamus' signified interior truths, which are **middle** ones; and from the last and the inmost there must be what is full; but from the **middle** ones as much as is correspondent; for **middle** things must be circumstanced correspondently to what is first and last.

10531. 'I will not ascend in the **midst** of thee' (Ex. xxxiii.3) = that nevertheless the Divine is not with the nation itself. . . 'In the **midst** of thee' = in its internal.

10627. 'Let the Lord go, I pray, in the **midst** of us' (Ex.xxxiv.9) = that the Divine may be within in it. . . 'In the **midst**' = within in it. Refs.

H. 43. The more perfect (Angels in a Society); that is, those who exel in good; thus in love, wisdom, and intelligence, are in the **middle** . . . They who are in the **middle** are also in the greatest light . . .

50. The wiser of those (who dwell solitarily) are also in the **middle** . . .

52. In the whole Heaven also they are in the **middle** who surpass the rest . . .

229. If I were to publish—*afferem in medium*.

275. The Angels in one Heaven, and also in one Society of Heaven, are not in like wisdom . . . In the greatest wisdom are they who are in the **middle** . . .

293. Spirits from Hell act on the one side, and Spirits from Heaven on the other, and man is in the **middle**.

315. Divine order never comes to a stand in the **middle**, and forms anything there without an ultimate; for it is not in its fulness and perfection . . .

425. But in proportion as the truths which are of the understanding have not been conjoined with the goods which are of the will, in the same proportion the man is in a **middle** state.

440. The man is brought into a state which is **middle** between sleep and wakefulness . . .

543°. The only **means** of restraining the violences and furies of those who are in the Hells is the fear of the penalty. There is no other **means**.

600. As the case is so, the World of Spirits is **middle** between Heaven and Hell . . .

J. 48. In the **middle** appeared those collected who are called the Reformed . . . The English were in the **middle** (of these).

S. 107. In every Society of Heaven, they who are in the **middle** of it, in like manner relate to the heart and lungs; and with these there is the greatest light. . . It has been shown that when those who were in the **middle** . . . were taken away, those who were around were in shade . . .

Life 19. So long as man is in the world, he is in the **middle** between Hell and Heaven . . . 69.

69. Or, what is the same, so long as man is in the world, he stands in the **middle** between the Lord and the devil . . . Or, what is the same . . . he is in the **middle** between evil and good . . .

F. 14. As use loves the **means**, it produces the affection of the **means**, from which is the Knowledge of them; and, through these in their series, the affection of use comes forth and becomes charity. 25.

W. 65. **Middle things** are each and all things of the vegetable kingdom . . .

—<sup>3</sup>. The **middle things** (of the animal kingdom) are birds and beasts. . . For in each kingdom there are lowest, **middle**, and highest things; lowest ones for the use of the **middle** ones; and **middle** ones for the use of the highest ones.

186. Each Heaven is distinguished . . . by degrees of breadth; they who are in the **middle**, or in the centre, are in the light of wisdom.

P. 109. The life's love . . . places a vicar beneath itself, which is called the love of the **means**; and enjoins upon it to beware . . . lest anything from its concupiscences should appear . . . 110°.

279°. For man is such that he can come from one affection into another . . . and thus from one **middle** into another. The affection of a man makes the **middle** while he is in it; for he is then in the delight and in the light of it.

283°. Evils are only removed . . . to the sides; and

when they are there, and good is in the **middle**, the evils do not then appear; for whatever is in the **middle** is directly under the view, and is seen and perceived. But it is to be known that although good is in the **middle**, still man is not therefore in good, unless the evils which are at the sides verge downwards or outwards. If they look upwards or inwards they have not been removed; for they are still striving to return into the **middle**. They verge and look downwards or outwards when the man shuns his evils as sins, and still more when he is averse to them . . .

335. That the operation of the Divine Providence continually takes place through **means** from pure mercy. Gen.art.

— There are **means** and methods of the Divine Providence. The **means** are those from which man becomes man, and is perfected as to understanding and as to will. The methods are those through which these things are done. The **means** from which man becomes man, and is perfected as to the understanding, are called by the general term truths, which in the thought become ideas, and in the memory are called things, and which in themselves are Knowledges, from which are knowledges. All these **means**, regarded in themselves, are spiritual things; but as they are in natural things, they appear, from their covering or clothing, as natural things, and some as material things. These **means** are infinite in number, and are infinite in variety. They are more, or less, simple or compound; and they are more, or less, imperfect or perfect. There are **means** for forming and perfecting civil natural life; and also for forming and perfecting moral rational life; and also for forming and perfecting spiritual celestial life.

—<sup>2</sup>. These **means** follow in succession, one kind after the other, from infancy to man's last age, and after this to eternity; and as they succeed [one another] by growing, so do prior things become the **means** of posterior things; for they enter everything formed as **middle** causes; for from these every effect . . . becomes a cause. Thus do the posterior things successively become **means**; and as this takes place to eternity, there is no last or ultimate which is the close. Ex.

—<sup>4</sup>. As many also are the **means** through which man is formed and perfected as to the will; but these are called by the general term goods . . .

336. But the methods through which the Divine Providence operates into the **means**, and through the **means**, to form man and to perfect him, are also infinite in number and in variety . . .

R. 44. 'In the midst of the seven candlesticks one like the Son of Man' (Rev.i.13)=the Lord as to the Word, from whom are these things. . . 'In the midst'=in the inmost, from which those things which are around . . . derive their essence; here, their light, or intelligence . . . Ill. E.63.

—<sup>2</sup>. 'In the midst'=in the inmost, and thence in everything of it.

75. 'In the midst' (Rev.ii.1)=in the inmost, and thence in all things.

90. 'Which is in the midst of the Paradise of God' (ver.7)=interiorly in the truths of wisdom and of faith. 'In the midst'=the inmost; here, interiorly.

[R.] 239. 'In the midst of the throne, and around the throne, four animals' (Rev.iv.6)=the Word of the Lord from primes in ultimates, and its guards. Ex.

268. 'In the midst of the throne, and of the four animals, and in the midst of the elders' (Rev.v.6)=from the inmosts and thence in all things of Heaven, of the Word, and of the Church. 'In the midst'=in inmosts and thence in all things.

314. 'I heard a voice in the midst of the four animals . . .' (Rev.vi.6) . . . By 'in the midst of them' is meant the Word as to the internal spiritual sense, which the Lord guards.

383. By 'the Lamb in the midst of the throne' (Rev.vii.17) is signified the Lord as to the Divine Human in the inmost, and thus in all things of Heaven. 'In the midst'=in the inmost and thus in all things.

415. 'An Angel flying in the midst of heaven' (Rev.viii.13)=instruction and prediction by the Lord. . . 'To fly in the midst of heaven, and say'=to perceive and understand. . . (=manifestation everywhere by the Lord. E.869).

933. 'In the midst of the street and of the river . . . (Rev.xxii.2)=that in the inmost of the Truths of doctrine and thence of life in the Church is the Lord in His Divine love . . . By 'in the midst' is signified in the inmost, and thence in all things around.

M. 183. In the middle of (the garden) there was a grassy circus . . . and in the middle of the circus the ground was elevated, where there was a little fountain . . .

T. 13. All things from which is the world are means to that end; for he who wills the end, wills also the means . . .

—<sup>3</sup>. For everyone who is in the end, is also in the means; for inmostly in all the means is the end, which actuates and leads the means.

678. In the Spiritual World . . . Christians are in the middle . . .

D. 197. In the middle of them are the worst . . .

4322. That no one becomes good without media, or miraculously. Ex.

4640. Between the Third Heaven and the Second is the Middle; through the Middle there is conjunction . . . the Middle is represented by Benjamin.

4936. In the middle (of the places of worship there) are those who conjoin.

4986. In the cities . . . where are the evil, the worst are in the middle . . . Those in the middle are those through whom there is communication.

5034<sup>e</sup>. In the cities where are the good, the best are in the middle . . .

5039<sup>e</sup>. The order (then) is, that the worst are in the middle . . .

5511. In the Societies (which are being purified) the best are in the middle . . .

5592a. In the middle, and thus in the light, is the thing which is the subject . . .

5678. That man at this day does not believe heavenly

things . . . when they are under his view in the midst, Ex.

5682. But the simple do not thus place things under the midst . . .

D. Min. 4647. In the midst (of these forms, the Spirit) determines something visible . . .

4684. So the men of the Church, who are in good, as to their souls are in the middle; they who are in truth are around . . . That middle is the heart; around it are the lungs.

E. 110. 'The midst'=the centre to which look all things which are round about, and from which they proceed.

222<sup>3</sup>. 'In the midst'=within with man.

294. Ends are meant in the spiritual sense . . . which, in the sense of the letter, are said only as the means . . .

304<sup>24</sup>. 'The midst of the land' (Is.vi.12)=where truth is in the greatest light; and therefore when there is no light there, there is thick darkness through the whole . . .

313. 'In the midst'=the inmost, and thence also the whole.

—<sup>3</sup>. That 'the middle,' or 'in the middle'=the inmost and thence the whole. Ex. and Ill. 340<sup>18</sup>.

417<sup>8</sup>. In the middle are those who are in the highest wisdom and intelligence . . .

431<sup>2</sup>. 'To be set in the midst'=all things thence.

482. 'In the midst of the throne' (Rev.vii.17)=in the universal Heaven; for 'in the midst'=in all and each, or in the whole.

529. 'In the midst of heaven' (Rev.viii.13)=in the universal Heaven, or all who are in the Heavens. 'In the midst'=in the Universal, and thus all.

555<sup>16</sup>. 'The middle of the house' (Deut.xxi.12)=the interiors, which are spiritual.

654<sup>8</sup>. 'In the midst of the land of Egypt' (Is.xix.19)=everywhere and in all things of the natural man.

659<sup>11</sup>. 'Their middle' (Ps.v.9)=interiorly.

684<sup>40</sup>. By 'the middle of the week' (Dan.ix.27) is not signified the middle of that time, but the inmost of the state with the Reformed; for 'the middle'=the inmost; and 'the week,' the state of the Church.

803<sup>2</sup>. iv. The reason is, that man is constituted in the middle between Heaven and Hell . . . 806<sup>3</sup>. 902<sup>2</sup>. 936<sup>2</sup>.

869<sup>e</sup>. 'In the midst'=everywhere.

922<sup>2</sup>. 'In the midst'=all (people), and everywhere.

957<sup>8</sup>. There is a clear idea with the Angels who are in the middle of the Societies of Heaven . . .

1014<sup>2</sup>. These two opposite spheres meet together in the middle between Heaven and Hell, and fight with each other. In this middle is man while he lives in the world . . .

1053<sup>2</sup>. There is another kind of profanation of holy things with those who have . . . the holy things of the Word, of the Church, and of worship, as means. It is according to Divine order that . . . domination be the means to promote the end; for when holy things are the end, and domination is the means, the Lord is worshipped . . . But when . . . holy things are the

**means**, man is worshipped in the Lord's place. For **means** regard the end as servants their lord; and the end regards the **means** as a lord his servants.

—<sup>3</sup>. And the end conjoins the **means** with itself, so that they are as a one.

1086<sup>o</sup>. For when the Lord operates, He does not operate from **primes** through **middle things** into **ultimates**; but from **primes** through **ultimates**, and so into **middle things** . . .

1089. For the end selects the **means**, and applies them to itself; and **means** which are applied to the end, which is domination over the souls of men . . . cannot be truths . . .

1148<sup>o</sup>. Man lives in the **middle** between Heaven and Hell . . . 1162<sup>o</sup>. Coro.28<sup>o</sup>.

1185<sup>o</sup>. If (these things) are not ends, but **means**, they are blessings.

1187. As the end which is the love . . . through the understanding provides for itself **means**, through which it comes forth—the last end, to which the first end progresses through the **means**, is the end coming forth—*exists*, and this is the use,—it follows that the end loves the **means** when they perform this use; and that it does not love them if they do not perform it; and that then it rejects them, and through the understanding provides for itself others . . .

—<sup>2</sup>. For example: a priest whose principal end is the love of money . . . His **means** are the ministry, the Word, doctrine, learning, preaching from these, and through these the instruction of the men of the Church, and their reformation and salvation. These **means** are esteemed by him from the end and for the sake of the end; but still they are not loved . . . for it is the opulence which is loved, because this is the first and last end, and the former end is the all in the **means**. (Other examp.)

J.(Post.) 2. The Protestants were brought into the **middle**; and then appeared in this order: the English in the **middle** . . . The Swedes at the north and west in the **middle**.

135<sup>o</sup>. The good are separated from the evil; and the evil are in the **middle**; and then the **middle** subsides, and the circuit remains . . .

D.Wis. viii. 7. (A Spirit) takes with him from the inmost things of nature a **medium** between the Spiritual and the Natural, through which he is bounded, so as to be subsistent and permanent. Through this he has what is relative to the things which are in nature, and also what is correspondent to them. Through this also Spirits and Angels can be adjoined to and conjoined with the human race. For there is conjunction; and where there is conjunction there must also be a **medium**. That there is such a **medium**, the Angels know; but as it is from the inmost things of nature, and the words of languages are from its ultimates, it cannot be described except by abstract things.

Inv. 49. See **INMOST**, here.

**Medulla Oblongata.** *Medulla oblongata.*

A. 4325. The fibres (of the voluntary sense from the cerebrum, and of the involuntary sense from the cere-

bellum) conjoin themselves in the two appendices which are called the **medulla oblongata** and the **medulla spinalis**, and pass through them into the body, and form together its members, viscera, and organs.

9670<sup>o</sup>. To the middle Angels, who accede to each Heaven, and conjoin them, correspond . . . also the **medulla oblongata**, where the fibre of the cerebellum is conjoined with the fibre of the cerebrum.

W. 366<sup>o</sup>. This cortical or glandular substance makes the surface . . . also of the corpora striata, from which is the **medulla oblongata**; and makes the middle of the cerebellum, and also the middle of the spinal marrow.

D. 3607. In what way (the fluxions of the fibres) connect themselves with the fibres of the **medulla oblongata**.

D.Min. 4714<sup>o</sup>. The Spirits of the two provinces (of the cerebellum and of the cerebrum) are entirely and miraculously separated for the sake of the spiritual, when yet they make a one; as in man the cerebellum is separated from the cerebrum, but still they communicate, both in general, as in the **medulla oblongata**, and also in each of the fibres and nerves . . .

E.775<sup>o</sup>. From which is produced the medullary substance of the whole cerebrum, cerebellum, and **medulla oblongata**; and from this medullary substance are protended visible fibres . . .

**Medullary.** See under **MARROW**.

**Medusa.** *Medusa.*

B. 66<sup>o</sup>. Like the head of Gorgon or of **Medusa** . . .

**Meek.** See **MILD**.

**Meet.** *Competere.* A.1735. 8732<sup>o</sup>.

**Meet.** *Convenire.*

**Assembly.** *Conventus.*

**Agreement.** *Convenientia, Conventio.*

**Suitably.** *Convenienter.*

A. 1641<sup>o</sup>. But with Spirits it is discussed in a minute . . . by perceiving the agreements and disagreements (of these things).

1717. He reduced all things in the external man into an accordant state.

2732<sup>o</sup>. In the other life they for the most part **meet**. (See **MARRIAGE**, here.)

3255. All who are in the same good, **meet** and are together in the other life; and also all who are in the same truth. Sig.

3708<sup>10</sup>. As all the good which inflows with light from the Lord is terminated in what is obscure of man, the north is called 'the assembly' (Is.xiv.13, 31).

3806. See **MEET-obviam**, here.

4121<sup>o</sup>. (Relatives) for the most part **meet** there . . .

5061<sup>o</sup>. They who have hated each other . . . **meet** there . . .

5089<sup>o</sup>. The thought can no longer . . . choose the things which **agree** . . .

5182<sup>o</sup>. The third (introduction into gyres) is that



they mutually **agree** together as to thoughts and as to affections. The fourth is that they **agree** in truths and goods.

[A.] 9104. Hence it is that in the other life those **meet** who in the world had been in any conjunction either through love, friendship, or veneration, when they long for it; but they are afterwards disjoined according to the dissimilitudes of the state of the life.

9521. 'I will **meet** thee there' (Ex.xxv.22)=hearing and reception. 'To **meet**,' when said by Jehovah, = hearing and reception.

10147. 'Where I will **meet** you to speak to thee' (Ex.xxix.42)=His presence and influx. . . For 'to **meet**' = presence. 10148. 10197. 10305.

10547. 'He called it the Tent of the **assembly**' (Ex.xxxiii.7)=the external of worship, of the Church, and of the Word, in which are internal things. . . By 'the **assembly**' is signified where internal things are; for all internal things are together in external ones. By 'the **assembly**,' in the sense of the letter, is meant the assembly of the sons of Israel; but in the internal sense is signified the **assembly** of the truths and goods of the Church. . . And all celestial and spiritual things inflow into natural and worldly ones, and cease in them, and form and constitute them. Hence it is that the external is signified by 'the **assembly**.' Such is the case with the external sense of the Word. . . and also with the externals of the Church and of worship. . .

10837<sup>2</sup>. From their faces they see whether their lower minds **agree** . . .

—<sup>e</sup>. If they do not see a girl who is suitable to them . . .

H. 120. The Angels are veiled over with a thin suitable cloud.

149. The like (arrangement according to the quarters) takes place in the **assemblies** (in Heaven). E.422<sup>7</sup>.

223. The nature of the **assemblies** in the Temples (in Heaven). Des.

420<sup>2</sup>. They know no otherwise than that Heaven is in one place, where there is an **assembly** of all.

426. In the World of Spirits . . . is the first **assembly** of all (Spirits).

427. Still, in the World of Spirits all **meet** and speak together, when they long for it. . . But those who come into Heaven or into Hell see each other no more. . .

474. To proceed, is to be produced and presented in a suitable form. . .

508<sup>4</sup>. I have seen such adoring a magician in an **assembly** . . .

589<sup>2</sup>. The other receives and yields suitably.

J. 56<sup>5</sup>. There is another **assembly** (of the Babylonians) in the western quarter. . .

W. H. 3. This place is called the **Assembly** of the Intelligent and Wise. E.364<sup>3</sup>.

W. 103<sup>e</sup>. Therefore no other light (than spiritual) is suitable to their essence.

P. 181. It moves . . . also the face to **agreement**.

R. 655<sup>6</sup>. After this **agreement**—*conventio*—the wise one said. . .

M. 47<sup>a</sup>. That after death two consorts for the most part **meet** . . . and live together for some time. . . Gen.art.

132. This day the sign for the **assembly** has been given.

273<sup>3</sup>. It often happens that after death friends **meet** . . . But when this consociation, which is solely of the external affections, is perceived in Heaven, a separation is effected according to the internal affections; and then from that **assembly** some are relegated into the north, and some into the west. . . so that they never see one another any more, nor do they Know one another. . .

296. The reason choice belongs to the men. . . is that the understanding can clearly see the **agreements** and disagreements. . .

T. 447<sup>e</sup>. In the first time of preparation (friends and relatives) **meet** . . . but they are separated by little and little, which is done insensibly.

D. 2771. These (haters) also **meet** . . . D.Min.4807.

3775. (The Quakers) in their **meeting** preach now and then. . . In their **meetings** they had constantly awaited the Holy Spirit.

E. 357<sup>15</sup>. 'An **assembly** of the perfidious' (Jer.ix.2).

449<sup>7</sup>. Occurs. 687<sup>12</sup>.

727<sup>11</sup>. By 'the Tent of the **assembly**' was represented and thence signified Heaven, whence are the truths of the Church.

817<sup>9</sup>. 'Nor one solitary in thine **assemblies**' (Is.xiv.31)=that not one truth will be left among the Knowledges.

1029<sup>13</sup>. 'The Mount of **Assembly** at the sides of the north' (Is.xiv.13)=where there is an ascent into the Heavens.

Coro. *De Miraculis*<sup>e</sup>. The Angels. . . said that they would sometimes invite me to their **assemblies**.

**Meet.** *Obvenire.* See HAPPEN.

**Meet, To.** *Obviam.*

**Meeting.** *Obvious.*

A. 1721. 'To go out to **meet**' (Gen.xiv.17)=to submit himself.

1831. 'He gave each his part to **meet** the other' (Gen.xv.10)=parallelism and correspondence as to celestial things.

2004<sup>2</sup>. Man on his part goes to **meet** this life which is from the Lord, through scientifics and Knowledges.

2063<sup>3</sup>. These (truths) the Lord goes to **meet** through good. . .

2326. 'He rose up to **meet** them' (Gen.xix.1)=acknowledgment, and also the mood of charity.

3205. 'Who is that man walking in the field to **meet** us?' (Gen.xxiv.65). . . 'To **meet** us'=for conjunction.

3806. 'He ran to **meet** him' (Gen.xxix.13)=agreement. . . for it regards conjunction. Agreement, or likeness, conjoins.

4247. 'Esau . . . goeth to meet thee' (Gen.xxxii.6) . . . 'To come to meet' = to inflow. Ex. 4350.

4347°. The Divine inflows through the internal man, and comes to meet truths . . . 4350.

6030. 'He went up to meet Israel his father' (Gen. xli.29) = influx . . . Ex.

7000. 'Lo (Aaron) goeth forth to meet thee' (Ex.iv. 14) = reception. 'To go forth to meet,' here, = to be presented prepared to receive Divine truth . . . thus the reception of it. Angels and Spirits who receive the Divine truth proceeding from the Lord, and further promote it, are said 'to go forth to meet,' when they are presented by the Lord prepared to receive.

7054. 'Go to meet Moses' (ver.27) = that he should be conjoined with the truth proceeding immediately from the Divine. 'To go to meet' = to be conjoined. 7056.

7159. 'Standing to meet them in their going out from Pharaoh' (Ex.v.20) = manifestation then . . .

8662. 'Moses went forth to meet his father-in-law' (Ex.xviii.7) = the application of truth Divine to Divine good. Ex.

M. 447. Meeting-*obvius*-and reciprocal.

D. 4396. They had thought justly and rightly about things obvious-*de obviis*; namely, about worldly things.

## Meet. *Occurrere*.

A. 1495°. Unless the celestial and spiritual things . . . presented themselves . . . N.51<sup>3</sup>.

2435<sup>2</sup>. While man is being regenerated, charity meets faith; that is, good meets truth . . .

4235. 'The Angels of God met him' (Gen.xxxii.1) = illustration by good.

4337°. The good . . . inflows into the will, and there meets the good of truth . . .

4408<sup>2</sup>. Interior light . . . meets those things which have entered through the external sight.

6903. 'Jehovah the God of the Hebrews hath met us' (Ex.iii.18) = the Divine of the Lord in the Church, and His command. . . 'To meet,' here, = what is commanded. Ex. 7099.

7042. 'Jehovah met him' (Ex.iv.24) = opposition. Ex.

7056. 'He met him in the Mount of God' (ver.27) = conjunction in the good of love there. 'To meet,' or 'to come to meet-*obviat*' = conjunction.

7158. 'They met Moses and Aaron' (Ex.v.20) = thought concerning the law Divine and the derivative doctrine. 'To meet' = thought. Ex.

9010. 'God made it meet to his hand' (Ex.xxi.13) = appearing as if chance.

9227<sup>2</sup>. Good from the Lord there meets the truths which have entered by an external way.

E. 781<sup>14</sup>. 'To meet them as a bear bereaved' (Hos. xiii.8) = the falsification of the sense of the letter.

Meet. *Offendere*. See under OFFEND.

Meeting. See under PREACH-*contionari*.

Meeting. *Comitium*. T.174°. 503.

## Megiddo. *Megiddo*.

R. 707<sup>2</sup>. Love from loftiness is meant by 'Megiddo' in the old Hebrew, as is evident from its meaning in the Arabic language. The like is signified by 'Hadradrimon in the valley of Megiddo' (Zech.xii.11). . . But what is signified there by 'the valley of Megiddo' cannot be seen, unless the series of the things . . . be disclosed by means of the spiritual sense. Ex.

—°. The like is also signified by 'Megiddo' (2 Kings xxiii.29,30; 2 Chron.xxxv.20-24); but in the spiritual sense.

E. 1010. It is believed that by 'Armageddon' is meant Megiddo, where Josiah king of Judah was slaughtered fighting against Pharaoh (2 Kings xxiii.29, 30; and also Zech.xii.11). But what is there signified by 'Megiddo' . . . is as yet unknown; and therefore it shall be told. By 'Armageddon' is signified the love of honour, of command, and of supereminence; and this love is signified also by 'Megiddo' in the old Hebrew language, as is evident from the meaning of this word in the Arabic language.

## Mehujael. *Mechujael*.

A. 404. 'Irad begat Mehujael, and Mehujael begat Methusael . . . ' (Gen.iv.18). All these names = heresies derived from the first one which is called 'Cain.'

## Melancholy. *Melancholia*.

### Melancholic. *Melancholicus*.

A. 6202<sup>2</sup>. Such is the influx with those who from no cause are pressed with melancholic anxiety; and also with those who are in spiritual temptation . . .

8164°. There is also a third kind (of temptation), namely, melancholic anxiety, which derives its cause for the most part from an infirm state of the body or lower mind. In this anxiety there may be something of spiritual temptation, or there may be nothing of it therein.

H. 299. It has been given to know whence man has . . . the interior sadness which is called melancholy. (Fully ex. under ANXIETY, here.)

P. 141. No one is reformed in a state of sickness of the lower mind, because it takes away rationality . . . Such sicknesses are melancholies, etc. . . which are sometimes accounted as temptations, but are not; because genuine temptations have spiritual things for their objects . . . whereas these have natural things for their objects . . .

D. 1336. A certain person in the life of the body had been driven to despair by melancholy . . .

2400°. There must be other states . . . in order that man, when without fear, pain, or melancholy, may acknowledge those things which are truths of faith.

2779°. They would reject such, as simple and melancholy ones . . .

3625. Hence come the melancholies of many . . . for with those who are thus kept in thought about spiritual things, about the life after death, and about misfortunes, Spirits . . . infuse many things which belong to the

memory, and hold them long, even to insanities and phantasies. And therefore those who are in solitude of life easily fall into such things; for they are dispelled by varieties, and thus by societies . . .

[D.] 5394<sup>o</sup>. They ought not to . . . go as it were melancholy; because such a thing has never been commanded.

5570. When a man is in interior joy, or in interior sadness and melancholy, it comes from no other source than from the influx of Spirits who are thinking and speaking against his loves, or with his loves. 5778.

6110<sup>52</sup>. Virgins who have imbued piety even to some melancholy, become sad wives . . .

### Melancthon. *Melancthon.*

C. J. 47. I have spoken with Melancthon; and I then asked him in what state he was; to which he did not want to reply; and therefore I have been informed about his lot by others; which is that he is by turns in a chamber of rock full of crevices, and in Hell; and that in the chamber he appears clothed with a bear-skin on account of the cold; and that the new-comers from the world who want to come to him on account of the reputation of his name, he does not admit into his chamber—*lacunar*—on account of the uncleanness there. He still speaks about faith alone, which in the world he, above others, established.

T. 797. I have not spoken with Melancthon so often or so near as with Luther . . . because he could not approach me in the same way, inasmuch as he devoted his study so fully to justification by faith alone, and not to charity . . .

—<sup>2</sup>. I have heard that as soon as he entered the Spiritual World, a house was prepared for him like the house in which he had stayed in the world . . . In his chamber also all things were like: a like table, a like desk with compartments, and also a bookcase; and therefore, as soon as he came thither . . . he placed himself at the table, and continued to write; and this concerning justification by faith alone; and in like manner for some days; and nothing whatever about charity. When this was perceived by the Angels, he was asked through messengers why he did not write about charity also. He replied that in charity there is nothing of the Church; for if that were to be received as a kind of essential attribute of the Church, man would also ascribe to himself the merit of justification, and thence of salvation; and thus he would also bereave faith of its spiritual essence.

—<sup>3</sup>. When the Angels perceived this . . . they receded. A few weeks after this was done, the things which he had used in his chamber began to be obscured, and at last to vanish; until finally there remained nothing there except the table, the papers, and the ink-stand; and, moreover, the walls of his chamber appeared to be plastered with lime, and the floor to be covered with a yellow, brick-like material; and he himself in a ruder garment. When he wondered at this . . . he was told that it was because he had removed charity from the Church . . . As he . . . continued to write about faith as the one only essential of the Church . . . and to remove charity more and more, he suddenly seemed to himself to be under the earth in a certain workhouse . . .

and when he wanted to go out he was held back, and it was denounced to him that no other lot awaits those who cast charity and good works out of the doors of the Church. But, as he was one among the Reformers of the Church, he was by the Lord's command taken out thence, and was sent back into his former chamber . . . But still, from his confirmed ideas, he bedaubed the papers with the same error; and therefore he could not be guarded from being alternately let down to his captive comrades, and sent out again. When sent out, he appeared clothed in a hairy skin, because faith without charity is cold.

—<sup>4</sup>. He himself has told me that there was another chamber . . . adjoined, in which there were three tables, at which sat those like himself, who were also casting charity into exile; and that a fourth table also sometimes appeared there, upon which were seen monstrous things in various forms, by which however they were not deterred. He said that he spoke with these [persons], and that he was confirmed by them from day to day. But after some time he was smitten with fear, and began to scribble something about charity; but what he wrote on the paper one day, he did not see on the next; for this happens to everyone there when he commits to paper anything from the external man only . . . thus from compulsion . . .

—<sup>5</sup>. But after the New Heaven began to be instaurated by the Lord, from the light from this Heaven he began to think that perhaps he was in error; and therefore from his anxiety on account of his lot, he felt impressed upon him some interior ideas about charity. In this state he consulted the Word, and then his eyes were opened, and he saw that the whole of it was full of love to God, and of love towards the neighbour . . . From this time he was translated interiorly into the south towards the west, and thus into another house, from which he has spoken with me, saying that now his writing about charity does not vanish as before, but that it appears obscurely on the following day.

—<sup>6</sup>. At this I have wondered: that when he walks, his steps have a knocking sound, like the steps of those who go with iron shoes on a stone pavement. To these things must be added, that when any novitiates from the world entered his chamber to speak with him and to see him, he summoned one of the magical Spirits, who by phantasy could induce various becoming shapes, and who then adorned his chamber with ornaments and with flowered tapestry, and also as it were with a bookcase in the middle. But as soon as they went away, these shapes disappeared, and the former lime-plastering and emptiness returned. But this was when he was in his former state.

### D. 5920. On Melancthon and the Persuasive . . .

— I have spoken with Melancthon . . . Melancthon has confirmed himself in faith alone, and would scarcely hear about charity and its good; and therefore his thought was full of such things, and he has thence acquired a Persuasive, which indeed is not a strong one, but still is such as extinguished the light of intelligence with others . . . and, as the species of his persuasion, which appeared snowy, was such, therefore when he could not vanquish some by reasonings about faith alone,

he looked into them, and poured out his Persuasive into their eyes ; and thus they could not bring forth anything against him . . . He has also poured out such a Persuasive into us, and has tried in like manner to induce shade on the light of truth. J.(Post.)26.

5921. But . . . he was told that such a thing is persuasive ; and that in the Spiritual World it is entirely forbidden to speak from what is persuasive . . . To these things he replied that he knows how to present such a Persuasive ; and therefore, as it is forbidden, he has been brought hither and thither, in order that this Persuasive might be taken away from him ; but for some time he has been protected from those who were in a like situation with him, by their also having been separated from the rest. He came to me in his persuasion, and there exhaled from him as it were the stench of garlic . . .

5922. Melancthon afterwards remained some days, and behind to the left ; and he loved places whence his life was a little communicated ; and then it was evident that he had been a hypocrite ; for he induced on the temples and teeth of both sides a certain pain ; concerning which he spoke with some, who said that he has said that he loves a life of good, and that he lives it, when yet from the principle of his religion he has completely rejected it. It was said also that he has preached sometimes ; and that when [he did so] about faith alone, the Church does not want to hear such things ; and therefore he had desisted from preaching so.

5923. It was afterwards shown in what way he has prepared for himself communication with Heaven by the abuse of correspondences, in that in front upon his forehead he has extended something red . . . and that he has formed it variously. Having made communication by this, he has spoken with some there ; and has been reproved, because such a thing is magical. Besides like things ; and other like things in the air.

—<sup>3</sup>. He has himself said that he has ascended into that Heaven ; and that when he came thither, he saw nothing ; but that when his eyes have been opened, he has seen magnificent things ; but that he has been at once driven to descend ; which has been permitted, in order that he might know the nature of Heaven ; because he had thought about it.

—<sup>3</sup>. But after some days he began to act as one with the malevolent who were secretly infesting me, by instigating those who were above to persist in it ; and therefore he was then rejected to those who are in faith alone, and who dispute from falsities ; where there is the gnashing of teeth.

5926. I have spoken in the presence of Melancthon about faith alone . . .

6040. Concerning Melancthon and Luther.—A certain person came from the northern quarter near the west, from very far away there, where are the more cunning ones. He was a devil among the more cunning and malicious ones. When he walked, his walking was heard heavy, ponderous, like the walking of a bear ; and when he had been some days about me he did many things wickedly. I did not know who he was, but it has been disclosed. He came to Luther, in his chamber, and sat there opposite to him, and spoke with him, say-

ing that he used to Know him, and that he had spoken with him in the world ; and he disclosed very many things which he had then spoken with him ; from which Luther knew that he was (Melancthon), and that he had spoken with him many things about faith alone without good works. Luther asked what was the nature of his lot now. He said that he is by turns in a chamber full of crevices, and in Hell under a judge. When he is in his chamber, that he is clothed in a mantle with a bear-skin within, which keeps him from the cold ; and sometimes he writes there many things . . . about faith alone ; and that sometimes he prays to God that he may write well ; and then the Angels dictate to him about the goods of charity ; but when he reads them over he understands nothing, and he therefore rejects them. But by turns he is in Hell under a judge ; there, like the rest there, he is in vile work. He has been in a great cupidity of punishing, and he has also treated many evilly. He has often been punished : I have heard the judge speaking about his punishment. He has great fear of the judge, because he is very powerful. J.(Post.)27.

6042. On Melancthon and Luther.—I have been told further that in his chinky chamber there are many things which are rude and sad ; and that when he sees with others who are writing that the things are more ornamental there, he asks the reason, and is told because they think of good works also ; and, when he hears this, he too wants to think about them ; but as he cannot, he prays to God for the ability, and there then inflows something from Heaven as it were dictated, which he writes ; but still, when he afterwards reads, he does not understand it ; and then still his chamber appears adorned with various things ; but presently they disappear. Many come to him from the earth, chiefly Englishmen ; but he does not admit them, on account of the unseemly things which are in his chamber ; but he finds out how by phantastic art to make appearances of seemly ones ; but these disappear while they are speaking ; and they appear as they are wont to do ; and therefore they go away, and do not return. (Continued under LUTHER.) J.(Post.)28.

6048. On Melancthon.—Melancthon went out of his prison, and spoke with a certain one who had read his writings ; and then Englishmen came, and also spoke with him, saying concerning faith alone that they do not know what it is ; and is it anything. They asked him what it was. He said that faith is to believe that God has sent His Son, and that He has suffered for our sins. They said that this is only what is historical. What besides ? He said that from that faith they have eternal life. They replied has he eternal life ? and he could reply nothing else than that he will have when all are saved. They said that the infernals are never saved. They said, besides, that they hear preachers about faith alone and about justification ; and that when they hear them, it sounds in their ears as if it might be wisdom . . . but when they go away, they still know nothing of what they have said, and do not comprehend it. J.(Post.)29.

6065. Melancthon was let out of his cell, and was driven to congregate those Spirits who in the world had

confessed faith alone . . . (They are separated and instructed.) J.(Post.)30.

[D.] 6097. See LUTHER, here. Inv.23.

E. 1176<sup>2</sup>. Melancthonism (mentioned as a heresy).

J. (Post.) 210. I have spoken with Melancthon about faith alone: that he can see from reason alone that faith alone does not save; because every man is his own good and his own evil . . .

### Melchizedek. *Malkizedech.*

A. 1657. The Lord's internal man in the interior man, or the Divine in the Rational, is 'Melchizedek,' from whom is the blessing after the combats. Tr.

1659<sup>2</sup>. It has been known within the Church that Melchizedek represented the Lord . . .

1724. 'And Melchizedek, king of Shalem, brought out bread and wine; and he a priest to God Most High' (Gen.xiv.18). 'Melchizedek'=the celestial things of the interior man with the Lord. 'King of Shalem'=a state of peace as to interior or rational things. 'Brought out bread'=celestial things, and the recreation thence. 'And wine'=spiritual things, and the recreation thence. 'And he a priest'=the Holy of love. 'To God Most High'=the internal man, who is Jehovah. 1725, Ex.

1725<sup>2</sup>. The celestial things of the interior man are all those which are of celestial love . . . These celestial things with the Lord's interior man, or the Lord's interior man as to these celestial things, is called 'Melchizedek.' The internal man was Jehovah Himself. The interior man, when purified after the combats of temptations, was also made Divine and Jehovah . . . But now, when it was in a state of the combats of temptation, and not as yet thus purified by the combats of temptations, and at last His interior man as to celestial things is called 'Melchizedek' (Ps.cx.1-5). 6148<sup>4</sup>.

—<sup>3</sup>. That this is the case, may be evident also from David, where in like manner it treats of the Lord's combats of temptations, and at last His interior man as to celestial things is called 'Melchizedek' (Ps.cx.1-5). 6148<sup>4</sup>.

1728<sup>2</sup>. If only Divine truth (were predicated of the Lord) no mortal could be saved . . . whereas Divine good, which is of mercy, elevates from Hell to Heaven. These are the things which . . . Melchizedek represented, as 'king of Shalem, and priest to God Most High.'

1732<sup>2</sup>. When the communication of celestial things (takes place), the interior man is called 'Melchizedek.'

1741<sup>2</sup>. The Spiritual of the Lord which was adjoined to the internal man is 'Abram the Hebrew;' but the Celestial which was adjoined to the internal man is represented and signified by 'Melchizedek.'

2015<sup>10</sup>. As (the Divine truth and the Divine good) with the Lord are conjoined, they were anciently represented by the royalty conjoined with the priesthood; as with Melchizedek, who was king of Shalem and at the same time Priest to God Most High. 6148<sup>4</sup>.

9809<sup>2</sup>. 'According to My word Melchizedek' (Ps.cx.4) =that His Divine Human is like [to the Divine good of the Divine love]. 'Melchizedek' is 'King of Justice;' thus Jehovah made justice through combats and victories.

S. 101<sup>3</sup>. That [such worship] was before the time of Abram . . . is still more evident from Melchizedek the king of Shalem; in that he brought out bread and wine . . . and that Melchizedek represented the Lord; for he is called 'priest to God Most High;' and it is said of the Lord in David, 'Thou a priest to eternity, according to the mode of Melchizedek.' Hence it said that Melchizedek brought out bread and wine, as holy things of the Church . . . and that Melchizedek could bless Abram; and that Abram 'gave him tithes of all.' T.715.

E. 179<sup>4</sup>. 'A priest to eternity according to the mode of Melchizedek'=that Divine good and Divine truth proceed from Him . . .

376<sup>27</sup>. By 'Melchizedek,' there, (Gen.xiv.) is represented the Lord as to Divine good and as to Divine truth; by him as a priest, Divine good; and by him as a king, Divine truth; and therefore he brought out bread and wine, because by bread is signified Divine good; and by wine Divine truth.

Melecheth. See under QUEEN.

### Melioration. *Melioratio.*

D. 4951. Such (magicians, and such as inflow into the Voluntary) cannot be drawn to melioration . . .

### Melodious. *Canorus.*

A. 418<sup>2</sup>. The spiritual choirs, from their winged melodious sound . . .

T. 347<sup>2</sup>. Faith is (then) only like the melodious sound—*vox*—of a whistle.

D. 512. They act gyres . . . with singing, or a melodious voice.

553. They acted their melodious gyres.

### Melody. *Melos, Melodia.*

M. 55. I once heard from Heaven a very sweet melody . . .

207<sup>2</sup>. They expressed (the ode) with angelic melody.

T. 353<sup>2</sup>. The exaltation of faith by an abundance of Truths, may be illustrated by comparison with the exaltation of the clangour, and at the same time the melody from many musical instruments [played in] concert.

452<sup>2</sup>. They are like birds taught to sing the melody—*melodia*—of a sacred hymn.

Melon. See GOURD—*cucurbita*.

### Melt. *Liquefieri, Colliquefieri.*

A. 8487. 'The sun waxed hot and it melted' (Ex. xvi.21)=that it vanished according to the degree of the increasing concupiscence. . . 'To melt'=to vanish.

E. 400<sup>7</sup>. 'The hills shall melt' (Nahumi.5) . . . As the love of self and of the world is meant, it is said 'melt' . . . for 'fire'=these loves; and 'to melt,' and 'be burnt up,'=to perish thereby. 741<sup>21</sup>.

405<sup>12</sup>. Concerning the evils of the loves of self and of the world, which are signified by 'the mountains,' it is said that 'they shall melt like wax before the fire' (Micah i.4); because 'fire'=those loves.

538<sup>g</sup>. 'Thou hast melted, O Philistia, the whole of thee' (Is. xiv. 31) = the vastation of the Church as to the truth of doctrine, and thence as to faith. 817<sup>9</sup>.

594<sup>4</sup>. 'The heart of Egypt shall melt in the midst of it' (Is. xix. 1) = (the destruction of) the natural man separated from the spiritual. (= the terror of the natural man on account of visitation. 654<sup>48</sup>.)

### Melt. *Liquescere.*

See under DISSOLVE—*diffundere*.

A. 8487<sup>2</sup>. That the good of truth . . . would vanish according to the degree of the increasing concupiscence, is signified by that 'the manna melted when the sun waxed hot,' Ex.

E. 219<sup>4</sup>. 'I will judge the melting ones of the earth in rectitudes' (Ps. lxxv. 3). The melting ones of the earth' = those of the Church who are not in truths, but still long for them.

304<sup>19</sup>. The earth (which = the Church) is said 'to melt' (id.) when the truths are deficient through which there is good.

**Melt.** See MOLTEN IMAGE.

### Member. *Membrum.*

See under GENERATION and GENITAL.

A. 1509<sup>g</sup>. In the other life they are useless members . . .

2853<sup>2</sup>. The Lord's Kingdom on earth consists of all those who are in good ; who, although scattered through the whole world, still are one, and as members constitute one body.

3624. On the correspondence of all the organs and members of both the interior and the exterior man with the Grand Man. Gen. art.

3986<sup>2</sup>. The Societies which constitute Heaven . . . form together one Heaven. They are circumstanced like the members and organs of the human body . . .

4206<sup>2</sup>. Like the life with man, (which) inflows and acts into the various sensory and motor organs of the body, and into the various members and viscera, and everywhere presents variety . . .

4280<sup>2</sup>. (This signification) is from the correspondences of all the members, organs, and viscera of man with the Grand Man.

4459<sup>6</sup>. He who is in the interior spiritual degree, regards intelligence and wisdom as a mediate end that he may be able to serve as a useful member in the Lord's Kingdom . . .

6115<sup>3</sup>. It is the more general Societies to which correspond the members, organs, and viscera in man . . .

7396. Empires and kingdoms are represented in Heaven as a man ; and the societies which are therein are represented as the members of that man ; but the king as the head . . . For the universal Heaven represents one man ; and the Societies there represent its members ; and this according to their functions.

7836<sup>2</sup>. The universal Heaven is one Society . . . The general Societies there, are as many as are the members, viscera, and organs in man ; but the special Societies are as many as the little viscera within each content VOL. IV.

of a viscera, member, or organ ; and the particular Societies are as many as are the lesser parts in these constituting a greater one. That it is so, is evident from the correspondences of man, and of his members, organs, and viscera with the Grand Man.

10062<sup>2</sup>. It is to be known that the ultimate or extreme of any member signifies the same as the whole member . . .

H. 65. As the whole Heaven relates to one man . . . therefore Heaven is distinguished into members and parts, like man ; and they are also named in the same way. Moreover, the Angels know in what member one Society is, and in what another ; and they say that this Society is in some member or province of the head ; this, in some member or province of the chest ; this, in some member or province of the loins ; and so on.

94. Therefore the Societies which are in any member there, correspond to the like member in man . . .

96. The correspondence of the two Kingdoms of Heaven with the heart and lungs is the general correspondence of Heaven with man ; but there is a less general one with each of his members, organs, and viscera. Ex. and Enum.

—<sup>e</sup>. The influx of Heaven is into the functions and uses of the members . . .

100. To the Third Heaven corresponds the Second one ; and to the Second Heaven corresponds the First one ; and this corresponds to the corporeal forms in man, which are called his members, organs, and viscera. Thus it is the Corporeal of man into which Heaven ultimately ceases . . .

R. 66. See CHURCH, here.

T. 372. It is known that the Church makes the Body of Christ ; and that everyone in whom the Church is, is in some member of that Body ; according to Paul (Eph. i. 24 ; 1 Cor. xii. 27 ; Rom. xii. 4, 5).

D. 1765. Let such beware, who are the media which disturb societies, and cause enmities and hatreds among the members of the society . . .

1004<sup>2</sup>. All things which are in the body, which are called members, viscera, and organs, are nothing else than natural corporeal forms corresponding to the spiritual forms of the mind. Hence each and all things of the body so correspond to each and all things of the mind, that whatever the mind wills and thinks, the body acts in an instant at its nod. When, therefore, two minds are acting as one, the two bodies are also so united potentially, that they are no longer two, but one flesh. To want to become one flesh is conjugal love . . .

Inv. 28. (The Grand) Man is distinguished into Societies, of which each relates to one member, or organ and viscera in man . . .

### Membrane. *Membrana.*

#### Membranaceous. *Membranaceus.*

A. 5188. Such (as act by artifices and lies) relate to . . . what are called the spurious tubercles which are wont to be inborn on the pleura and other membranes . . . so that at last the whole membrane is destroyed.

5557. There are Spirits through whom others speak,  
2 R

and who scarcely understand what they are saying . . . but still they speak much. Such do those become who in the life of the body have merely babbled, and have thought nothing about what they said, and have loved to speak about all things. There are cohorts of them, and some of them relate to the **membranes** which cover the viscera of the body, and some to the cuticles which derive but little from what is sensitive; for they are only passive forces; and act nothing from themselves, but from others. D.1723.

[A.] 7748. Those who love Knowledges alone, but not a life according to them, relate to the interior **membrane** of the skull; whereas those who are accustomed to speak without affection, and to draw the thought to themselves, and to draw it away from others, relate to that **membrane**, but made bony . . . D.3888.

8990<sup>2</sup>. They who are solely in the truths of faith, and not in the good of charity, are relatively servants . . . They who are such up to the end of life remain permanently in this state, nor can they ever be brought to a state in which they act from the affection of charity . . . but from obedience. In the Grand Man . . . these constitute the things which serve interior things, as the **membranes** and skins. Refs.

H. 436. They would fill **parchments**, as the saying is. R.29. 463<sup>10</sup>. T.54. 371<sup>e</sup>. E.193<sup>2</sup>.

W. 260. It would be as if the **membrane** investing the motor fibres of a muscle were not to react against the forces of these fibres in acts; not only would action cease, but all the interior textures would be resolved.

P. 254<sup>3</sup>. It has been provided by the Lord that those to whom the Gospel could not come, but only religion, might also have a place in that Divine man—that is, in Heaven—by constituting those things which are called skins, **membranes**, cartilages, and bones; and that in like manner as others they should be in heavenly joy. For it does not matter whether they are in joy such as is possessed by the Angels of the highest Heaven, or in joy such as is possessed by the Angels of the ultimate Heaven; for everyone who comes into Heaven, comes into the highest joy of his heart; he cannot endure a higher one; for in that he would be suffocated. Examp.

R. 335. By 'a book rolled together' is meant a **parchment** rolled together, because their books were **parchments** . . . E.299<sup>3</sup>.

M. 43. I saw an Angel from that Heaven holding in his hand a **parchment**, which he unrolled, saying . . . In this **parchment** there are arcana of wisdom concerning (conjugal love) . . . The Angel (then) let down the unrolled **parchment**, which a certain angelic Spirit took, and laid upon a table in a certain chamber, which he at once closed, and held out to me the key, and said, Write.

77<sup>e</sup>. He showed us . . . that the Second Age set down its writings upon **parchments**; and he brought a **parchment**, upon which were copied the canons of the primeval people from their tablets of stone . . .

294<sup>8</sup>. Again came the little boy with a **parchment** in his hand . . . and I read these words . . . (Compare M.293<sup>8</sup>.)

T. 34<sup>e</sup>. The reception of life in the ultimate degree

(may be compared to) the influx of light into . . . a transparent **membrane**.

335. I saw fatuous lights . . . some like **parchments** full of writing, which, being folded together again and again, at last appeared like falling stars, which in their descent vanished in the air. Ex.

577<sup>2</sup>. Hence a respiration of every **membrane** in the body. Thus the meninges of the brain, the pleura, the peritoneum, the diaphragm, and all the other [**membranes**] which cover the viscera, and which compose them within, act and are acted upon; and thus co-operate; for they are elastic; hence [their] coming forth and subsistence.

D. 1060. So also the **membranes** of the body, and also the muscular textures, are to be referred to the class of spiritual things.

1721. [On] those who constitute the interior **membranes** of the body; as the pleura. Gen.art.

1723. For the **membranes** are no otherwise, and perform no other use, than being passive forces; and they act that which the active forces infuse into them.

1725. For the interior **membranes** of the body are continued **membranes** of the head; as the pituitaries of the mouth, and thus the meninges of the brain . . .

1726. Such Spirits are very numerous; for the **membranes** of the body are spacious; and are continued around and upon all the viscera, and enter the same: thus it is now insinuated that the most part of (these Spirits) are women.

1730. They who constitute the thin **membranes** of the brains are similarly circumstanced in the Spiritual World . . . as are these **membranes**, which admit the sanguineous spirit to the interiors . . . and also invest the fascicles of the fibres or little nerves.

1741. With all those who constitute the externals of man there reign insanities, that is, phantasies . . . Such phantasies or insanities are very numerous . . . and therefore so long as they are in them, they constitute such things . . . especially the skins and the **membranes**, which act against internal things. The most part of such are from this our Earth; for our orb is now in externals, and almost commands internals; and, in proportion as it commands, in the same proportion it is tormented in the other life, even until such phantasies have been moderated, so that they constitute an equilibrium; nor are they before admitted to act such **membranes**; but are outside or below the grand body, namely, in the Earth of Lower Things, and in various places of Hell; from which they are taken out and elevated in order to constitute such things: in which, because there are also very many vexations there, while they are being perfected, they are advanced still more interiorly; thus into Heaven; for all the **membranes** go forth more perfect in proportion as they go to more and more interior things; nay, there exists nothing in the human body except from **membranes**; hence are the organic forms which are actuated by the blood and spirit, which also are organic forms, but active ones in respect to the others . . . The actives of life are called celestial things; the passives of life, spiritual things;

and, as celestial things, or love, ought to rule spiritual things . . . so have these things been constituted in the body. But the influx of the one into the other, and the nature of it, may indeed be evident from the organic things of the body; but as it belongs to the vastest work, it can never be understood, except [as to] the things which are most general . . .

3419. That the whole Grand Man is organic, and relates to the purer and grosser **membranaceous things** of the body; and the Lord alone to the interior things . . . Ex.

6109<sup>3</sup>. They who constitute the middle of the sole (of the feet) make beautiful **skins**, which they sell, from which they make pretty little caskets.

## Memorable. *Memorabilis.*

A. 10159. What is memorable . . .

H. 463<sup>2</sup>. I will add something memorable . . . R. 153.

R. 224. I will add this memorable thing. 255. 294. 341. 386. 463. 531. 611. 655, etc.

484. I will add three memorable things which happened in the Spiritual World. The first memorable thing was . . .

—<sup>4</sup>. The second memorable thing was this.

—<sup>7</sup>. The third memorable thing was this.

566. I will add these memorable things. 875.

961. I will add two memorable things. The first is this.

M. 1. I foresee that many who read . . . the memorable things after the chapters, will believe that they are inventions of the imagination; but I asseverate in Truth that they are not inventions, but have been truly done and seen; not seen in any state of lulling of the mind, but in a state of full wakefulness. For it has pleased the Lord to manifest Himself to me, and to send me to teach those things which will be of the New Church which is meant by 'the New Jerusalem' in the Apocalypse; for the sake of which end He has opened the interiors of my mind and spirit, from which it has been given me to be in the Spiritual World with the Angels, and at the same time in the natural world with men; and this now for twenty-five years. T. 851.

39<sup>e</sup>. In the memorable things which follow after the paragraphs or chapters of this Work.

42. I will subjoin two memorable things from the Spiritual World . . .

44. The second memorable thing.

55. I will add two memorable things. 103. 132. etc.

74. These six memorable things which are from the Spiritual World concerning conjugal love . . .

I. 19. I will subjoin this memorable thing . . .

B. 114. To these things shall be added two memorable things taken from the Apocalypse Revealed. 118.

T. 4. It is a memorable thing that the Lord . . . called together His twelve disciples . . .

12. To illustrate this I will adduce this memorable thing from the Spiritual World . . .

16. I will add one memorable thing . . .

25. I will add this memorable thing . . . 35. 48.

71. I will add three memorable things . . .

76. A first memorable thing.

77. A second memorable thing. (And so on.)

110. I will add these memorable things . . . 134. 159. etc.

851<sup>2</sup>. That such things as have been described in the **memorabilia** appear in the Heavens, may be evident from the like things which were seen and described in the Apocalypse . . . and in the Prophets. Enum.

## Memorial. *Memoralis.*

A. 6888. 'This My memorial into generation, generation' (Ex.iii.15) = that (the Divine Human) is to be perpetually worshipped. 'A memorial' = that which is to be remembered; and, when predicated of the Divine, the quality in the worship . . . 'Memorial' is predicated of the quality of the Divine in worship, as to truth . . . That 'memorial' = the quality of the Divine in worship. III.

—<sup>e</sup>. 'Holy' is predicated of truth; worship thence is signified by 'the memorial of his holiness' (Ps.xxx.4; xviii.12).

7881. 'The day shall be to you for a memorial' (Ex. xii.14) = the quality of that state in worship.

8067. 'And for a memorial between the eyes' (Ex. xiii.9) = that it should be perpetually in the understanding; 'a memorial' = perpetual remembrance. It is said 'a memorial,' because in the Word this is predicated of the Intellectual.

8526<sup>e</sup>. That it is for a memorial. Sig.

8620. 'Write this memorial in a book' (Ex.xvii.14) = for perpetual memory. 'A memorial' = what is to be remembered, or what is in the memory.

H. 462a<sup>3</sup>. Their memorial books . . . have been opened . . .

N. 202. Baptism has been instituted . . . for a memorial that (man) is to be regenerated. A.10386. R.776<sup>3</sup>.

P. 258<sup>8</sup>. A memorial Appendix to all the psalm-books.

T. 224<sup>e</sup>. This memorial thing shall be given . . .

E. 324<sup>7</sup>. 'That it be bread for a memorial' (Lev. xxiv.7) = that it be received and heard by the Lord.

## Memory. *Memoria.*

### Remember. *Memini.*

See under KNOW—*scire*, RECOLLECT, and REMEMBER.

A. 27. When he knows that there is an internal man and an external one; and that truths and goods inflow, from the Lord . . . through the internal man to the external—although it does not appear so—then these truths and goods, or Knowledges of truth and good, which are with him, are stored up in his **memory**, and are referred among scientifics; for whatever is insinuated into the **memory** of the external man, whether it be natural, or spiritual, or celestial, remains there as a scientific, and is produced thence by the Lord. These Knowledges are 'the waters gathered together to one place, and called seas.'



A.] 30<sup>2</sup>. First through faith of the **memory**, which is scientific faith . . .

268. It is the external man, or his affection and **memory**, in which are implanted the seeds of good and truth . . .

608<sup>c</sup>. Doctrinal things then succeeded, which were first apprehended by the external senses, from which the material ideas of the **memory**, and the derivative ideas of thought, were formed . . .

913<sup>e</sup>. The fructification of good, and the multiplication of truth, take place in the external man; the (former) in his affections; the (latter) in his **memory**. Sig.

984. The goods of charity and the truths of faith with one regenerated . . . as they are implanted through faith, or through the hearing of the Word, are first in his **memory**, which is of the external man. When he has been regenerated . . . the goods of charity put themselves forth in the affections which are of the external man; and the truths of faith in the **memory**; and in both they increase and are multiplied.

991. For scientifics are of three kinds: intellectual, rational, and sensuous. All are inseminated in the **memory**, or rather, in the **memories**; and in one regenerated they are called out thence by the Lord through the internal man.

1197. Being such, they could not do otherwise than make the Knowledges of faith things of **memory**; for the Knowledges of spiritual and celestial things . . . become no other than things of **memory**, when the man who is skilled in them is without charity. The things of **memory** are as things dead, unless the man is such that he lives according to them from conscience. When this [is the case] then the things of the **memory** are also simultaneous things of life; and then for the first time are they of use and salvation for him after the life of the body.

1408<sup>2</sup>. The things of the sense of the letter are like the things which are with man in his body, namely, the scientifics of the **memory** which are from sensuous things; which are general vessels . . .

1435. The ideas of thought are founded upon those things which have been impressed on the **memory** from sensuous things; and therefore scientifics are vessels for spiritual things . . .

1460. For . . . with the external man there are recipient vessels, which are called [those] of the **memory**. These are formed through Knowledges . . . with the inflowing and assisting of the internal man; consequently, Knowledges are learned and implanted in the **memory** according to the influx of the internal man. So also with the Lord when a child . . .

1469<sup>2</sup>. Whatever is in the **memory** of man is nothing less than [it is] truth . . . but truth is in these things as in vessels . . .

1637<sup>2</sup>. When (Spirits) are with man, the ideas of their thought fall into the words which are with the man [in his **memory**] . . . 1638.

1639. The speech of words . . . is the speech proper to man, and indeed to his corporeal **memory**; whereas

the speech of ideas of thought is the speech of Spirits, and indeed of the interior **memory**, which is the **memory** of a Spirit. Men do not know that they have this latter **memory**, because the **memory** of particular or material things, which is corporeal, makes everything, and darkens the interior **memory**; when yet without the interior **memory**, which is proper to his spirit, man can think nothing. From this **memory** I have often spoken with Spirits; thus in their Own language; that is, by ideas of thought . . .

1798<sup>2</sup>. For what is doctrinal is only knowledge, which is of the **memory** . . .

—<sup>4</sup>. Are not known by the **memory**; but are in his heart . . . because they are in charity.

1900. The internal man . . . cannot have communication with the external . . . until recipient vessels have been formed, which are of the **memory**; which is effected through Knowledges and knowledges . . .

—<sup>2</sup>. But this life becomes by degrees more distinct, as the vessels of the exterior **memory** are formed through Knowledges, and the vessels of the interior **memory** through rational things. Ex.

—<sup>3</sup>. (Truths) in the organic forms of both **memories** are genuine vessels . . .

1901<sup>2</sup>. This intellectual truth . . . inflows . . . through an internal way . . . and constantly comes to meet the Knowledges which are insinuated through sensuous things and implanted in the **memory** . . .

1940<sup>2</sup>. When they inflow into the sensuous scientifics of the **memory** . . . Sig.

1980<sup>e</sup>. Many dissimilar dreams may be presented from . . . one origin; for the reason that those things which are in the **memory** and the affection of man are recipient vessels, in which ideas are varied and received representatively, according to the variations of their form, and their changes of state.

2249<sup>3</sup>. For nothing can ever be kept in the **memory**, still less enter into anything of thought, except through some idea, however formed . . .

2256<sup>2</sup>. All the good ever thought and done by a man . . . remains; and in like manner all the evil . . . They have been inscribed on his book of life; that is, on both his **memories**; and on his nature . . .

2268<sup>2</sup>. If the truths which are in the **memories** of a man, and in the thoughts of his mind, are without goods, they are like a city without inhabitants; thus are empty.

2284. Remains are . . . all the good and all the truth with a man, which lie stored up in his **memories**, and in his life.

2469. On the **memory** remaining with man after death; and the reminiscence of those things which he had done in the life of the body. Gen.art.

— . As yet it has been known to scarcely anyone that every man has two **memories**; one exterior, and the other interior; and that the exterior one is proper to his body, and the interior one to his spirit.

2470. While a man lives in the body he can scarcely know that he has an interior **memory**, because then the interior **memory** acts nearly as a one with his exterior **memory**; for the ideas of thought, which are of the in-

terior **memory**, inflow into the things which are in the exterior **memory**, as into their vessels, and are there conjoined [with them]. Ex.

2471. These two **memories** are entirely distinct from each other. To the exterior **memory**, which is proper to man while he is living in the world, belong all the words of languages, also the objects of external sensuous things, and likewise the scientifics which are of the world. To the interior **memory** belong the ideas of the speech of Spirits, which are of the interior sight, and all rational things, from the ideas of which thought itself comes forth. That these things are distinct from each other, man does not know . . .

2472. Hence it is that men . . . cannot speak with each other, except by means of languages in articulate sounds . . . for the reason that this is done from the exterior **memory**. Whereas Spirits speak with each other by means of a universal language distinguished into ideas . . . and thus they can have converse with any Spirit . . . for the reason that this is done from the interior **memory**. Into this language comes every man immediately after death, because he comes into this **memory**, which . . . is proper to his spirit.

2473. The interior **memory** immensely excels the exterior one, and is circumstanced as are some myriads to one, or as what is lucid to what is dark; for myriads of ideas of the interior **memory** inflow into one of the exterior **memory**, and there present a general obscure something; hence all the faculties of Spirits, and still more those of Angels, are in a more perfect state; namely, both their sensations, and their thoughts and perceptions. The nature of the excellence of the interior **memory** over the exterior one, may be evident from examples. When a man remembers any [other] man whose quality is known to him from an intercourse of many years, whether a friend or an enemy, that which he then thinks about him is presented as one obscure thing; and this because he is thinking from the exterior **memory**. But when the same man has become a Spirit, that which he then thinks about him is presented as to all the ideas which he had ever taken up about him; and this because he is thinking from the interior **memory**. The like is the case with everything. The thing itself about which he knows many things presents itself in the exterior **memory** as one general something; but in the interior **memory** as to every single thing about which he has ever procured for himself an idea; and this in a wonderful form.

2474. All things whatever which a man hears and sees, and with which he is affected, are, unknown to the man, insinuated as to the ideas and ends into his interior **memory**; and they remain in it, so that not anything perishes; although the same things are obliterated in the exterior **memory**. Such, therefore, is the interior **memory**, that there are inscribed on it all the single, nay, the most singular, things, which the man has ever thought, spoken, and done, nay, which have appeared to him as a shade, with the most minute things, from his first infancy to the last of old age. The **memory** of all these things the man has with him when he comes into the other life; and he is successively brought into the recollection of them all. This is the Book of his

Life, which is opened in the other life, according to which he is judged. . . All the ends, which to him had been in obscurity, and all the things he has thought, together with all things which he has thence spoken and done, to the smallest point of all, are in that book; that is, in the interior **memory**; and are open before the Angels as in clear day whenever the Lord grants permission.

2475. From much and daily experience through many years, it has been given to know, that after death man does not lose a whit of those things which have been in his **memories**, either exterior or interior; inasmuch that nothing so small and minute can be thought of which the man has not with him; so that after death he leaves nothing whatever behind him except the bones and flesh . . .

2476. But, as to his exterior **memory**, the case is this: that he has each and all things of it with him; but he is not then allowed to use this **memory**, but only the interior one. The reasons are many. The first is . . . that from the interior **memory**, in the other life, he can speak and have intercourse with all in the universe. The second is, that this **memory** is proper to a Spirit, and is adequate to the state in which he then is; for exterior things—that is, scientific, worldly, and corporeal things—are adequate to man, and correspond to his state while he is in the world and the body; but interior things—that is, rational, spiritual, and celestial things—are adequate and correspond to a Spirit.

2477. It was proposed to (the Spirits) to think and speak together [on the question] as to whether it is advantageous for Spirits to use the exterior **memory**. . . The Spirits who were for corporeal and worldly things confirmed this by many things . . . that thus they would have lost nothing, but after death would be men equally as they had been before; that thus they would have been able to come into the world through man; that the delight of life is in the exterior **memory**; and that in no other faculty or gift are there intelligence and wisdom; besides many other things . . . But others then thought and spoke from the opposite principle, knowing that what they said was true, because it was from Divine order. They said that if Spirits were allowed to use the exterior **memory** they would then be in the like imperfection to that in which they had been before when they were men; that thus they would be in gross and obscure ideas, in comparison with those which are in the interior **memory**; and thus they would not only become more and more foolish, but would also descend and not ascend; thus neither would they live to eternity; for to immerse themselves again into worldly and corporeal things would be to give themselves again into a state of death; also that if Spirits were allowed to use the exterior **memory**, the human race would perish; for every man is ruled by the Lord through Spirits and Angels; and if Spirits were to inflow into man from the exterior **memory**, man would not be able to think from his own **memory**, but from that of the Spirit; thus man . . . would be obsessed; the obsessions of yore were nothing else; besides many other things.

2478. In order that I might know how the case is that man could not think from his own **memory** if

Spirits inflowed from the exterior **memory**, it has been twice or thrice permitted that this should be done; and I then knew no otherwise than that was mine which was not mine, but the Spirit's; and that I had thought those things before which I had not thought; and this I could not apperceive until they had receded.

[A.] 2479. A newly arrived Spirit was indignant because he could not **remember** more things which he had known in the life of the body, grieving on account of the delight which he had lost. . . . But he was told that he had lost nothing at all, and that he knows each and all things; but that in the other life it is not allowable to bring out such things; and that it is sufficient that he is now able to think and speak much better and more perfectly; without immersing his Rational, as before, in the dense, obscure, material, and corporeal things which are of no use in the Kingdom into which he has now come; and that those things which had been in the kingdom of the world had been left behind; and that he now has whatever conduces to the use of eternal life; and that thus and no otherwise can he become blessed and happy: thus that it is of ignorance to believe that in the other life intelligence perishes with the none-use of the corporeal **memory**; when yet the case is that in proportion as the mind can be withdrawn from sensuous and corporeal things, in the same proportion it is elevated to spiritual and celestial ones.

2480. As men after death are in the interior **memory**—which had been that of their Rational—hence it is that they who in the world had been pre-eminently skilled in languages cannot bring out one syllable of them; and they who had been pre-eminently in knowledges cannot bring out anything of their scientifics. . . . But whatever they have imbibed by means of languages and knowledges, because it has formed their Rational, they bring forth into use. The Rational thence procured is that from which they think and speak. He who has imbibed falsities by means of languages and knowledges, and has confirmed himself in them, reasons from nothing but falsities; but he who has imbibed truths speaks from truths. It is the affection itself which gives the life. . . .

2481. That. . . Spirits do not lose a whit of the things which belong to their exterior or corporeal **memory**; but that they have with them all things of it, that is, that they have with them the whole of it, although it is not allowed to bring forth from it the particulars of their life, has been given me to know from much experience; as may be evident from what follows:—Two whom I had Known in the life of the body, and who had been mutual enemies, met; and I heard one describing the genius of the other with many circumstances, and also the nature of the opinion he had had about Him, reciting a whole letter which he had written to him, and many things in series, which were particulars, and of the exterior **memory**; and which the other acknowledged. . . .

2482. I heard a certain one upbraiding another, in that he had kept back his money. . . . and this with the circumstances, which were of the exterior **memory**. . . . I also heard the other replying, and recounting the

reasons why he had done it, all of which were worldly particulars.

2483. A certain female was let into the state in which she had been in the world when she had attempted a crime; and then every single thing of her thoughts, and of her conversation with another woman, came forth as in clear day.

—. A certain female of the crew of the Sirens, because she kept on denying that she had been such in the life of the body, was let into the state of the corporeal **memory**, and then her adulteries and flagitious things, which when she lived had been known to scarcely anyone, were opened, and were recited in series, almost to hundreds (with all the particulars) and all to the life as in open day; and so she was convicted. Such things are brought forth when anyone wants to exculpate himself. . . .

2485. A Spirit. . . whom I had not known in the life of the body, when I asked him whether he knew whence he was, did not know; but by means of the interior sight he was led by me through the cities where I had been, and at last through the city whence he was; and then through the streets and public places, all of which he knew; and at last into the street where he had dwelt; and, if I had known the houses, and how they were situated, I could have known his house too.

2486. That men have with them each and all things of the corporeal **memory**, could also very frequently be evident to me from those whom I had known in their life of the body, in that when I have spoken with them they have recognized each and all things which they had done in my presence, and which they had then spoken and thought.

—. From these and many other experiences, it has been given me to know for certain that man carries with him into the other life all things of the exterior or corporeal **memory**.

2487. Regarded in itself, the exterior **memory** is nothing else than an organic something formed from the objects of the senses—especially of the sight and the hearing—in the substances which are the beginnings of the fibres; and according to the impressions from them variations of form take place, which are reproduced; and these forms are varied and changed according to the changes of state of the affections and persuasions. The interior **memory** is in like manner organic; but purer and more perfect; formed from the objects of the interior sight, which objects are disposed in a stated series in incomprehensible order.

2488. I had supposed. . . that no Spirit could ever know the things in my **memory**. . . . But I can asseverate that the Spirits who are with man know and take note of the least things of his **memory** and thoughts; and this much more clearly than the man himself; and that the Angels know and take note of the ends themselves. . . .

2489. The things which are of the interior **memory** manifest themselves in the other life by a certain sphere, from which the quality of Spirits is Known at a distance. . . . This sphere comes forth from the activity of the things in the interior **memory**.

2490. With the interior **memory** the case is this: that there are retained in it not only each and all things which from his infancy the man has ever seen and heard, and the things which he has thought, spoken, and done; but also those things which he sees and hears, and which he thinks, speaks, and does, in the other life. But this takes place with a difference. Those who are in the persuasion of falsity and the cupidity of evil imbibe and retain all things which agree therewith; for they enter like water into sponges. All other things do indeed also flow thereto; but they are retained so lightly that they scarcely know that they are anything. But they who are in the faith of truth and the affection of good, retain all things which are true and good, and thence are continually being perfected. Hence it is that they can be instructed, and that they are instructed in the other life.

2491. There are Spirits . . . who have relation to the interior **memory**. These wander about in cohorts, and by wonderful methods elicit whatever others know; and whatever they hear they communicate to their own ones.

2492. The quality of **memories** is sometimes presented to view in the other life. . . The exterior **memory** is thus presented . . . as a callosity; the interior **memory** like a medullary substance such as is in the human brain. . . With those who in the life of the body have studied for the **memory** alone, and thus have not cultivated their Rational, their callosity appears hard, and inwardly striated. With those who have filled the **memory** with Falsities, it appears hairy and rough, and this from the inordinated heap of things. With those who have studied for the **memory** for the sake of the love of self and of the world, it appears conglutinated and indurated.

—<sup>3</sup>. With those who have wanted to penetrate into Divine arcana by means of scientifics, especially by means of philosophical things, and who would not believe until they had been persuaded by means of them, it appears dark, and is of such a nature that it absorbs the rays of light, and turns them into darkness. With those who have been deceitful and hypocrites, it appears as if it were bony and of ebony, and reflects the rays of light. But with those who have been in the good of love and the truth of faith, no such callosity appears, because their interior **memory** transmits the rays of light into their exterior one; in the objects or ideas of which—as in their basis, or as in their ground—the rays are terminated, and there find delicious receptacles; for the exterior **memory** is the ultimate of order, in which spiritual and celestial things are softly terminated and reside, when there are goods and truths there. H.466.

2493. I have spoken with the Angels about the **memory** of past things, and the derivative anxiety about future ones; and I have been instructed that the more interior and perfect the Angels are, the less do they care for past things, and think about future ones; and that thence also is their happiness. . . But although they do not care for past things, and are not solicitous about future ones, they still have the most perfect reminiscence of past things, and view of future ones; because in all their present there are both what is past

and what is future. Thus they have a more perfect **memory** than can ever be thought of or expressed.

2494. When men who are in love to the Lord and in charity towards the neighbour are living in the world, they have with them and in them angelic intelligence and wisdom, but stored up in the inmosts of their interior **memory**; which intelligence and wisdom can never appear to them until they put off corporeal things. Then the **memory** of particular things . . . is lulled; and they are awakened into the interior **memory**; and successively afterwards into the angelic one itself. H.467.

2503<sup>2</sup>. Rational truths are interior, and scientific truths are exterior: these are distinct from each other exactly as are the two **memories** of man.

2520<sup>2</sup>. (This) may be evident from the ideas which a man cherishes concerning Divine arcana—there always adheres to them some idea from worldly things, or from things analogous to worldly things, through which it is retained in the **memory**, and through which it is reproduced into the thought . . .

2590<sup>e</sup>. Nevertheless the truths of faith with (those who are in evil) go no further than into the **memory**. They do not penetrate to the affection which is of the heart; and therefore also the truths of their **memory** are dissipated, and become null, in the other life.

2657<sup>2</sup>. But these things (of the first Rational) at that time go no further than a little above the ideas of the corporeal **memory**, which are relatively very material . . .

2750<sup>e</sup>. The things which (an adulterer against whom Heaven has been closed) speaks about (the things of love and faith), do not come from his interiors, but solely from his **memory** and mouth . . .

2831. Without an idea nothing remains in the **memory**, otherwise than as an empty thing . . . The idea itself, when confirmed by many things, causes it not only to inhere in the **memory**, and that it can be called out thence into the thought; but also that faith can be insinuated into it.

—<sup>10</sup>. It is celestial and spiritual love which disposes into order the scientifics which are of the exterior **memory**; whereas the love of self and of the world perverts the order, and disturbs all things which are there . . .

— . The things which are in the exterior **memory**, where scientifics are, relatively to the things which are in the interior **memory**, where rational things are, are in a thicket, or as in a dark forest. So long as man lives in the body, he cannot know how shady, opaque, and dark it relatively is there . . . But he will know in the other life, when he comes into those things which are of the interior **memory**, that in the exterior **memory**, which is proper to man while he is living in the world, there is nothing less than there is the light of wisdom and intelligence . . .

2875. But the truth of doctrine, or faith (is insinuated) through an external way, and is carried into the **memory**, being called out thence by the Lord in His own time and order, and conjoined with the affection of good . . .

3020<sup>2</sup>. The things which are in (the natural mind) are all scientifics; thus also all Knowledge of whatever

kind ; in a word, each and all things which are of the exterior or corporeal **memory** . . .

[A.3020]<sup>3</sup>. But the rational mind is interior ; the cognitive things which are there are not open before the man, but are imperceptible while he is living in the body ; namely, each and all things which are of the interior **memory** . . .

3066<sup>2</sup>. For truths without affection do indeed flow to the ear as sound, but they do not enter into the **memory**. That which causes them to enter into the **memory**, and to inhere therein, is affection . . . 3336<sup>2</sup>.

3108<sup>2</sup>. But as soon as truth is initiated into his good, it is then appropriated to him. It then vanishes from his external **memory**, and passes into the internal one ; or, what is the same, it vanishes in the natural or external man, and passes into the rational or internal one . . .

3114<sup>2</sup>. The truths of the natural man are scientific truths ; namely, whatever are in his external **memory**. Sig.

3161<sup>2</sup>. So long as these doctrinal things are only in the **memory**, they are only scientific truths, and are not yet appropriated to the man as his ; but they are for the first time appropriated to him when he begins to love them for the sake of life, and still more when he applies them to life. When this is done, the truths are elevated from the natural **memory** into the Rational, and are there conjoined with good . . .

3175<sup>2</sup>. (Thus) man is not born into any truth, but must learn everything, and this through an external way, namely, that of hearing and sight : through this way truth must be insinuated, and implanted in his **memory** ; but so long as truth is there only, it is only knowledge . . .

3203<sup>2</sup>. At first they are . . . as infants ; the spiritual truths with them are scientific ; for when doctrinal things are learned and inserted in the **memory** they are nothing else ; but these are successively called forth thence by the Lord, and are implanted in the life ; that is, in good . . .

3316<sup>2</sup>. The first state of the man who is being regenerated, or with whom truth is being conjoined with good, is that first of all in his natural man, or in its storehouse, which is called the **memory**, there are heaped together doctrinal things of truth, without any stated order . . . These things are not reduced into order of themselves, but by the good which inflows into them . . . Tr.

3324<sup>2</sup>. Truths can indeed be stored up in the **memory** before (there is good to receive them), like seeds in a pod . . . but they do not become the man's unless the ground has been prepared . . .

3388<sup>2</sup>. For it is not sufficient for a man to know that it is so ; but he also wants to know what it is . . . in order that some confirmation may accede to the intellectual part . . . Otherwise, it may indeed be induced on the **memory**, but it remains there no otherwise than as a dead thing . . .

3402<sup>2</sup>. To know good and truth, or to keep them in the **memory**, and to utter them with the mouth, is not

to have good and truth ; but to be affected with them from the heart.

3405<sup>2</sup>. For lower things are nothing but composites of higher ones ; as may be concluded from the **memories** with man, of which the interior one, being in a higher degree, so immensely excels the exterior one, which is in a lower degree.

3512<sup>2</sup>. Truths, like all other scientifics, are allotted their place in the **memory** which is of the natural man, according to the pleasant and delightful things which have introduced them ; as is evident from the fact, that when these pleasant and delightful things return, the things which have been introduced by them also return ; and, conversely, when the things are recalled, the delightful or pleasant things, to which they have been adjoined, are excited at the same time. 4205<sup>2</sup>.

3539<sup>2</sup>. For although man after death becomes a Spirit, he still has with him in the other life those things which are of his external man ; namely, natural affections, and also doctrinal things, and scientifics too ; in a word, the things which are of his exterior or natural **memory** ; for these things are the planes in which his interior things are terminated. As, therefore, these have been disposed, so do the interior things, when they inflow, become ; for they are modified therein . . .

3603<sup>2</sup>. In his first age, man knows the things which are in the Word only as far as the **memory** . . .

3679<sup>2</sup>. But Spirits and Angels do not think like man. Their thought is indeed terminated also in the Natural ; for they have with them all the natural **memory** and its affections ; but they are not allowed to use this **memory**. Still, although they are not allowed to use it, it serves them as a plane, or as a foundation, so that the ideas of their thought may be terminated there. Hence it is that the ideas of their thought are more interior. Ex.

3824<sup>2</sup>. Internal truths are said to be conjoined with the Natural when they are learned, acknowledged, and believed. In the Natural of man, or in the **memory** of this, there are truths both internal and external ; they are there as doctrinal scientifics ; but they are not conjoined until the man is affected with them for the sake of the use of life . . . 3843.

3843<sup>2</sup>. When (truths) are in the interior man, he then no longer acts from the **memory**, but from nature-indole ; so that at last they flow spontaneously into act ; for they are then inscribed on the man's interior **memory** ; and the things which come forth—*prodeunt*—from this appear as if they were innate ; as may be evident from the languages which a man has imbibed in his childhood ; and also from the faculty of reasoning ; and also from conscience. Hence it is evident that even the interior truths of doctrine are not conjoined with a man until they are of the life.

3911<sup>2</sup>. All good inflows from the Lord through the internal man into the truths which have been collected in the **memory** of the external man.

3913<sup>2</sup>. For example : that the Lord is the salvation of the human race. Unless this is made affirmative by a man, all those things which he has learned about the

Lord . . . and which are in his natural **memory** among scientifics, cannot be conjoined with his internal man . . . thus neither can the affection inflow . . .

4018. The truths and goods which are learned, with which the man is not affected, do indeed enter into the **memory**, but adhere as lightly there as a feather to a wall.

—<sup>2</sup>. As to the things which enter into the **memory**, the case is this. The things which enter without affection fall into the shade of it; whereas those which enter with affection come into the light there; and (these) are seen and appear clearly and livingly at every excitation of a like thing; but not so those which lie hidden around in the shade. The affection which is of love is attended with this. Hence it may be evident, that all the implantation of truth, and its conjunction with good, is effected through affection; and that the greater the affection is, the stronger is the conjunction . . .

4038<sup>2</sup>. The things which enter through sensuous things store themselves up in the Natural as in a kind of receptacle, (which) is the **memory**.

—<sup>3</sup>. The things which elevate themselves thence towards the Rational store themselves up in the Rational also as in a kind of receptacle, (which) is the interior **memory**.

4247<sup>2</sup>. From the **memory**, which is like an internal eye, or internal sight, there is a like circle; namely, from this sight through the thought into the will; and from the will through the thought into act . . .

—<sup>3</sup>. (Thus) first of all the truths which are of faith are insinuated through the hearing or the sight, and are then stored up in the **memory**; and are thence successively elevated into the thought, and at last they inflow into the will; and (then) they proceed thence through the thought into act . . .

4266. So long as (scientifics, Knowledges, and thus doctrinal things) are in the natural or external man—that is, in his **memory**—and are not yet implanted in the spiritual or internal man, they are signified by ‘the droves given into the hand of the servants.’

4301<sup>2</sup>. In proportion as the man is affected with these things, in the same proportion he sees them, and in the same proportion he retains them in the **memory**; but the things which the eye sees from no affection are passed over, and are not inserted into the **memory**; thus neither are they conjoined with him . . .

—<sup>4</sup>. The like is the case with the understanding, which is the internal sight; its objects are . . . called truths. The field of their objects is the **memory** . . .

4337<sup>2</sup>. For so long as truth is in the **memory** only, it is called truth; but when it is in the will and thence in act, it is called the good of truth.

4408. For the objects of the world, which all derive something from the light of the sun, enter through the eye, and store themselves up in the **memory**; and . . . the things which are reproduced thence are seen within. Hence is the imagination of man, the ideas of which are called by philosophers material ideas. When these objects appear still more interiorly, they present thought . . .

4588. This is what is meant by . . . As the tree falls,

so it lies . . . For man has with him in the other life all the Natural or the **memory** of the external man; but he is not allowed to use it there; and therefore it is there as a foundation plane, into which the interior truths and goods fall. If this plane is not receptive of the goods and truths which inflow from the interior, the interior goods and truths are either extinguished, perverted, or rejected.

4715<sup>o</sup>. For, with these, faith is only in the **memory** and thence in the mouth . . .

4901<sup>3</sup>. For man in each idea of his thought has something adjoined from time and space. Hence his **memory** and reminiscence; and hence also his lower thought, the ideas of which are called material. But this **memory**, from which are such ideas, is quiescent in the other life. They who are there are in the interior **memory**, and in the ideas of its thought. The thought from this **memory** has not times and spaces adjoined to it; but in their place states and their progressions.

— That man has an exterior **memory**, which is proper to him in the body; and that he has also an interior **memory**, which is proper to his spirit. Refs.

4925. As truth manifests itself—for it enters through the senses, and stores itself up in the **memory** of the external or natural man—therefore many have fallen into the error, that truth is the first-born . . .

5079<sup>2</sup>. For man, when he dies . . . has with him the **memory** of all things which he has done, spoken, and thought; and has with him all the natural affections and cupidities; thus all the interior things of the Natural. Its exteriors he has no need of . . .

5089<sup>2</sup>. Hence it is that those who are sensuous, and have applied themselves studiously to scientifics . . . can no longer be elevated from them . . . thus neither can their thought any longer be extended freely around the whole field of the things of the **memory**, and choose the things which agree, and reject the things which oppose, and apply the things which are in any connection . . . This is the reason why the learned believe less than the simple . . .

5094. Into the external or natural **memory** of man enter objects from the world through these sensuous things on the one side; and into it there enter objects through rational things on the other side. The latter separate themselves in that **memory**. The things which have entered through rational things place themselves more interiorly; but those which have entered through sensuous things place themselves more exteriorly. Hence the Natural becomes twofold; namely, interior and exterior. Rep.

5113<sup>7</sup>. The **memory** (of the Spiritual Church) is compared to ‘the wine of Lebanon,’ from the good of faith which has been implanted in the Intellectual.

5126<sup>3</sup>. In proportion as he does not do truths, the Rational is not opened; but still the Knowledges remain in the Natural, namely in its **memory**; thus as it were outside the house on the threshold.

5127<sup>o</sup>. From which he is in the faculty of thinking and speaking . . . about spiritual things from the formulae impressed on the natural or corporeal **memory**.

5130. ‘But remember me with thee’ (Gen. xl. 14) = the

reception of faith . . . for to **remember** and recollect the Lord is from no other source than faith. Hence 'remember me with thee'=that he may receive faith. Ex.

[A.5130]<sup>e</sup>. For that which a man loves is what reigns ; but not that which he only knows and keeps in the **memory**.

5133. 'Make me remembered to Pharaoh' (ver.14)=communication with the interior Natural.

5135<sup>2</sup>. From infancy to childhood, and sometimes to the first adolescence, man imbues goods and truths through instruction from parents and masters ; for he then seizes on them and believes them simply. The state of innocence promotes [this], and inapts them into the **memory** ; but places them at the first threshold . . .

5157<sup>2</sup>. By sensuous things are meant those scientifics and those delights which have been insinuated through the five senses of the body into the **memory** of the man and into his concupiscences ; and which, taken together, constitute the exterior Natural, from which the man is called a sensuous man.

5212. The lowest truths, or the truths of the exterior Natural, are called scientifics, because they are in man's natural or external **memory** ; and because as to the most part they partake of the light of the world ; and thence can be presented and represented before others by forms of words ; or by ideas formed into words by means of such things as are of the world and its light. But the things which are in the interior **memory** are not called scientifics, but truths, in so far as they partake of the light of Heaven ; nor are they intelligible except by means of this light ; and they are utterable by means of forms of words, or by means of ideas formed into words, through such things as are of Heaven and its light.

5278. The reason 'to forget'=removal . . . is that such is the case with the **memory** and the derivative thought : the things of which the man is thinking are immediately under his view, and the things which are related to that subject present themselves in order around, even to the things which are not related, and which are the most remote, and which are then in forgetfulness. The things which are opposite are separated thence, and hang downwards . . . and equilibrate those which are above. This ordination is effected by means of the good which inflows . . .

5287<sup>2</sup>. In proportion as (a man's thought) regards the particulars of the **memory**, and remains therein, in the same proportion it does not perceive the quality of the things.

5376<sup>2</sup>. Thus, with these, truths are not drawn inwards, but are cast out of doors ; but still they remain in the **memory**, for the sake of ends in the world, devoid of life. This state is called 'desolation,' or 'vastation.'

5432. When (the truths of faith) are learned, they are apprehended and are committed to the **memory**, no otherwise than as are other scientifics . . .

—<sup>2</sup>. (Such) retain (truths) with themselves no otherwise than as they do all other scientifics ; they are only in their natural **memory**, and thence in the mouth.

5664a<sup>3</sup>. It is one thing to know the truths of faith,

and another to believe them. They who only know them, place them in the **memory** like other things which are of any knowledge ; for these things a man can procure for himself without that influx (of truth). But these truths have no life . . . Hence it is that when he brings them forth he does so from the **memory**, and not from the heart. Whereas he who believes the truths of faith, brings them forth from the heart when he does so from the mouth ; for with him the truths of faith are so rooted, that they have root in the external **memory**, and grow thence towards the interior or higher things, like fruit-bearing trees . . .

5853. The Spirits which flow to a man enter into all his **memory**, and into all the knowledges of the **memory** which the man possesses. Thus they put on all things which belong to the man, inasmuch that they know no otherwise than that they are theirs . . . Hence it is that all things which the man thinks, they think ; and that all things which the man wills, they will ; and also conversely, that all things which those Spirits think, the man thinks ; and that all things which those Spirits will, the man wills ; for they act as one by means of the conjunction. But it is supposed on both sides that such things as are in them are from themselves . . . but this is a fallacy. 5855.

5857. I have sometimes spoken with Spirits about this faculty in which they excel man, in that at their first coming they put on all things of the man's **memory** ; and although before they had known nothing about sciences, languages, and the things which the man has learned and imbued from infancy to old age, still, in a moment, they come into possession of them all ; and that thus with the learned they are learned ; with the clever, clever ; with the prudent, prudent. From this those Spirits became proud ; for they were not good ; and therefore it was also given to tell them, that with the unlearned they are unlearned ; with the stupid, stupid ; with the insane and silly, insane and silly ; for they put on the interior things of the man with whom they are ; thus all his fallacies, phantasies, and falsities ; consequently his insanities and fatuities. But evil Spirits cannot approach infants, because they have not as yet anything in their **memory** which they put on ; and therefore with them there are good Spirits and Angels.

5858. Whatever Spirits think and speak from the **memory** of man, they suppose to be their own, and in themselves. If they are told that it is not so, they are exceedingly indignant. . . In order that they might be convinced that it is not so, they were interrogated whence they know how to speak with me in my vernacular tongue, when yet in the life of the body they had known nothing whatever of it . . . I also read before them the Hebrew language, which they understood as much as I, even infants . . . Hence they have been convinced that when they come to man they come into possession of all his knowledges . . . They have their own also ; but they are not allowed to bring them out ; for the reason that they may serve the man by what is his ; and for many other reasons ; and because there would be the greatest confusion, if Spirits were to inflow from their own **memory**. Refs. D.2401.

5859. Certain Spirits came to me . . . saying that they had been with me from the beginning, knowing nothing else ; but, as I demonstrated the contrary to them, they at last confessed that they had now come for the first time ; and because they had at once put on all things of my memory, they could know nothing else. Hence also it was evident, that the moment Spirits arrive, they put on as their own all the scientifics of the man ; also, that when a number of Spirits are present, they each put them on, and they each suppose that they are their own. Into this faculty comes man immediately after death. Hence, too, it is, that good Spirits in the heavenly Society into which they come, put on and possess all the wisdom which belongs to all in that Society . . .

5865<sup>2</sup>. A certain Spirit was let into a state of the body by this, that he thought from the sensuous things of the body, thus from the external memory ; and he was then seen by me as a black mass devoid of life. The same, when restored, said that he had supposed himself to be in the life of the body.

5881. In what order scientifics and truths are disposed in the memory of a man, the man does not know ; but, when the Lord pleases, the Angels know it. For it is a wonderful order : they cohere fascicularly ; and the fascicles themselves also cohere with one another ; and this according to the connection of the things which the man had taken up. These coherences are more wonderful than any man can ever believe. In the other life they are sometimes presented to view . . . The scientifics and truths are ordained into these fascicular forms solely by the loves of the man ; into infernal forms by the loves of self and of the world ; but into heavenly forms by love towards the neighbour and by love to God ; and therefore when a man is being regenerated . . . a commotion takes place among the truths ; for they are then differently ordained. Sig.

5893<sup>2</sup>. There must be truths in the natural mind, in order that good may be operated ; and the truths must be introduced by means of an affection which is of genuine love. All things whatever in man's memory have been introduced by means of some love ; and they remain conjoined there . . . (Then) if the affection is reproduced, the truths which have been conjoined with it come forth—*prodeunt*—at the same time ; and if the truths are reproduced, the affection itself with which they have been conjoined, comes forth at the same time. On this account, when a man is being regenerated . . . he is ruled through Angels by the Lord by this, that he is kept in the truths which he has impressed on himself as being truths, and thereby in the affection with which they have been conjoined . . .

6077<sup>2</sup>. The truths of faith in which there is not charity are nothing but scientifics ; for they are in the memory not differently from the other things which are there. But when the truths of faith are from clarity . . . they distinguish themselves from scientifics . . . This may be evident from the state of man after death : he can then rationally think and speak about the truths and goods of faith . . . but he can bring forth no scientifics from the memory : the latter are with him like

things forgotten and obliterated ; although he has all things with him.

6192. When Spirits come to man they put on all things of his memory ; thus all things which the man has learned and imbued from infancy ; and the Spirits suppose these things to be their own ; thus they act with the man as if they were the man ; but they are not allowed to enter further with the man than to his interiors which are of the thought and the will ; but not to the exteriors which are of the actions and the speech ; for these come into act—*actum consequuntur*—through general influx from the Lord without the mediation of particular Spirits and Angels. . . Nevertheless (the Spirits) do not know that they are with man, for the reason that they possess all things of his memory, and believe that these things are not another's but their own ; and also for the reason that they may not injure the man . . .

6200. When I have been thinking, the material ideas of thought have appeared as it were in the midst of a kind of wave ; and it was observed that that wave was nothing else than such things as had been adjoined to that subject—*res*—in the memory ; and that the full thought appears thus to Spirits ; but that nothing else then comes to the man's sense than that which is in the midst . . . I likened that wave round about to spiritual wings, by which the subject which is being thought of is elevated out of the memory. Hence man has apprehension of a subject. That in that waving matter round about there were innumerable things which were in agreement with the subject, might be evident to me from the fact that the Spirits who were in a more subtle sphere knew thence all those things which I had ever known about that subject ; and that they thus fully imbibe and put on all things which belong to the man ; and the Genii . . . those things which belong to his loves. Examp.

6320. When the Angels inflow, they adjoin affections also, and the affections themselves contain innumerable things in them ; but of these innumerable things only a few are received by the man ; that is to say, those things which are applicable to those things which are already in his memory. All the other things of the angelic influx encompass them, and keep them as in their bosom.

6598. Therefore they who trust in others speak much from the memory, and thereby appear to themselves to be wiser than others. But they who can think above sensuous things—if the things which are in their memory have been ordained—are in the faculty of understanding and perceiving above others ; and this according to the degree of their view from what is interior.

6618. Certain Spirits gloried because they know all things. In the Grand Man these Spirits relate to the memory. But they were told that there are indefinite things which they do not know . . .

6696. There are Spirits who in the Grand Man relate to the memory. They are from the planet Mercury . . .

6808. The Spirits from the planet Mercury relate . . . to the memory ; but to the memory of things abstracted from earthly and merely material ones. D. 1415.



[A.]6809. They once came to me, and sought out the things which were in my **memory**. This Spirits can do very skillfully; for when they come to a man they see in his **memory** every single thing which the man knows. . .

—e. Hence it was evident that the Spirits of that Earth relate in the Grand Man to the **memory** of things abstracted from material and earthly things. Examp.

6811. With what avidity they seek after . . . the Knowledges of things such as belong to a **memory** elevated above the sensuous things of the body, might be evident to me from the fact that when they were looking into those things which I knew about heavenly things, they ran over all, and continually said that it was such or such a thing; for when Spirits come to a man they enter into all his **memory**, and excite thence the things which are in agreement with themselves; nay, as I have often noticed, they read the things which are there as from a book.

—<sup>2</sup>. Once, when I was writing something about things to come, and they were then afar off, whence they could not look into the things from my **memory** . . . they were very indignant . . .

6812. Hence it may be manifestly evident that the **memory** of Spirits is much more perfect than the **memory** of men; and also that the things which Spirits hear, see, and apperceive, they retain; and most of all such things as they are delighted with . . .

6814. Their **memory**, being of things, and not of images purely material, more nearly subministers its objects to the thought . . . Nevertheless the Spirits of Mercury excel but little in the faculty of judgment . . . D.1416.

6844<sup>2</sup>. Hence the things in the **memory** which are from sensuous things partake of the light and heat of the world, and but little of the light and heat of Heaven; and therefore they are the last things which can be regenerated . . .

6922. When (the Spirits of Mercury) came, they at once ran through the things which were in my **memory**. This all Spirits can do; and, as they are with man, they are in possession of all things of his **memory**. Refs.

6925. The Spirits of Mercury . . . wander through the universe. The reason is that they relate to the **memory** of things in the Grand Man, which is continually being enriched.

7039<sup>2</sup>. Such things as are of faith, with those who are not in charity, are only things of the **memory**; and they are in the **memory** under no other form than any other scientific . . .

7170<sup>c</sup>. (Thus) the Spirits of Venus, which are from that part of the planet, agree with the Spirits of . . . Mercury; and relate to the **memory** of material things, which agrees with the **memory** of immaterial things, which the Spirits of Mercury constitute. 7253.

7398. All things whatever which enter with man remain with him, especially those things which are received from affection. It is believed that the things which enter are completely obliterated and cast out when the man no longer remembers them. But they

are not obliterated or cast out, but inhere, either in the interior **memory**, or in the exterior, among those things which have become familiar. For the things which become familiar are as it were natural, which flow spontaneously, and are not excited from the **memory** by sensible recalling. Examps.

7803. The Spirits who chastise apply themselves to the left side, and incline themselves towards the back; and when they are there they take out from the man's **memory** all the things he has done and thought; for this is easy to Spirits; for when they flow to a man they at once come into all his **memory**. Refs.

7935<sup>2</sup>. The truths of the Church in which they have been born, and which they have imbibed in childhood and afterwards, and have confirmed in life, and have thus made of faith . . . are seated in, as if they were inscribed on the interior **memory** . . .

8049. 'Remember' (Ex.xiii.3)=that it is to be recollected.

8516<sup>2</sup>. For the truths of faith lie in the **memory** of a man as in a field spread beneath the interior sight. The good from the Lord inflows through this sight, and chooses from them, and conjoins with itself, the truths which agree.

8620. 'Write this memorial in a book'=for perpetual **memory**. Ex.

—<sup>2</sup>. For everyone carries with him into the other life the **memory** of all his acts; thus the book of his life.

8622. 'To blot out the **memory**' (Ex.xvii.14)=to remove. Ex.

8623. 'Moses built an altar'=in the Holy of worship and of **memory**. Ex.

8628. (These) Spirits from our Earth . . . were those who had placed wisdom in such things as are of mere **memory**; as in languages . . .

8881. The truths of faith, in order to be of faith, and in order that they may live with man, also inflow from the Lord. They are indeed learned by man, and are stored up in the **memory**; but so long as the man does not will them, and thence does not do them, they do not become alive. But when they are brought forth from the **memory**, and, through the Intellectual, are insinuated into the will . . . and thence into act, they then become alive, and are of faith . . .

9034<sup>2</sup>. Truth from the literal sense of the Word is first learned by the man of the Church, which is general truth . . . This truth is received through an external way . . . and is stored up in the **memory** of the external man, where there are also various scientifics from the world. Afterwards, the things stored up in this **memory** are subjected to the sight or view of the internal man . . . which by choice calls forth the truths which agree with the good which inflows from the Lord . . .

9035. For the truths of the literal sense of the Word stored up in the natural **memory** of man form there as it were a field for the view of the internal man . . .

9043. The man who is being regenerated first imbibes from the doctrine of the Church or from the Word the

things which are of faith and charity, which he then stores up among the scientifics in the **memory** which is of the external or natural man. Thence these are called forth into the internal man, and are stored up in its **memory**. . . This is the beginning of spiritual life with the man.

9149. Truths from good, and the corresponding scientifics in the **memory**. Sig. and Ex.

—'. 'To keep'=in the **memory**. Ex.

9150<sup>2</sup>. 'A house,' here, = the **memory**; because truths and scientifics are therein as in their house.

9154. It treats of truths and scientifics taken away from the **memory**.

9162. Truth and good, exterior and interior, and everything which is of their affection, in the **memory**. Sig.

—<sup>e</sup>. 'To be given to be kept'=to be stored up and kept in the **memory**.

9176<sup>2</sup>. Truths not conjoined, are those which are learned from others, and which do not enter further than into the **memory**, and remain there as scientifics . . .

9227<sup>2</sup>. The external way is through the hearing into the **memory**; and from the **memory** into his understanding . . . Through this way enter the truths which are to be of faith . . .

—<sup>3</sup>. And the things which are stored up in the **memory**, and which appear in the **memory** before the understanding, appear in the light of the world . . . whereas those which enter the will, or which become of the will, are in the light of Heaven . . .

9230<sup>2</sup>. For the **memory** and the understanding of man are like the courts; and the will is like the chamber . . .

9296<sup>3</sup>. Afterwards the Lord inflows through this good into the truths of doctrine of the Church which are with the man, and calls forth from the **memory** such things as serve for the use of life, and implants these in the good, and perfects it.

9298<sup>2</sup>. But the truths with the evil are not commingled with the falsities of evil with them so long as they are only in the **memory**, and serve as means to evil; for so long they are devoid of life . . .

9340<sup>3</sup>. Scientific truths are in the **memory** of man; and when they are taken out from it they come to apperception. But the interior truths of faith are the truths of life itself, and are inscribed on the internal man, from which (truths) but little appears in the **memory**.

9368. For persuasive faith is not within man, but stands out of doors, solely in the **memory**, from which it is taken out when it is being taught.

9386. So long as truths stick solely in the **memory** . . . they have not been impressed on the life . . .

—<sup>2</sup>. Man has as it were two books, on which have been inscribed all things which he has thought and done. These books are his two **memories**, exterior and interior. The things which have been inscribed on his interior **memory** remain permanently to all eternity, and are never blotted out. They are chiefly those

things which have been made of the will . . . It is this **memory** which is meant by everyone's Book of Life.

9393. Before (truth is loved and done) it is indeed with the man in his **memory**; and is called out thence sometimes to the internal sight or the understanding; from which it again falls back into the **memory** . . . (But) when truth is called forth out of the **memory** into the understanding, and from the understanding enters the will, and from the will goes out into act, then the truth becomes of the man's life, and is called good.

—'. Worship from truth which sticks solely in the **memory**, and thence appears in the understanding, is not worship . . .

9394. 'He put (the blood) in basins'=with man in the things of his **memory**. Ex.

—'. Hence 'basins,' here, are such things—*res*—of the **memory** as contain in them Divine truths . . .

—'. All things which are learned and laid up in the **memory**, and which can be called out thence to the intellectual sight, are called scientifics; and in themselves are the things—*res*—which constitute the Intellectual of the natural or external man . . . But the internal sight . . . sees nothing in the fields or gardens of the things of its **memory** than those which are in agreement with the loves in which the man is, and also which favour the principles which he loves . . .

—<sup>3</sup>. But . . . those who think from the delights of heavenly loves . . . as their thought is led by the Lord through Heaven, see and choose out nothing else in the fields and gardens of the things of their **memory** than such as are in agreement with the delights of their loves, and which are in accordance with the doctrinal things of their own Church, which they love. With these, the things of the **memory** are like heavenly paradises; and are also represented . . . by 'paradises.'

—<sup>4</sup>. It is further to be known, that scientifics or the things of the **memory**, when they become of man's life, vanish from the exterior **memory**; as are wont to do the gestures, actions, speech, reflections, intentions; in general the thoughts and affections of man, when, by continual use or habit, they become as it were spontaneous and natural. But no other things become of man's life, than those which enter into the delights of his love . . .

—'. Concerning the exterior **memory** which is of the body; and concerning the interior **memory** which is of his spirit. Ref.

—<sup>5</sup>. The like is the case with the scientifics of the **memory**, which are also in like manner excited by the delight of the man's love . . . but through the medium of the intellectual part . . . And those which enter fully into the loves, and become spontaneous, and as it were natural, vanish from the exterior **memory**; but remain inscribed on the internal **memory**, from which they are never erased. Thus do scientifics become of the life.

9416<sup>3</sup>. The writing and the engraving on tables, in the Word, = those things which have been impressed on the **memory** and the life; and will thus remain permanently. Ill.

9544<sup>2</sup>. As Knowledges are of the **memory** of the natural man . . .

9723. 'Ashes'=such things in the natural or external

memory of man as remain after the uses; and which are to be removed, so as not to prevent other things from succeeding, through which there may be uses again.

[A. 9723]. Scientifics are imbibed through hearing, seeing, and reading, and are laid up in the external or natural memory. These scientifics serve the internal sight . . . as a plane of objects, that it may thence select and elicit such things as may promote wisdom. For . . . the understanding . . . looks into that plane, or memory, which is beneath itself; and, from the various things therein, it selects and elicits such as agree with its love. These it summons to itself from beneath, and lays them up in its own memory, which is the internal memory. Hence is the life of the internal man, and his intelligence and wisdom. The case is the same with the things of spiritual intelligence and wisdom . . . these, having been laid up in the memory of the external man, in like manner serve as objects for the sight of the internal man . . .

—<sup>2</sup>. After the scientifics, or Knowledge of good and truth, have performed the above use, they as it were vanish from the memory. They are circumstanced as are the matters of instruction which from infancy have served a man as means for the perfecting of his moral and civil life. After they have performed this use . . . they perish from the memory, and remain solely as to their exercise or use. Examps.

9841. 'Thou shalt take two onyx stones' = the interior memory which is from the truths of faith which are from love. . . The reason they = the memory, is that there were engraved in them the names of the sons of Israel; and by the engraving in stones is signified the memory of things which are to remain permanently—like the engraving or writing of the Law upon the tables of stone, which = those things which have been impressed on the memory and life; and thus which are to remain permanently. The reason (of this) is that on the memory of man truths have been impressed, and things which have the appearance of truth, inasmuch that it is composed of such things.

—<sup>2</sup>. The reason the onyx stones, from the engraving in them, = the interior memory, is that the things which were inscribed . . . = spiritual truths . . . Moreover, the interior memory of man consists of such truths.

— . That man has two memories, exterior and interior; and that the exterior memory is natural, thus composed of such things as come forth in the world; but that the interior memory is spiritual, thus composed of such things as are in Heaven. Refs.

—<sup>3</sup>. The reason stones on which there is engraving = the memory on which truths have been inscribed, derives its origin from the representatives in Heaven. Men who . . . come into the other life, and carry with them truths of faith only in the natural or exterior memory, and not in the spiritual or interior memory, appear to themselves, when they go out, to be wandering among rocks of stone, and in forests; whereas they who carry with them truths of faith in the spiritual memory also, appear to themselves, when they go out, to be walking among hills which have been cultivated, and also in gardens. The reason is that the truths of

the external or natural memory, which are scientifics, are of no life, unless they are at the same time in the interior or spiritual memory; for the things which are in this latter have been made of life; for the interior or spiritual memory is the book of man's life . . .

9846. The heavenly form of all the Truths in their order in the memory from the good of love . . . Sig. and Ex.

9918. These (doctrinal things from the Word) are scientifics, in so far as they are in the memory which is in the external or natural man. But when they enter into the memory which is in the internal or spiritual man, which takes place when the man lives according to them, then the doctrinals as to truth become of faith, and those as to good become of charity, and are called spiritual. When this is done, they almost vanish from the external or natural memory, and appear as it were innate, because implanted in the man's life . . .

9922<sup>2</sup>. All the things-*res*-of the external or natural memory are called scientifics. For there is an external memory, which is of things-*rerum*-in the natural world; and there is an internal memory, which is of things in the Spiritual World. Refs. The things which have been inscribed on the internal memory are not called scientifics, because they are things-*res*-of the man's life; but they are called the truths which are of faith and the goods which are of love. These are the things which must be within the scientifics. Ex.

—<sup>3</sup>. That scientifics are the things of the memory in the natural man. Refs.

9931. 'To engrave' = to impress on the memory; thus also on the heart; for that which is impressed on the interior memory, which is of the life, is said to be impressed on the heart; and . . . this remains to eternity . . .

—<sup>2</sup>. The reason it is said to be impressed on hearts according to the heavenly sphere, is that the things which have been impressed on the memory, especially on the interior memory, which is the book of life, have been impressed according to the heavenly sphere (or form). Ex.

10057<sup>3</sup>. Therefore when man is being regenerated, the truths which must be of faith are insinuated through the hearing and sight, and are implanted in the memory of his natural man; from this memory they are drawn up into the thought which is of the understanding; and those which are loved become of the will . . .

10067<sup>9</sup>. Man imbibes truths from hearing through the hearing, and from reading through the sight, and lays them up in the memory . . . The man's love . . . through the understanding, looks into the things therein, and selects such thence as are in agreement with the love . . .

10124<sup>2</sup>. With those who are in the Celestial Kingdom, truth does not become knowledge, nor faith, nor conscience; but it becomes reception in the good of love . . . For it does not stick as knowledge in the memory . . .

10194. It resides solely in the memory . . .

10199<sup>8</sup>. The truths which are solely in the memory . . . are called relatively external truths . . . for they reside in the external man.

10227<sup>3</sup>. Nor do they see anything except the things which belong to others; not from reason, but from the Active of the **memory**.

10236<sup>2</sup>. Whereas the external Sensuous which is not common to man with brute animals, and still is an external Sensuous, is that which man has in the **memory** from the world . . .

10252<sup>2</sup>. In order that celestial good . . . may be born with a man . . . truths must be acquired from the Word, or from the doctrine of the Church which is from the Word. These truths obtain their first seat in the **memory** of the natural or external man. Hence they are called forth into the internal man by the Lord, which takes place when the man lives according to them; and in proportion as the man is affected with them . . . they are elevated still higher . . . and become there celestial good . . .

10295. That this worship is effected by means of spiritual truths, may be evident from the ideas . . . in which the man then is, (and which) are from his **memory**, and thence from the Intellectual; and the things which proceed thence are called spiritual.

—<sup>2</sup>. But as to the Divine worship from celestial good, this is not effected by means of confessions, adorations, and prayers, in the way in which it is effected with those who are in the Spiritual Kingdom; thus not by means of truths from the **memory**; but by means of truths from the heart, which act as one with the love itself in which they are; for the truths with them are inscribed on their heart; and therefore when they are doing the precepts from love, they do them at the same time from truths, without thought about them from what is doctrinal; thus without the calling forth of them from the **memory**.

10336<sup>3</sup>. 'To write the law upon the heart' = to implant Divine truth in the will . . . When this is done, Divine truth is no longer brought forth from the **memory**; but is perceived from the good of love itself . . .

10751. It was given to speak with those Spirits about their own Earth; for all Spirits know how to do this when their natural or external **memory** is opened by the Lord; for they have this **memory** with them from the world; but it is not opened except with the Lord's good pleasure. They said . . . that they appear to the inhabitants of their own Earth, and speak with them, as men; and that this is effected by this, that they are let into their natural or external **memory**, and thence into thought such as they had been in when they had lived in the world; and that the interior sight is then opened with the inhabitants . . .

10787<sup>2</sup>. They who receive truths first in the **memory**, and then in the understanding, and finally in the will, are they who are in faith . . .

H. 18. For the love with man as it were looks into and draws from the things of his **memory** all things which are in agreement . . .

25. The Angels in the Celestial Kingdom . . . receive Divine truths at once in the life; and not, like the spiritual ones, in previous **memory** and thought.

26. They do not lay them up in the **memory**, and then think whether they are so . . .

—<sup>2</sup>. But that is called truth which is of **memory** and thence of thought.

—<sup>3</sup>. But so long as truth is in the **memory** and thence in the thought, it does not become good, nor is it alive, nor is it appropriated to the man; because man is man from the will . . .

33<sup>2</sup>. But those who do not at once admit truths into the will; but into the **memory**, and thence into the understanding; and, from this, will and do them, are in the Middle or Second Heaven.

246. When Angels are speaking with a man they turn themselves to him, and conjoin themselves with him; and the conjunction of an Angel with a man causes both to be in like thought; and, as the thought of the man coheres with his **memory**, and the speech flows thence, they are both in the same language. Besides, when an Angel or Spirit comes to a man, and by means of turning to him is conjoined with him, he comes into all his **memory**, insomuch that he knows scarcely otherwise than that he knows from himself the things the man knows; thus also the languages.

256. No Angel or Spirit is allowed to speak with a man from his own **memory**, but from that of the man; for Angels and Spirits have a **memory** equally with men. If a Spirit were to speak with a man from his own **memory**, the man would know no otherwise than that the things which he then thought were his own, when yet they would be the Spirit's. It is like the remembrance of a thing which the man had yet never heard nor seen. . . Hence there was the opinion with some of the ancients that after some thousands of years they would return into their former life, and into all its acts; and also that they had returned. They concluded so from this, that sometimes there had occurred to them as it were the remembrance of things which they had never seen nor heard. This took place because the Spirits had in flowed from their own **memory** into the ideas of their thought.

271. The Angels of the Inmost Heaven do not lay up Divine truths in the **memory** . . . But the things which these Angels see with their eyes do enter into their **memory**, and about these they reason and speak.

278<sup>3</sup>. (They who are in a state of innocence) love nothing more than to be led by the Lord . . . Hence it is that the things which they hear from Him, whether it be by means of the Word, or by means of preaching, they do not lay up in the **memory**; but at once obey it . . . The will is their **memory** itself . . .

292. With every man there are good Spirits and evil Spirits . . . These Spirits are in the World of Spirits . . . When these Spirits come to a man they enter into all his **memory**, and thence into all his thought; the evil Spirits into those things of the **memory** and thought which are evil; and the good ones into those things of the **memory** and thought which are good. The Spirits do not at all know that they are with a man; but when they are there they believe that all the things which are of the man's **memory** and thought are their own; and neither do they see the man . . . (thus) they do not know that the things which they are thinking,

and also which they are speaking together, are from him . . .

[H.] 298. The Spirits who are with a man—both those who are conjoined with Heaven, and those who are conjoined with Hell—never inflow with the man from their own **memory** and the derivative thought; for if they were to inflow from their own thought, the man would know no otherwise than that the things which were theirs were his own. But still there inflows with the man through them . . . affection (either of the love of good and truth, or of the love of evil and falsity).

304<sup>2</sup>. (Man's) exteriors which are in the natural world are all the things which are of his natural or external **memory**, and which are of the derivative thought and imagination . . .

345. Those who die as adults have a plane acquired from the earthly and material world, and they carry it with them. This plane is their **memory** and its corporeal natural affection. This remains fixed, and is then quiescent; but still it serves their thought after death as an ultimate plane; for the thought inflows into it. Hence it is, that such as is this plane, and in such a way as the Rational corresponds with the things which are there, such is the man after death. But infants who die as infants . . . have not such a plane; but they have a spiritual natural plane . . . and therefore they cannot be in such gross affections and the derivative thoughts . . .

348. But those are called the intelligent who do not commit Divine truths at once to life, but first to **memory** . . .

355. That they are such in the Spiritual World . . . may be concluded from the fact that then all the things which are in the natural **memory** . . . are quiescent; and only the rational things which are thence serve there for thought and for speech. For man carries with him all the natural **memory**; but the things which are there are not under his view, and do not come into his thought, as when he lived in the world; he can bring forth nothing thence, and set it in spiritual light, because they are not of that light. But the rational or intellectual things which a man has acquired for himself from the knowledges . . . square with the light of the Spiritual World . . .

356<sup>2</sup>. For the interior mind of man looks into the things—*res*—of the natural **memory**, and those things there which confirm, it as it were sublimates by means of the fire of heavenly love, and draws them up, and purifies them even into spiritual ideas . . .

423<sup>o</sup>. That which is solely in the understanding is indeed with a man, but not in him. It is only a thing of his **memory**; and a thing of knowledge in the **memory** . . .

461. That man after death is in all the **memory**, etc., in which he had been in the world . . . Chapter.

—<sup>3</sup>. He also carries with him the natural **memory**; for he retains all things whatever which he has heard, seen, read, learned, and thought in the world, from his first infancy up to the last of life. But as the natural objects which are in the **memory** cannot be reproduced in the Spiritual World, they are quiescent; as takes place with a man when he is not thinking from them; but still they are reproduced when the Lord pleases.

462a. That man has with him from the world all his **memory**, has been shown by many things. Examps.

—<sup>3</sup>. I have also heard from the **memory** of a certain one, when it was seen and surveyed by the Angels, what his thoughts had been for a month; one day after another . . .

463. When a man's acts are laid bare to him after death, the Angels . . . look into his face, and the search wanders through the universal body, beginning from the fingers of each hand. . . (For) as each thing of the thought and will have been inscribed on the brain . . . so also they have been inscribed on the universal body, because all things of the thought and will advance thither from their beginnings, and are terminated there as in their ultimates; whence it is that the things which have been inscribed on the **memory** from the will and its derivative thought, have been inscribed not only on the brain, but also on the whole man; and there they come forth in order according to the order of the parts of the body . . . From these things it may also be evident what is meant by 'the book of man's life' . . .

—<sup>2</sup>. To these things I will add something memorable concerning the **memory** of man remaining after death; by which I have been confirmed that not only the general things, but also the most singular ones, which have entered the **memory**, remain permanently, and are never obliterated. I have seen books with writings therein as in the world; and I have been instructed that they are from the **memory** of those who had written them; and that there is no word wanting there which was in the book which had been written by the same person in the world; and that thus there can be brought forth from the **memory** of another the most singular things of all, even those which he himself in the world had forgotten. The reason also has been disclosed; namely, that man has an external and an internal **memory**; an external one which is of his natural man, and an internal one which is of his spiritual man; and that each thing which a man has thought, willed, spoken, done, and also which he has heard and seen, has been inscribed on his internal or spiritual **memory**; and that the things which are there are never erased, because they have been at the same time inscribed on his spirit, and on the members of his body . . .

— (1.) (Refs. to passages on the subject of the **memory**.)

464. Although the external or natural **memory** is in man after death, nevertheless the merely natural things which are therein are not reproduced in the other life; but the spiritual things which have been adjoined to the natural ones through correspondences; which, however, when presented to sight, appear in a form altogether like (that in which they appeared) in the natural world . . .

—<sup>2</sup>. But the external or natural **memory**, in so far as concerns the things therein which partake of what is material, and of time and space, and of all other things which are proper to nature, does not serve the spirit for that use in which it had served it in the world; because a man in the world . . . has thought naturally; whereas in the other life . . . he thinks spiritually . . .

Hence it is that the external or natural **memory**, as to those things which are material, is then quiescent; and those things only come into use which the man has imbibed through them in the world, and has made rational.

— The reason the external **memory** is quiescent as to those things which are material, is for the reason that they cannot be reproduced; for Spirits and Angels speak from the affections and the derivative thoughts which are of their minds; and therefore they cannot utter the things which do not square with them.

—<sup>3</sup>. I have spoken with many who in the world had been believed to be learned from the fact that they knew the ancient languages . . . and who had not cultivated their Rational by means of the things written in those languages; and some of them were seen as simple as those who had known nothing of those languages; some stupid . . . I have spoken with some who in the world had believed that a man is wise in proportion as he keeps [things] in the **memory**, and has also enriched the **memory** with many things; and who have spoken from it almost alone; thus not from themselves, but from others; and who have perfected nothing rational by means of the things of the **memory**. Some of them were stupid; some silly . . .

—<sup>6</sup>. The Rational of man is like a garden . . . the **memory** is the soil; scientific truths and Knowledges are the seeds; the light and heat of Heaven make them productive . . .

469. Spirits and Angels have a **memory** equally with men; for there remains permanently with them whatever they hear, see, think, will, and do; and their Rational is also cultivated thereby; and this to eternity. Hence it is that Spirits and Angels are perfected in intelligence and wisdom by means of the Knowledges of truth and good equally with men. That Spirits and Angels have a **memory**, has also been given me to know by much experience; for I have seen called forth from their **memory** all things which they have thought and done, both in public and in private, when they have been with other Spirits; and also that those who had been in any truth from simple good have been imbued with Knowledges, and intelligence through them . . . But it is to be known that they are not imbued with Knowledges . . . further than to the degree of the affection of good and truth in which they had been in the world . . .

517. In the Heavens . . . Knowledges are not committed to **memory**, but to life; for the **memory** of Spirits is in their life; for they receive and imbue all things which are in accordance with their life, and (nothing else).

518<sup>2</sup>. But those with whom Knowledges were residing only in the **memory** . . . (on being taken up to Heaven were tortured).

563<sup>9</sup>. Therefore, in the other life, when it is no longer permitted that the things—res—of the natural **memory** should be reproduced, they are more stupid than others.

N. 52. Concerning the natural **memory** which is of the external man; and concerning the spiritual **memory** which is of the internal man. (Refs. to passages.)

109<sup>2</sup>. Man has also the **memory**; but this is only the VOL. IV.

court where are collected those things which are to enter into the understanding and will. J. 36.

W. 255<sup>9</sup>. A sensuous man . . . differs from a beast only in this, that he can infill the **memory** with scientifics, and think and speak from them . . .

277<sup>2</sup>. All the affections of the man's love . . . constitute the first degree . . . all the perceptions of his thoughts make the second degree; and all things of the **memory**, or all the ideas of thought which are nearest to speech, taken out thence, present the third degree. From these things determined into act come forth works . . .

404<sup>3</sup>. He is then in the thought of his spirit . . . and looks at the things which are of thought from the **memory**, as beneath himself . . .

—<sup>6</sup>. This thought is the thought of wisdom; but the former is thought from the **memory** through the sight of the natural mind.

418. When they hear anyone speaking wisely, they believe him to be such; nay, he himself then believes the same; because when he is speaking and teaching in company, he thinks from the **memory** . . .

427<sup>2</sup>. They who are in celestial love have wisdom inscribed on their life, and not on the **memory** . . . But they who are in spiritual love have wisdom inscribed on their **memory**; and therefore they speak about Divine truths, and do them, from beginnings (or principles) in the **memory**.

P. 105. The internal of thought is from the life's love . . . The external of thought is from those things which are in the **memory**, and which serve the life's love for confirmations . . .

227. For man has an external or natural **memory**, and an internal or spiritual **memory**; on this **memory** have been inscribed each and all things which he has thought, spoken, and done from the will in the world . . . This **memory** is his book of life, which is opened after death, and according to which he is judged.

233<sup>7</sup>. That when a man is in evil, many truths can be . . . stored up in the **memory**, and yet not be profaned. Ex.

— When truths are solely in the understanding, and thence in the **memory**, they are not in the man, but outside of him.

—<sup>6</sup>. The **memory** of man may be compared to the ruminatory stomach of certain animals . . . So long as the food is there, it is not in their bodies . . . but as they take it out thence . . . it becomes of their life . . . But in the **memory** of man there are . . . spiritual meats, which are meant by truths, and which in themselves are Knowledges. In proportion as a man takes them out thence, by as it were ruminating them, in the same proportion his spiritual mind is nourished . . . T. 173.

279<sup>9</sup>. They do not know that the thoughts . . . are mere changes and variations of the forms of (the organic substances of the mind); and that the **memory** is the permanent state of these changes and variations. Ex. —<sup>9</sup>.

R. 17<sup>4</sup>. For the thought and the **memory** do not inflow into the will, and through the will into act; but the will inflows into the thought and **memory** of the understanding, and acts.

[R.] 120. Those who are in the Third Heaven (have their wisdom) inscribed on their life, and not so much on the memory . . .

121°. Those who are in the Third Heaven do not speak about truths from any **memory**; but clearly see them when they hear others speaking about truths, especially while they are reading the Word. The reason is that they are in the marriage itself of good and truth.

123. Truths united to good are not inscribed on the **memory** with them, but on their life; and that which has been inscribed on the life alone, and not on the **memory**, does not appear to anyone, not even to themselves, except from the fact that they perceive whether it is true, and what truth is, when they are hearing and reading; for the interiors of their minds have been opened even to the Lord . . .

161. 'Remember therefore . . .' (Rev. iii. 3) = that it should come into thought . . .

M. 73°. I will publish these things as they have been shown me in a waking state of my spirit, and afterwards recalled into my **memory** by an Angel, and thus described.

133°. These things they confirmed by wonderful things which they recalled into their **memory** from things seen, heard, and read in the natural world.

252. Loss of **memory** (a cause of lawful separation).

446. When the understanding begins to become rational from itself . . . then that which is in the **memory** from parents and masters serves it as a plane. At that time a change takes place in the mind; it had previously thought only from the things which had been introduced into the **memory**, meditating upon them, and obeying them; but afterwards it thinks from reason [exercised] upon them; and then, under the guidance of the love, it disposes the things seated in the **memory** into a new order; and, in agreement with this, it begins its proper life . . .

B. 53. Therefore (these) dogmas enter the **memory** only; and not into any understanding above it; but only into confirmations below it.

55. The light from Heaven . . . inflows into human minds above the **memory**; but light from the world . . . below it.

T. 32°. The **memory** of man is their soil . . .

344. The states of faith of the New Church are . . . 3. Faith of the **memory**.

504°. Smoke from Hell . . . extinguished the lucidity above the **memory** . . . and, being ignited, it burned like a flame which illuminated the region of the mind below the **memory** . . . But with the other . . . a gentle flame flowed down from Heaven, which illuminated the region of his mind above the **memory**; and also that below it even to the eye.

814°. Hence (the Germans) devote themselves little to things of judgment; but to the things of the **memory** . . .

815. (Hence) they keep the spiritual things of the Church inscribed on the **memory**; and rarely elevate them into the higher understanding; but only let them

into the lower understanding, from which they reason about them . . .

Ad. 925. **Memory** def.

D. 78 (Index). Spirits and Angels have not a **memory** born proximately from the senses of the body, but an interior one, which is rather a nature. They have a sensuous **memory** from the man with whom they are.

295. On the state of Souls after death, as to the **memory**.—Spirits suppose . . . that they enjoy all the **memory** such as they had in the life of the body; but . . . they have no **memory** of particulars, but a more interior **memory**, which is of the nature, on which are inscribed each and all things which they had ever thought and done in the life of the body; scientifics holding as it were the surface, and the things which had been of the affections making as it were the nucleus. . . It could not appear otherwise to Spirits than that they have retained all the **memory** of the life of the body, because they could speak from their nature, according to those scientifics which are with me, which they put on as if they were their own; thus they could not know otherwise than that it was their own **memory** . . . All the Spirits, when they came to me, could speak my vernacular. . . Of their own language they knew not a whit. Their nature—*indoles*—is in place of a **memory** . . . so that they know no otherwise than that they are acting from the **memory**. Moreover they are able to converse with each other . . . from the things which are in man . . . Hence also they can know no otherwise than that they are speaking from their own former **memory** . . . But it is to be well observed that each and all things are so directed by God Messiah that they cannot take any things from the **memory** of anyone than those which can serve for use . . .

353. That man enjoys a double **memory**: how this double **memory** perishes. — The **memory** which man properly calls the **memory** is the natural **memory**, because it is of the natural mind, and is the **memory** of particulars, or of material ideas which correspond to words. This **memory** perishes when man dies; his soul retains the faculty of reasoning and of understanding from a certain spiritual **memory**, or that of rational or immaterial ideas . . . This **memory** causes that a man after death knows no otherwise than that he is still in the life of the body; but as this **memory** has been born from the natural **memory**, it is replete with fallacies, and even disturbs and obscures, and, if left to itself, it perverts Truths. Therefore this **memory** also successively vanishes, insomuch that the Rational born thence perishes. But this **memory** is nevertheless retained so long, and is imbued with the Knowledges of truth, until it can be obliterated.

358. That the **memory** of particulars with the conceit thence is grievous at the first entrance into the other life. — Those who have much **memory**, and glory thence . . . this **memory** thus blown out is as it were hard, and adheres outside . . . creating a pain in the head . . .

771. He who indulges the **memory** only . . . in the other life understands very little as to what spiritual

truth is . . . He remains permanently in his particular ideas, which form as it were a callosity with which his brain . . . is encompassed . . . Such a callosity is dissipated with difficulty, and indeed with pain . . . 807.

796. On the excitation by Spirits of those things which are in man's **memory**.

— They can excite from the **memory** of the man those things which are in agreement . . . because it corresponds to their cupidity, which acts thus secretly into the **memory**.

797. They can also as it were read in the **memory** of the man the things which are in the **memory** . . .

885. On the interior **memory**. 888. 889.

887. The **memory** of Spirits . . . is interior; but is not [a **memory** of] particulars, like that of man . . . But the **memory** of Spirits is interior, not Known to Souls . . .

889a. That there is an interior **memory**, and the quality of it, may be perceived from this, that in dreams—in which the **memory** of particulars is not so much excited as in wakefulness—a man is wont to be presented with all his features, with the whole condition of his body, his speech, as the same . . . which the man never knows from the **memory** of particulars . . . In like manner from faces we know their lower minds . . .

896. That Souls have the **memory** of particulars, when the same are represented to them spiritually.—Whenever any Soul who came to me who had been known to me in his life of the body, while he did not know that he was in the other life . . . then, while I represented to him by spiritual ideas . . . the persons, places, cities, houses, chambers, where he had been in the life of the body, or which he had seen, he then knows all these things . . . Thus particulars also can be recalled into the mind by others; but not from themselves; but from the man with whom he is. Thus also the same can know that he is in the other life . . .

1029. The external callosities are induced by means of the corporeal **memory**; for the more closely they inhere in this **memory**, the more solid and dense they are; whereas the things which do not stick in this **memory** are obliterated . . . by the more interior things which operate into them, and reduce them to their own form.

1050. They who inhere solely in the things of the **memory** of particulars . . .

1077. On the **memory** of particulars.—When man lives he does not know that there is any other **memory** than that of particulars; because he has not reflected upon those things which are of the interior **memory**; or that without an interior **memory** he could never reason. Still less has he reflected upon the more interior **memory**, without which man can never understand what is true and good. . . (Before the sight of Spirits) the **memory** of particulars can be as it were taken away, and the interior one can thus be open to the sight, like a softish snowy substance. . . Besides, Spirits know that they enjoy no **memory** of particulars, which is like a callosity, clinging together; nor is it permitted that this **memory** should come into use. . . Hence Spirits have so many privileges above men, which could never

he if they spoke from that corporeal **memory**. But they speak from the interior one; and it then seems to them that they are speaking no otherwise than from their own **memory** of particulars; for they speak from the **memory** of particulars of men, coming into the whole possession of it, so that they can bring forth from his **memory** whatever he has thought and done.

1078. Moreover, those things which are philosophical, and which concern universals, also pertain to the **memory** of particulars; as also do spiritual and celestial Truths. It is only the apprehension—*captus*—of these things which pertains to the interior **memory**.

1079. The **memory** of particulars may be called the corporeal **memory**, or that of material ideas; the interior **memory** may be called the natural **memory**, or the spiritual natural **memory**; the more interior **memory**, the spiritual **memory**; that which is inmost is celestial, which is produced by the Lord alone . . .

1312. When this Truth is accepted, that a Spirit does not enjoy such a **memory** as a man . . .

1415. (The Spirits of Mercury treated of in connection with the subject of the **memory**.) 1416. 1418. 1420. 1455.

1438. Such Knowledges are to be so insinuated that they are not infixed in the **memory** from the will of man; for then their roots do not work deeply . . .

1662. That the **memory** of man remains entire in the other life.

— Souls know no other than that they have spoken from their own **memory** . . . but [it was] from the interior **memory**, through which are excited those things which are in the corporeal **memory** . . . It was given them to remember only those things which they could excite from my **memory**. Spirits, moreover, excite the things which are in my **memory**, and thus speak in agreement with their own life . . .

1757. That intellectual faith is only a thing of the **memory**. Ex.

1776e. They suppose that the things in my **memory** are their Knowledges. Thus they possess the man . . .

1932. So that there remains with them the **memory** which they had in the life of the body, but it is not allowable to exercise it . . . except when the Lord permits . . .

1938. Spirits at once come into possession of all things of the **memory** (of the man with whom they are).

1983. On the **memory**.—There is an interior **memory**, from which is excited the **memory** of material and corporeal ideas; and such a **memory** remains also with Spirits; from which, when the Lord pleases, are excited those things which had been in the **memory** of sensuous ideas. That there is such a **memory**, and that it is more perfect than the **memory** of the body, I have learned from many things; nay, that which the man supposes to be forgotten, is still in that **memory** . . . But, besides this **memory**, there is also a **memory** still more interior; namely, that of spiritual ideas . . . and it is this from which is excited that interior **memory**. By this spiritual **memory** Spirits much excel men . . .

1984. As a Spirit can speak when with a man . . . he



can never know anything else than that he has the **memory** of sensuous things which he had in the life of the body.

[D.] 2010. In those (men) in whom there is what is closed, and more of **memory**, there is in the same proportion less of thought; but in those in whom there is what is open, and more of the interior **memory**, there is in the same proportion more of thought . . .

2019. Men enjoy a corporeal **memory** . . . not so Spirits.

2154. On the interior **memory**, and its influx into the exterior **memory**.—There is such an interior **memory** that there are inscribed on it each and all things which the man has done, spoken, and thought; and a more interior **memory**, which is rather to be called a nature-*indoles*. The most minute things of the ideas are there, so that there is not a whit which the man has thought from his first infancy to the last of his life which is not there . . . The Angels could recite word by word each single word, and that in their order, and each single idea in the ideas of the words, which I had written many years before; although I could not remember one series or line. 2155.

2188. That the Angels have no **memory** of past things, and no foresight of the future. Ex.

— Yet they seem to themselves to have **memory**, and to know all and innumerable things, because it is then given them by the Lord every moment. 2190.

2199. That **memory** also exists with Spirits.—The Spirits who have not been long with me . . . and those who have not been with me before, were quite ignorant whence they were, and what they had done. They suppose that they have not lived . . . Yet **memory** is sometimes conceded to them . . . by the Lord . . . 2200.

2251<sup>a</sup>. For it is not **memory** which operates with (Spirits), but it is the natural nature-*indoles* . . . But they suppose that they have a **memory** such as they had in the life of the body . . . because they put on the **memory** of the man.

2286. Nor have Angels such a **memory**, namely a **memory** of corporeal and merely material ideas . . .

2398. Therefore it is necessary for (evil Spirits) to be without a corporeal **memory** . . . for from themselves they rush into the worst things.

2467<sup>2</sup>. The nature of the darkness in such as have only a faith of the **memory** . . .

2593. When reflection is absent [nothing] comes into the **memory** . . . Although the human sight be poured round on thousands and thousands of objects, nevertheless the **memory** retains none of them upon which he has not had external reflection. In like manner when he is thinking: that on which he has had reflection the **memory** retains.

2594. But there is an interior **memory** in which everything is inscribed, whether he has reflected or not; so that there is not even the least thing which has ever reached the sight of the body, or the internal sense, [which is not] most accurately inscribed; consequently those things upon which the man does not reflect.

2608. They all speak my vernacular, and seem to

themselves to know all those things which are in my **memory**, supposing that they are from themselves . . .

2752. Spirits can speak from man, from his outermost or material **memory**, and his natural **memory**, although the man does not at all know that so it is being done . . .

2755. That the **memories** of the exterior man, or their minds, are vessels of spiritual and celestial things, has also been provided by the Lord, so that no Spirit shall lose one whit of those things which are of his natural mind and **memory** . . . So that if the human race were to be deficient, Spirits could be let into a like state to serve as vessels . . .

2851. How evil Spirits have taken out from the ideas of my **memory**, each according to his own state and his own nature, those things which had ever been in such a composite idea . . . Some took remote, nay, more remote things . . . For with the ideas of the **memory** the case is this, that very many things, and indeed even foreign things, successively associate themselves . . .

2861. For there are genera and species of Spirits of similar faculty; and when like things are called forth in the **memory** of man . . . they suppose that they are the same (persons). Then all those things are called forth from the **memory** which represent those (persons), their words, speech, tone, gesture, and many things . . .

2915. Spirits, also, by means of lookings-*intuitions*—into me take out from my **memory** that which is a general view-*intuitio* . . .

2928. Sometimes there has appeared to them that which has been called forth from my **memory**, so that they had not heard it before; but the Spirits with me, who supposed themselves to be me . . . had called them forth as their own . . .

2939. That some Spirits do not at once put on the **memory** of the man; and some put on all of it. Ex.

2942. Spirits, when permitted, can bring forth many things from my **memory**, while I know nothing about it; thus can as it were read the things in my **memory** while I am awake, and while I am asleep . . . from which it may be concluded that [they can do] in like manner from the **memory** of other men, while they do not know, while it is permitted.

2967<sup>2</sup>. Having been reduced into his pristine form of an exterior Spirit . . . he remembered nothing of those things which had happened to him [when] in the form of an interior Spirit . . . From which it may be evident that interior Spirits, and Angels, while they become Spirits, do not know what has been transacted in Heaven; nay, that they had been Spirits or Angels.

2989. That if Spirits enjoyed the corporeal **memory** they could not be in a spiritual state. Ex.

—<sup>e</sup>. The interior **memory** is as it were the interior faculty of bringing forth and viewing the particulars of the corporeal **memory**.

3022. As man is the ultimate of order, his ideas are terminated in his **memory**, or in the material ideas of his **memory**; and as all ideas are there terminated . . . a Spirit cannot suppose otherwise than that they begin in himself; when yet his ideas are in the ideas of the man in whom they are terminated . . .

3050. The speech of words . . . belongs to the corporeal **memory** ; but the speech of the interior **memory** is the true speech of Spirits. Ex.

3104. The reason why a Spirit knows no otherwise than that he is the man . . . is that he at once puts on all things of the man's **memory**, as if they were his own ; and he who puts on the **memory** of a man, puts on the man too . . . That they have put on my **memory**, completely, is evident to me from many experiences. But they do not possess the interior **memory** ; this is possessed by the Angels of the Lord who are ruling those Spirits who are below . . . When a man arrives at the point that his interior **memory** is ruled by the evil Spirits of the interior World of Spirits—which is never permitted—then the man can no longer live.

3129. Spirits are in a more perfect state than when they were men . . . which they have from this, that the **memory** of particulars is separated from them. If in the other life they were to think from this **memory** at the same time that they were with other Spirits, who are in ideas, the **memory** of particulars would be so burst asunder that it would be completely insane.

3143. Spirits retain in the interior **memory** the things which they hear, see, perceive, as men do in the exterior **memory** ; but they cannot recall these things ; but the Lord alone . . .

3230. Therefore the **memory** of particulars is never obliterated in the other life ; but what he has thought and spoken is not disclosed, except with the Lord's permission.

3234. Whatever Spirits hear they retain much more readily than men ; although they do not know that they retain them ; for thus is formed the interior **memory**, unknown to the man ; and the purer the Angels, the more readily and fully they retain them. A.6931.

3258. The internal sense to which the Spirits of Mercury relate, is such as is the **memory**, and indeed the **memory** of particulars ; but that of things, and not that of images ; for the **memory** of particulars contains visual images which belong to the imagination ; thus images of earthly and corporeal things ; and it also contains things—*res*, as laws, and the Knowledges of laws, and also those of faith ; as that there is nothing but evil with man. This part of the **memory** relates more nearly to the thought, because it subministers to the thought subjects for thinking more deeply . . . To such a **memory** do the Spirits of Mercury relate . . . 3265.

3259. Hence it may be quite clearly evident that the **memory** of Spirits and Angels is much more perfect than the **memory** of men ; and that they retain whatever they hear, see, perceive . . .

3277. (These inhabitants of another world in the starry heaven) relate to such a **memory** (of uses), because they thus come to the Knowledge of uses . . .

3280. They are, therefore, like the Spirits of Mercury, a **memory** not of scattered things—*rerum*, but a **memory** of uses continued progressively to the ninth use.

3718. (The Sirens) were with me in phantasy through the whole night, so as to occupy my **memory** . . .

3722. Such were able to excite from my **memory** all

the venereal things which had been thought with me, even from infancy ; nor could it be resisted, and they told them to me aloud. Such is their art . . . that not only with man, but also with Spirits, they could simultaneously excite from their **memory** all their corporeal, and all their venereal things . . . For the efficacy of their sphere is such that it pervades even into the corporeal **memory** of Spirits, which is otherwise never permitted.

3740. Spirits have wondered that when they have spoken, they have at once received an answer. It was then perceived that the answer—thus the truth and good—which was in the **memory** of the man, is excited solely through the general [influx] which is from the Lord. It inflows through Heaven, so that unless there were an influx from the Lord, there would go forth no answer of truth and good from the **memory**. —e.

3775. The Spirit (of the Quakers) cannot speak otherwise than according to the doctrinal things of their **memory** ; for when Spirits are leading a man, they suppose themselves to be the man, and put on his **memory**, consequently the doctrinal things . . . It is a general law that a Spirit can bring forth nothing against their doctrinal things and persuasions, nor add anything from what is his own which is not in their **memory**.

3783. The reason Spirits cannot induce persuasions, is that they do not enjoy the corporeal **memory**, but put on that of the man. Moreover if Spirits retained the corporeal **memory**, they would completely obsess the man . . . Nor are Spirits allowed to have a **memory** of past things—this is proper to man—although there remain with Spirits each and all things which they have seen and heard ; but they are permitted to recall nothing from them ; nor can they ; the Lord alone sometimes grants that the things which they have seen and heard are recalled ; as, with some, that they have suffered, and how frequently.

3799. As this is diabolical . . . it is not permitted to remember it.

3917. On **memory**.—It has been shown that when Spirits act into man from their own **memory** of particulars, the man knows no otherwise than that he had known it before . . . Hence comes such a recollection as that of which Cicero speaks . . . Hence it is evident what confusion would arise if Spirits were to act into men from their own **memory** of particulars, and not from the **memory** of the man. —.

3962. On **memory**.—In the other life it is not allowed to use one's own **memory**, for the reason that everyone who brings forth past things from his own **memory**, is not only solicitous about future ones, and torments himself because present things are not such as past ones, but grieves in every state ; and then also . . . he wills nothing else than to live from himself ; for to live from one's own **memory** is as it were to live from one's self ; which is not allowed a Spirit ; but to a man more than a Spirit, for many reasons. A Spirit, therefore, as from the **memory** of the man he supposes himself to be the man, if he were to use his own **memory** he would then suppose that he was not the man, but himself ; and therefore, for the sake of the use that he may serve the man, he is not allowed to use his own **memory**.

3970. There are Spirits who want to have all things,

and yet cannot determine themselves to possess anything . . . They ran through [all things] in my memory . . . but did not determine themselves to see any stated thing . . .

[D.] 4001. On the memory of Spirits.—If Spirits enjoyed the corporeal memory, no Spirit could be with man; for thus he would die; for there cannot be two memories acting simultaneously; unless they were to take away from the man his memory, and think from their own, and they were then to speak simultaneously, like the obsessed. Besides . . . the Lord alone wills to teach and lead man, which could never be done if there were anything of the corporeal memory in the Spirit.

4011. On memory.—A certain person was represented who in life had studied the memory only, and had placed all intelligence and wisdom in the memory, supposing that a man is wise in proportion as he keeps in the memory; when yet the contrary is the rather true, that a man is less wise in the proportion he keeps [things] in the memory. (The representation of him des.)

4015. Hence it is evident that with man the corporeal things must die, and also the corporeal memory; in order that the spirit may be presented.

4037. While man is in the life of the body he can be reformed; for he then enjoys the corporeal memory, in the vessels or ideas of which the interior ideas are founded. (Continued under IDEAS.)

—<sup>e</sup>. Confirming things then accede, which are all in the corporeal memory, where also are the Knowledges of faith.

4038. But in the other life they are not inrooted in the corporeal memory; for in the other life it is not allowed to use the corporeal memory; and therefore Spirits are not reformed there, but remain in the state in which they had been; only the filthy things and the falsities of the corporeal memory . . . are subdud by means of vastations and punishments, and become as it were dead . . . so that they may subserve for uses . . .

4041. The deceitful Spirits above the head . . . led the Spirits above me to speak . . . It was thought alone [by which they did this]; this is only a direction of the vessels of the memory, which caused them to speak as it were from themselves . . .

4042. That it was only a direction of the vessels of the memory was evident; so that while the vessels of the memory are being directed, the Spirit who is speaking cannot speak otherwise . . . Hence it is evident that there is a continual disposition of the vessels of man's corporeal memory; for, as the vessels are disposed, so do the Spirits speak; and so [it is that] those who are nearest cannot think otherwise; for the vessels of the memory are the planes into which the ideas are determined; which, if they are not adapted, cannot receive; and as they are adapted, so they receive. The ideas of the nearest Spirits are as it were bound to these.

4043. With those who are in faith the vessels of the memory are disposed by the Lord; with all, in what is general, by the Lord through the Angels; with a variation of the generals, otherwise the Angels cannot be present. The particulars of the generals are of the man or Spirits. Ex.

4044. These generals (as when a man is thinking and yet sees the things which he meets) come from the interior; the things which are interior appear in the corporeal memory as generals; no otherwise can [the Angels] inflow; for they dispose the corporeal memory in general as to the variations of its generals. But evil Spirits are as it were in a chain with the particulars of the memory with those who are thinking evil things; so that not only are the nearest Spirits in the chain, but also the more remote evil ones. It is a chain; for with those who are not in true faith the particulars are produced by evil Spirits; [whereas with those] who are in true faith, the Lord disposes, through the interiors, and through Heaven and the Angels, even the singulars.

4114a. There are with a Spirit two lives which he draws with him from the body, and which remain, as no corporeal memory is given him to use; namely, the life of persuasion, and the life of cupidities . . .

—<sup>e</sup>. When a Spirit is in persuasion, he then at once excites confirming things from the memory of the man . . .

4115. When a Spirit is in his life of persuasion, he excites all things whatever which are in the memory of the man which conform to his persuasion . . . I have sometimes wondered whence came such prudence, cunning, skill, and acumen in finding those things which they had never known. I supposed he had taken it from his corporeal memory; but it is not so, but from that of the man, which subverses them; the Spirit merely comes into his persuasions, and then the things which conform are at once excited.

4120. Only the Spirits suppose that the things which they speak are produced from their own corporeal memory.

4125. On the memory of Spirits.—If Spirits were permitted to be in the corporeal memory, they could not possibly be among other Spirits; for then evil Spirits would at once know whatever of evil they had thought and done . . . Thus they would produce from his memory nothing else than evils and falsities, and would thus continually infest him; therefore the Lord alone knows what a man has thought and done before he became a Spirit.

4167. As Spirits are not permitted to use the memory of particulars, there are interior memories which however cannot be called memories, but faculties of the memory of particulars, such as the man is if he is not thinking from the memory of particulars. Man often-times so thinks, but is unaware of it; although the memory of particulars is the plane from which [this is done]: but still the faculty of thinking is thence. Such are Spirits; thus more excellent than man. They are with man, so that they think from his memory, because they are faculties and powers; and they then know no otherwise than that they are the man, and that the man's particulars are theirs. This has been evident to me from very many experiences. I have spoken with them [saying] that so it is. They are indignant, and suppose that all the particulars which they speak are their own; but when it was demonstrated—as also by the fact that they speak in my language, and know all the languages which I know, and do not know those

which I do not know—then being convinced they were silent. The **memory** of man is their ultimate plane. They were convinced also from the fact that it was said that if they were with the insane, they also were insane; that with the intelligent they were intelligent; and still they supposed that all things were their own. In a word, the life of beginnings (or principles) is with them, and according to this life they reason; and when this life inflows into the **memory** of man it excites the like things . . . The life of their cupidities excites the cupidities. These lives appear like instinct.

4168. I have spoken with Spirits about this, who complained that they had no reminiscence of the **memory** of particulars, although they have it, and yet are not allowed to bring it forth; as with a certain one who above others had been skilled in and had cultivated the Greek language; to whom it was said, What need is there of such things in the other life? Are they not merely the means for being intelligent? And when they have the reason [itself], what need is there of the means? But it is wonderful that even when their antecedent life is recalled into the **memory**—what they have done; and what they have said—they know this again just as if they excelled in the best **memory**; so that they have completely with them the **memory** of places, actions, sayings.

4195. Every Spirit, and still more every Society of Spirits, exhales a sphere which is from its principles . . . and when it acts into the **memory** of a man, it excites thence whatever is concordant: thus does the General of the Spirits excite, from the **memory** of the man, all the concordant particulars. Thence do Spirits speak, and suppose that it is from themselves; and they persuade the man that it is from him. When such a sphere reigns, then all the things which are excited, even the most false, appear as truths, and confirm . . . For as Spirits lack **memory**, there is a certain instinct as it were which acts.

4253. Concerning the instinct of Spirits, and their **memory**, and concerning love.—Spirits have not a particular **memory**, but another interior one, which is imperceptible. They have a certain instinct, which is such that they desire and want this or that thing according to their nature and state. When they desire or want, then all things in agreement or which conform are excited from the **memory** of the man. Such is their influx. (Continued under SPIRIT.)

4259. **Memory** after death: that Souls and Spirits do not know whom they have been.—Souls do not know whom they have been, except from others who have that idea: it is then excited; and so they know; but presently they do not know. I have spoken with Spirits, and said that if they knew whom they had been it would be the greatest injury to them; they would then be thinking about themselves; whence would come many evils: the love of self, merit: and so others would know [them], whence they would be their idols; [or] if their enemies, they would be exposed to their hatred and revenge; thus neither could they be perfected. But when they do not know whom they are, then they can be reformed and perfected; not knowing whether or not they had been poor, low, and so on.

4313. On the **memory** of Spirits.—I heard a certain one who spoke with another, both of whom I had known in the life of the body. He described the genius of the other, such as he had been, and what kind of opinion he had had about him; and also a letter which he had written; and many things in a series. The other acknowledged it and was silent. Hence it could be manifestly evident that Spirits have the **memory** of particulars, but that they are not allowed to bring forth things thence except when it is permitted by the Lord. He afterwards said that he knew still more things, and wanted to produce them; but he was not permitted.

4324. Concerning . . . **memory**.—It is not permitted to Spirits to be such towards each other as they had been in society in the body; namely in externals; as for instance in external simulated things of decorum . . . They are sometimes remitted into externals . . . and then they speak otherwise than as they think, and act otherwise than as they will . . . but at once when their externals are taken away they are no longer acknowledged (or recognized) . . . and their ends and loves are open . . . Hence neither is the **memory** of particulars conceded them.

4335. The **memory** of Spirits.—Spirits speak among themselves from no other **memory** than the interior one, which is their Rational when they are living in the body; whereas man, when he is in the world, speaks from the **memory** of the body. Hence it is that Spirits are able to speak among themselves; and that all Souls, of whatever land, region, or language, can have converse together. This speech is that which falls with me into the speech of words; which is not unlike the Rational with man, from which he thinks . . .

4342. On the interior **memory**, and the speech thence.—I have spoken with Spirits, that, when they are speaking together their language or speech, which is the universal of all languages, they cannot even produce the name of any man, nor a word of human language; but when they are speaking with me, this they suppose [to be] from themselves; but that it is from my corporeal **memory**, or that of particulars, where their ideas inflow into names and words. They affirmed [that they could do it], and tried among themselves to utter the name of Abraham; but they could not; for their speech is not of words, but of ideas . . . It was thence evident . . . that nothing whatever of a word, still less of the name of any man, kingdom, region, can pass to Spirits; but that it perishes with man; and that only the sense . . . [passes to them]. . . When Spirits [think] of any person, city, or the like, of which they have had an idea from the world, they only present the idea of it; that is, all the things which they have heard, or seen, or conceived about the man, kingdom, city; which idea is sometimes simultaneous, and sometimes is divided into many: hence their speech, and also a full perception. Thus have I also often spoken with Spirits . . .

4345. On the **memory**.—I asked a certain Jew, who supposed that he had **memory**—for they speak together as on Earth, and do not know that it is from the interior **memory**—I asked what his name had been, and whence he was. He thought, and said that he did not know

and was indignant. But it was given to say to him that it is better not to know this, for many reasons. But of what quality [a person] is, whether good or evil, is known in the other life. From this is he known. 4385.

[D.] 4398. Concerning a waking sleep; that Spirits have not the **memory** of particulars.

— It was then given to observe the quality of the states of Spirits, namely that they have not the **memory** of particulars; and that therefore they conclude nothing from that, but from the persuasion which inflows. I also then concluded about some things in the same way, when yet I could conclude nothing from the **memory** of particulars; so that there was no reflection from particulars. I had been in such a sleep by some alternations before.

.4410. On **memory**.—It was said to a certain one who was indignant because he did not **remember** the things which [existed] in the life of the body . . . that it is sufficient that he can think much more and much better than in the life of the body; and can better understand each and all things which come up in the other life; for the things which are in the world have been left behind; and he is now in the other life, where he has everything requisite for the use of the other life . . .

4430. On the **memory** of particulars.—I heard a certain one enumerating to another, who was a Siren, the flagitious things which she had perpetrated in the life of the body, and this as to every word which had fallen from her, quickly, in order, without hesitation, by exciting the ideas to the life, with the circumstances, only in the speech of Spirits . . . It was thence shown that they have with them all the particulars of the **memory**, and lose not a whit, except the bones and flesh . . . To the Souls who had loved the corporeal **memory**, which they had lost, and who were grieving, it was shown that they have each and all things with them. But still they do not want their evils to be called out thence, and thus be open; for all their acts, thoughts, and ends would thus be open before others. On hearing these things, they do not want them to be open, and that the **memory** of particulars should be open.

4431. There are such Spirits as can call forth these things; [they are] from those who belong to Mercury, and relate to the lower interior **memory** and its sense. I was told that they are such among themselves; and that when it is permitted they are able thus to view the particulars of the **memory** of a Spirit. Hence it may be evident that an evil man pays in the other life for all his thoughts and acts; and if he supposes that he has not done evil, they are then called forth in order with all their circumstances, [and] with his acknowledgment.

4444. That all things which are of the **memory**, and the things which are of the derivative thought, are ideas, so that the things of the **memory** are nothing but ideas . . . may be concluded from speech from thought, in that the ideas fall into words.

4461<sup>2</sup>. Hence it was evident in what way things formerly done and said can be disclosed from the corporeal **memory**. He supposed that he had not been in

Hell before; and therefore . . . he was shown where he had been . . .

4469. As concerns the nature—*indolem*—of Spirits, it now seems to be circumstanced like what is involuntary . . . and therefore the voluntary things which are especially of the exterior **memory** are hidden away, that is, they are not allowed to recall them into use. Those to whom it is permitted to recall them into use are unhappy; for they are permitted to descend into worldly and corporeal things, and thus again to be putrescent, and to suffer more direful things than others . . .

4488<sup>e</sup>. Man can in like manner conclude, but more obscurely, because he cannot recall all things into the **memory** . . .

4500. On **memory**. (Crimes disclosed there.) 4823.

4716. Man in the world reflects from the corporeal **memory**; but Spirits from the interior **memory**. When a man sees another, he reflects upon all those things which he has heard and has experienced concerning the person; and acknowledges as a friend and companion him with whom he has had converse . . . But not so Spirits. They acknowledge as a friend one who is like themselves; as an acquaintance, everyone who receives their ideas; but this with much variety; and this whether they have been acquainted or not. A man reflects upon the various things with which he may clothe himself . . . Neither do Spirits do this; garments are given them according to their state; and they do not know whence or when, nor do they care. A man knows of what quality is his house, his chambers, his courts, and many other things, and also his furniture. Spirits [know] indeed in like manner; but when they are changed, and when new ones are given . . . they rarely reflect whence they are, and when they [came]: but one Spirit differently from another. In like manner when he comes into another place, he does not know where he had been before; thus he does not reflect from the former to the latter, like man. In a word, the reflections are circumstanced according to the states in which they are; [both] with those who are in the other life, and with those who are in the world.

—<sup>2</sup>. The Angels think and act much more excellently than men, although they do not know the state of man, so as to be able to institute a comparison. The principal cause is that they have not the **memory** of past things as to such things as are external; but [only] as to such things as are internal, thus which are of faith and of eternal life. But whence and how these things are learned, they do not remember. In this they are like infants, who learn but do not know how.

4749. In the world (Ericus Benzelius) . . . despised all others in comparison with himself, except one who had excelled him in **memory**; he placed everything learned and wise in **memory**; he was in the doctrine of the Church from **memory**, and nothing from himself; and, being such, he was not allowed to contaminate his internal.

4765. On **memory** after death.—It happened that Spirits saw in my **memory** about a certain servant, that I had not given him what he ought to have . . . and still I *had* given him all things which I had stipulated.

When I told them this, they took out from my **memory** how often I have dreamed about it, and what I have dreamed . . . and also that I have given him his wages ; and yet I myself had completely forgotten this ; and besides they did the like with the servant. Hence it was manifestly evident to me that each and all things ; nay, the most singular things ; were inscribed on the interior **memory**, or the **memory** of the spirit, even the things which have been completely obliterated in the exterior **memory**.

5585. The speech of Spirits is natural ; it is from their interior **memory**, from which the ideas become words . . . which are the initiations of natural words . . .

5586<sup>1</sup>. This Spirit had no ideas, but only spoke from the interior **memory**, without ideas . . .

5587. I was instructed from Heaven that such things as are rational, and which they hear, (the celestial) never utter, nor can they utter them, because they have not a **memory** of those things other than that they know and perceive them when others speak about them ; and then they say or think, Yea, yea, or Nay, nay.

—<sup>v</sup>. Hence it might be evident to me that they have a **memory** such as is that of Spirits, which is exterior, from which they can also speak ; but not interior ; thus they do not speak with ideas . . .

5588. That thought which is speaking, or exterior, divided into ideas, presents the speech of Spirits ; and it is from the interior natural **memory**.

5589a. Therefore they speak similarly in the other life who are rational . . . and they who speak only from the **memory** of a thing . . .

5602. Whatever a man writes remains in the interior book of his **memory**, and is read before him.

5643. The truth of faith is received in the **memory** of man . . . The will, through the understanding . . . sees in the **memory** that this truth is in accordance with its own good . . . and then it looks into it, loves it, thinks it, and also . . . speaks it and acts it ; thus is good conjoined with truth in the natural **memory**, and then at the same time in the spiritual **memory**. Examp.

5702. They are esteemed as learned . . . because they have known how to speak from the **memory** as if from the Rational . . .

5851. (But) with the spiritual the things which they hear enter into the **memory** ; because the internals with them are not open. The things which enter the life perish from the **memory**, being as it were implanted and natural . . . That which enters only through the eye, enters into the understanding, and lays itself up in the **memory** ; whereas the things which enter through the hearing, enter into the understanding and at the same time into the life.

D. Min. 4550. **Memory** such as there is in the other life.—I have spoken with Spirits about **memory**, namely, that there is not language, thus the **memory** of words, nor the **memory** of knowledges such as are in the **memory** ; but whatever they have learned by means of languages and knowledges regarding what is fair and good. Thus neither theological things, in so far as they are in the **memory**.

4560. I have thought about some thing with an obscure idea . . . But the Spirits apperceived these things manifestly ; because they can as it were read those things which are more subtle with me in the **memory**, unknown to me.

4621. Man is unaware that he never has anything impressed on the **memory** of which he has not formed some idea.

4645. So long as man lives in the world . . . he has a corporeal **memory**, which grows, and in which are to be rooted the things which are of the interior **memory** . . . But this **memory** is exterior or corporeal, in which interior things are rooted. After death, man indeed has all his exterior or corporeal **memory**, or each and all things of it ; but this can no longer grow ; and, where it is not, a new concordance and correspondence cannot be formed ; and hence all things of his interior **memory** are there, and are terminated in his exterior **memory**, although he is not allowed to use this. From these things it may be evident what this means : that as the tree falls, it remains. Ex. 4646.

4738. On the interior **memory**.—The nature of the interior **memory** may be evident from this, that some seem to read in books, and to see and read each and all things there, just as in the life of the body . . . as in the World . . .

E. 8. With an Angel, that which he speaks continually inflows, and not into his **memory** ; but immediately into the understanding, and thence into words.

14<sup>2</sup>. As (the Angels of the Celestial Kingdom) receive these things at once into the life, and not first into the **memory**, they do not speak about the things of faith . . .

105. 'Remember therefore . . . '=the recollection of the former things.

— . They reside solely in the **memory** . . .

107. To think outside of one's self is to think solely from the **memory** ; for this is outside the man, as is the court through which we enter into the house . . . 227<sup>2</sup>.

193. Man has two states ; one, when he is thinking from his spirit ; and the other when he is thinking from the **memory** of his body . . .

—<sup>10</sup>. 'To lay aside the talent in the earth and in a napkin '=solely in the **memory** of the natural man.

240<sup>2</sup>. The reason the celestial Angels appear naked, is that they have no need to retain truths in the **memory** . . . But the reason the spiritual Angels appear clothed, is that they have truths inscribed on the **memory** . . . and the truths of **memory** and the derivative understanding are those which correspond to garments.

242<sup>4</sup>. To the stomachs (of birds and ruminants) corresponds the **memory** with man. This man enjoys in place of those stomachs, because man is spiritual. Into this he first collects spiritual foods, which are Knowledges ; and afterwards takes them out by as it were ruminating ; that is, by thinking and willing ; and appropriates them to himself . . . 290<sup>2</sup>.

403. The Knowledges . . . before the man becomes spiritual, are implanted in his natural **memory** . . .

434<sup>15</sup>. The memory of the natural man is only the entrance to him; nor is truth with him until he wills and does it . . .

556<sup>4</sup>. By 'the teeth' are properly signified those things which are solely in the memory and are brought forth thence; for those things which are in the memory of a sensuous man correspond to the bones and teeth.

569<sup>3</sup>. For every man has two memories; namely, a natural memory, and a spiritual memory. Man can think from both memories; from the natural memory when he is speaking in the world with men; but from the spiritual memory when from his spirit; and a man rarely speaks with another from his spirit; but only with himself; which is to think.

617<sup>16</sup>. There was a like thing with these Most Ancients . . . as there is with those who are in the Lord's Celestial Kingdom: if the latter imbue the natural man and its memory with the Knowledges of spiritual truth and good, and want to be wise from these, they become stupid; when yet they are the wisest of all in Heaven.

654<sup>63</sup>. In a word, man must first enrich the memory with Knowledges; afterwards, he must cultivate his understanding by their means; and finally his will. The memory is of the natural man; the understanding is of the rational man; and the will is of the spiritual man. This is the way of the reformation and regeneration of man. Rep.

659<sup>7</sup>. 'Whom thou rememberest no more, and who are cut off from thy hand' (Ps.lxxxviii.5)=those who are deprived of all truth and good.

675<sup>7</sup>. Those who procure for themselves nothing of intelligence are like the 'foolish virgins,' who possess truths solely in the memory, and not in the life: these are deprived of them after their departure from this world . . .

739<sup>4</sup>. The third or inmost degree is opened with those who apply Divine truths at once to life, and do not first reason about them from the memory, and thereby let them into doubt. This is called the celestial degree.

— But those who have received Divine truths only in the memory . . . remain natural; nay, become sensuous. Ex.

—<sup>6</sup>. For the men of the Celestial Church are such that they perceive all the truths and goods of Heaven by means of influx into their interiors . . . and have no need to learn them by a posterior way, and enrich the memory with them.

789<sup>6</sup>. To know, and thence to think and speak, are from the memory; but to will and act from love are from the life. Man can think and speak many things from the memory which are not from his life . . . but, when left to himself, he can think and speak nothing from the life which is not from his love; for the love is the life of everyone . . . whereas the memory is only the storehouse from which the life takes out what it thinks and speaks, and the things which serve the life to be nourished by . . . The worst can think and speak truths from the memory; but only the good from the life.

790<sup>6</sup>. In order that the spiritual mind may be opened

and formed, it is necessary for it to have a storehouse, from which it may take [things] out; for, unless there were a storehouse for it the man is empty; and no Divine operation is possible into what is empty. This storehouse is in the natural man and its memory, in which everything knowable can be stored up, and thence brought out. In this storehouse for the formation of the spiritual man there must be truths which are to be believed, and goods which are to be done, both from the Word, and from doctrine and from preaching from the Word; these man must learn even from infancy. But all these things, in whatever abundance they may be, and even if they are from the Word, before the spiritual mind has been opened, are natural; for they are only knowledge. It is the thought from this storehouse which is called faith by those who separate faith from good works in doctrine and life.

—<sup>8</sup>. The spiritual mind is formed from those things which are in the memory of man from the Word. (The elevation of these from the memory ex.)

828<sup>3</sup>. With (the celestial Angels, truths) are not in the memory, whence is all speech, but in the life; and are thence in the understanding not as thought, but as the affection of good in its form, which does not descend into discourse . . . The reason they go naked . . . is that garments=truths investing good; and investing truths are in the memory, and thence in the thought; but with them truths are in the life, thus hidden . . .

831<sup>3</sup>. For the spiritual Angels first admit truths into the memory, and thence into the understanding, which is thus formed from them . . . But the celestial Angels do not admit truths first into the memory, but at once into the will . . . Hence the latter cannot speak about Divine truths . . . But the former speak Divine truths, because with them they are inscribed on the memory also; and thought from the memory speaks.

—<sup>4</sup>. But the spiritual Angels do not admit any truth into the memory . . . unless they see it . . .

832<sup>3</sup>. The reason the love becomes spiritual through truths from the Word in proportion as the man acknowledges them and sees them in the understanding, is that in man there are two memories, and thence two thoughts, with both the evil and the good, namely, an interior and an exterior one. Every man thinks with himself from the interior memory, when, being left by himself, he is led by his own love: this thought is the thought of his spirit. But man thinks from the exterior memory while he is speaking before the world . . . The things which man thinks with himself when he is thinking from the interior memory . . . are the things of his life, and become of his life . . . But the things which man thinks from the exterior memory, if they do not make a one with the thought from the interior memory, are not of his life, nor do they become of his life . . . and after death they are rejected.

1021. 'And great Babylon came into memory before God' (Rev.xvi.19)=that hitherto it has treated of the Church with the Reformed . . . and that it follows concerning the Church with the Papists . . .

1100<sup>23</sup>. It would (then) be the memory which had faith, and not the man . . . For the understanding is the man, and the memory introduces.

**D. Verbo** 3<sup>d</sup>. I have frequently been let among the spiritual Angels, and have then spoken with them spiritually, and that which I have spoken I have then retained in the **memory**. But when I returned into a natural state, in which is every man of the world, I then wanted to bring it forth from the previous **memory**, and describe it; but I could not; it was impossible; there were no possible words, nor even ideas of thought, by means of which I could express it. The spiritual ideas of thought and words were so remote from the natural ideas of thought and words, that they did not at all approach each other.

12. This is the way of all illustration in the Word, and is also the way of the reformation and regeneration of man. But it is necessary that the Knowledges of both spiritual and natural things should first be in the **memory**; for these are the provisions into which the Lord operates by means of the light of Heaven; and the fuller they are, and the freer from confirmed falsities, the more illustrated is the perception which is given, and the more determinate—*certain*—is the conclusion; for the Divine operation does not fall into an empty man. **Examp.**

**D. Wis.** v<sup>e</sup>. The changes of state (of these receptacles) are affections; the variations of their form are thoughts; the coming forth—*existentia*—and permanence of the latter and the former is **memory**; and the reproduction of them is reminiscence.

x. 7<sup>2</sup>. The love produces from itself affections... through these perception... and through this thought to which belong ideas; and, from these, **memory**...

xi. 7a. The first truths with a man... are not yet alive; for they are solely of the **memory** and the derivative thought and speech...

## Memphis. *Moph*.

**A.** 273. 'Egypt,' and 'Memphis' (Hos.ix.6)=those who want to be wise about Divine things from themselves and their own scientifics.

**E.** 654<sup>56</sup>. 'Memphis shall bury them' (Hos.ix.6)=spiritual death through the application of the Truths of the sense of the letter of the Word to the falsities of evil. 799<sup>14</sup>.

## Mend. *Resarcire*.

**A.** 8112. The dissidence among them is quickly mended.

**T.** 4<sup>3</sup>. To the end that what is torn may be mended.

607. If (the conjunction between men and the Angels) were not repaired... men would expire.

**D.** 4384. Therefore (the upright) are easily restored again [to friendship].

## Mene. *Mene*.

**A.** 3104<sup>e</sup>. 'Mene,' or 'be has numbered' (Dan.v.26) is predicated of truth.

**R.** 313<sup>2</sup>. By 'Mene,' or 'to number,' is signified to know its quality as to truth.

## Meninx. *Meninx*.

See under **PIA MATER**.

**A.** 501<sup>e</sup>. From which succeed... at last the general coverings, which are called **meninges**; which are terminated in still more general ones...

5724. These viscid things... fall first between the **meninges**...

**T.** 60<sup>e</sup>. See **BRAIN**, here. **D.** 1734.

**D.** 1725. For the interior membranes of the body are continued to the membranes of the head... and thus to the **meninges** of the brain.

**D. Wis.** iii<sup>d</sup>. Occurs.

## Menstruum. *Menstruum*. **D.** 2129.

## Menstruous. *Menstruatus*.

**E.** 555<sup>21</sup>. 'A **menstruous** woman' (Ezek.xviii.6)=the cupidity of falsity.

## Mention. See **NAME**.

## Mention. *Memorare*.

**A.** 59<sup>e</sup>. The particulars are to be related.

2009<sup>4</sup>. 'To make mention of (or commemorate—*commemorare*) the name of Jchovah' (Is.xxvi.13)=to worship from the goods of love and truths of faith.

—7. 'To make mention of His name' (Is.xlix.1)=to instruct as to what His quality is.

2162. Otherwise such things would not have been mentioned.

5893<sup>3</sup>. It is worthy of **mention**...

6226<sup>2</sup>. These are things too slight to be mentioned in the most holy Word.

9283. 'Ye shall not mention the name of other gods' (Ex.xxiii.13)=that we are not to think from the doctrine of falsity... 'To mention'=to think... because to mention is of the mouth; and by the things which are of the mouth are signified the things which are of thought. **Ex.**

9439<sup>e</sup>. It has been conceded to **mention** such things...

**T.** 568<sup>2</sup>. The Angels say, All these things which you have mentioned...

**D.** 2957<sup>e</sup>. I have scarcely believed that this is worthy to be mentioned.

4128. I wanted to mention it, but could not...

## Mention. *Mentio*.

**A.** 1007<sup>e</sup>. The mention (of profanation) is not tolerated in Heaven.

**H.** 380. At the mere mention of blessedness thence they laugh...

**E.** 700<sup>35</sup>. That there would no longer be external worship, but internal, is signified by, 'It shall not ascend upon the heart; nor shall they make mention of it...' (Jer.iii.16).

## Merchandise, Trafficking. *Mercatura*.

## Merchandise,\* Wares. *Merx*.

## Merchant. *Mercator*.

## Traffic, To. *Mercari*.

See **TRADE**.



A. 1164<sup>2</sup>. 'The merchandise\* of Cush and of the Sabaeans' (Is. xlv. 14)=the Knowledges of spiritual things, which are of service to those who acknowledge the Lord . . . 1171<sup>2</sup>.

2588<sup>16</sup>. 'The merchandise of Tyre' (Is. xxiii. 18)=Knowledges.

2967. 'Current with the merchant' (Gen. xxiii. 16)=as applied to their state. 'A merchant,' in the Word, =those who have the Knowledges of good and truth; 'merchandise,' those Knowledges themselves . . . —<sup>3</sup>.

III. —<sup>4</sup>. (Thus) the wares with which they have traded (Ezek. xxviii. 4, 5)=the Knowledges of good and truth; for this is the only source of 'wisdom and intelligence.'

—<sup>6</sup>. Traffickings and wares are in like manner predicated of Babylon, and=adulterated Knowledges of good, and falsified Knowledges of truth. (Rev. xviii.)

—<sup>7</sup>. That 'a merchant'=one who acquires Knowledges of truth and good, and thence intelligence and wisdom, is evident from Matt. xiii. 45, 46.

4453<sup>3</sup>. From these passages it appears that 'tradings,' 'commerce,' 'traffickings,' 'wares'=the things which are of the Knowledges of good and truth.

—<sup>1</sup>. Their wares enum.

—<sup>e</sup>. As such wares, or goods and truths, are in the Lord's Church and Kingdom, the Land of Canaan . . . was so named from wares or traffickings . . .

4748<sup>5</sup>. 'The wares' of the Babylonians (enum. in Rev. xviii.)=the things which they have invented by study and art for the sake of the worship of themselves; and the doctrinal things and Knowledges of good and truth from the Word which they have perverted in favour of themselves . . .

—<sup>6</sup>. In like manner the things mentioned of the wares of Tyre in Ezek. xxvii. 17.

4756. The Knowledges of good and truth . . . are wealth and wares in the spiritual sense . . .

5432<sup>3</sup>. They consider doctrinal things as a merchant does his wares.

5573<sup>2</sup>. They had carried on trafficking merely for the sake of employment in the world . . .

8215<sup>2</sup>. Chariots appear (there) laden with wares of various kinds . . . (which)=truths in their complex . . . and the wares the Knowledges belonging to various uses.

10227<sup>12</sup>. 'Wealth,' and 'wares' (Ezek. xxvi. 12)=the Knowledges of good and truth.

H. 360<sup>3</sup>. Many of those who had been employed in tradings and traffickings . . . are in Heaven; but fewer of those who have been in stations of honours . . .

R. 759. 'The merchants of Babylon' (Rev. xviii. 3)=those higher and lower in order in their . . . hierarchy.

—<sup>3</sup>. 'To traffic,' and 'to trade,' in the Word, =to acquire spiritual wealth, which is the Knowledges of truth and good; and, in the opposite sense, the Knowledges of falsity and evil; and by the latter to gain the world, and by the former to gain Heaven. III.

771. 'The merchants' (ver. 11) (here)=the lower ones in order in their hierarchy, who minister, and make gain by holy things; here, their griefs . . . 767.

—<sup>2</sup>. Their wares=the holy or religious things by which they make gains.

772. 'The merchandise\*' of gold, and precious stones, and pearls' (ver. 12)=that they no longer have these things, because they have no spiritual goods and truths, to which such things correspond. Their merchandise =no other things than those here mentioned . . . Before the Last Judgment the Babylonians had such things . . . But after the Last Judgment . . . all those things were reduced to dust and ashes . . .

783. 'The merchants of these things . . .' (ver. 15)=those who were enriched . . . by various dispensations and promises of heavenly joys. These 'merchants' mean both the higher and the lower ones in their ecclesiastical order who made gain by such things. Ex.

799. 'Thy great men were the merchants of the earth' (ver. 23)=that the higher ones in their ecclesiastical hierarchy are such, because by various and arbitrary rights, left to them in the statutes of the order, they traffic and make profit. E. 1190.

—<sup>2</sup>. The arbitrary rights, called 'traffickings,' are not their revenues and stipends, but they are dispensations by the power of the keys. Enum.

M. 287<sup>e</sup>. Engaged in work belonging to merchandise.

T. 317. Merchants (offend against the seventh commandment) who deceive in their wares, in weight, measure, and their accounts.

378. Compared to a ship laden with wares of the greatest value . . .

418<sup>2</sup>. Who loves a merchant except from sincerity?

D. 3711. Inquiry was made concerning those who are merchants solely, as in Holland, who despise dignities. It was said that these are such because they want to be esteemed above others from their riches and wealth.

3733. (The Quakers) said that holiness is to traffic. But it was given to say that to traffic is not holiness; but that they should traffic thus, or thus, consequently with uprightness and mercy; that then it is holiness.

5028. The need (of the Dutch) is to traffic . . .

5365. (Many seen sitting round a table who) all appeared like rich merchants . . . In external form they appeared good . . . but they were all successively cast down into desert places. Ex.

E. 141<sup>18</sup>. 'Her merchandise' (Is. xxiii. 18)=the vaunting of these things. . . Her merchandise . . . is 'holiness to Jehovah,' because it=the Knowledges of truth and good applied by them to falsities and evils; and by the Knowledges themselves, regarded in themselves, a man can be wise . . .

195<sup>8</sup>. It treats (in Ezek. xxvii.) of Tyre and her traffickings, and 'Tyre'=the Knowledges of truth and good, and 'trafficking,' and 'trading'=to acquire and to communicate these Knowledges.

—<sup>1</sup>. (Thus) 'the merchandise of Tyre' . . . does not mean merchandise, but everything of it means spiritual

things which man ought to acquire, be imbued with, and communicate.

275<sup>4</sup>. 'The merchant of Sidon' (Is.xxiii.2)=one who acquires and communicates these Knowledges. 406<sup>11</sup>. 514<sup>5</sup>.

514<sup>2</sup>. 'Traffic'-*mercatus*, occurs. 840<sup>7</sup>.

— The doctrinal things themselves are meant by her wares.

543<sup>10</sup>. 'Merchants' (Nahum iii.16)=those who falsify, and then communicate and vaunt.

617<sup>11</sup>. 'The merchandise of Tyre' (Is.xxiii.18)=the Knowledges of good and truth of every kind.

840<sup>7</sup>. 'Tradings,' and 'merchandise' (Ill.) do not mean tradings and merchandise . . . but . . . 'the tradings'=the acquirings and the communications of truth and good; and 'the merchandise,' or 'wares,'=these Knowledges, which are multifarious.

978<sup>3</sup>. For example merchants. Their works are all evil so long as they do not regard and thence shun as sins unlawful gains and illicit usuries, and frauds and cunning; for such things cannot be done from the Lord, but from the man himself. And their works are worse in proportion as they know how skilfully and slyly to compose deceptive things from their internal, and to circumvent their companions. And their works are still worse in proportion as they know how to bring forth such things into effect under fallacious [appearances] of sincerity, justice, and piety. The more delight a merchant perceives in such things, the more is the origin of his works derived from Hell. If, however, he acts what is sincere and just in order to gain reputation, and, through reputation, wealth, inasmuch that he appears as if he acted from the love of sincerity and justice, and does not act what is sincere and just from affection, or from obedience to the Divine law, he is nevertheless interiorly insincere and unjust; and his works are thefts; for by means of the fallacious [appearance] of sincerity and justice he wants to steal. That this is the case is manifested after death . . . such a one then thinks and contrives nothing but tricks and robberies . . . and he betakes himself either into forests or into deserts . . . In a word, they become robbers.

—<sup>3</sup>. But it is otherwise with those merchants who shun as sins thefts of every kind, especially those which are more interior and hidden, which are done by means of cunning and deceit. Their works are all good, because they are from the Lord; for the influx from Heaven . . . to operate these [works] has not been intercepted by the above-mentioned evils. To these, riches do no harm; because riches with them are means for uses. Uses with them are tradings, by means of which they subserve their country and fellow-citizens. By means of riches they are also in a state to do the uses to which the affection of good leads them.

1104. 'The merchants of the earth were enriched from the faculties of her deliciousnesses' (Rev.xviii.3)=instruction in those things which are of Heaven and the Church, which derive [the fact that] they are delightful and are desired, from the love of dominating by means of the holy things of the Church, and also from the love of possessing the world through the same. 'Merchants'=those who procure for themselves the Know-

ledges of good and truth from the Word; thus who teach or learn them; for, in the proper or natural sense, he is called a merchant who buys and sells merchandise;\* and by to buy and sell is signified to acquire and to communicate; thus, in the spiritual sense, to learn and to teach; and by the merchandise\* are signified the Knowledges of good and truth from the Word . . .

1139. 'Their wares' (Rev.xviii.11)=the falsities and evils of that doctrine and religiosity, by which they acquire gain, that is, honours and wealth . . . These wares, being of Babylon . . . are those which are meant by 'the meretricious wares,' which are the falsifications and adulterations of good and truth.

1141. 'Merchandise\* of gold and silver' (ver.12)=the goods and truths of the Word, of doctrine, and of the Church in general all profaned by them; thus all the evils and falsities in general by which their gains are acquired . . .

1145<sup>3</sup>. 'The merchandise\* of which they shall make a prey' (Ezek.xxvi.12)=the Knowledges of good.

1162. 'The merchants of these things who were made rich by her' (Rev.xviii.15)=all those who have gained wealth and honours from that religiosity, and thus the goods of opulence and eminence, which are things happy and magnificent. (For) 'merchants'=those who procure for themselves such things as are signified by 'wealth' in the Word.

D. Wis. xi.4. A merchant (does uses daily) by trading.

### Mercury. *Mercurius*. (*The metal*.)

See QUICKSILVER.

J. (Post.) 58. He appeared to the Angels like metallic mercury.

### Mercury. *Mercurius*. (*The god*.)

D. 5953. There appeared to me a Spirit with a little wing at the left side of his head; and they said that those sometimes appear so who are sent from one to another with letters or messages. Hence it was evident whence the ancients derived [the custom] of feigning a wing at the head of Mercury, who was their messenger between the gods.

### Mercury. *Mercurius*. (*The planet*.)

A. 6696. There are Spirits who in the Grand Man relate to the memory. They are from the planet Mercury. They are allowed to wander about, and to acquire for themselves Knowledges of the things—*rerum*—which are in the universe; and they are also allowed to pass outside the world of this sun into others.

6807. On the Spirits of the planet Mercury. Gen. art. 6921. 7069. 7170. U.9. Chapter. D.1415. 1441. 3233. 3256.

6808. The Spirits from the planet Mercury relate to . . . the memory, but to the memory of things—*rerum*—abstracted from earthly and merely material things.

6809. They once came to me, and inquired into those things which were in my memory . . . and, among these things, into the cities and places where I had been. I noticed that they did not want to know about the

temples, palaces, houses, streets ; but only the things which I had heard done in those places, and also the things which were of government there, and those of the genius and manners of those who were there, and the like things. . . I asked them why they passed by the magnificent things of the places . . . They said that it is no delight to them to look at material, corporeal, and earthly things ; but only at real ones. D.1416.

6810. In their own Earth they care nothing for earthly and corporeal things, but for the statutes, laws, governments, of the nations there ; and also for the things which are of Heaven ; which are innumerable. . . Many of the men of that Earth speak with Spirits, and thence possess Knowledges of spiritual things, and of the states of the life after death ; and thence also they have a contempt for corporeal and earthly things . . .

6811. See MEMORY, here.

—<sup>2</sup>. Because I would not read these things in their presence they were very indignant ; and, contrary to their wonted manner, wanted to inveigh against me, saying that I was the worst [of men], and like things ; and, in order to show their anger, they induced a species of contraction attended with pain on the right side of my head. . . And, as they had done evil, they withdrew themselves still further away ; but yet stood still, wanting to know what I had written about future things. Such is their desire for Knowledges. D.3256. 3257.

6812. The Spirits of Mercury, above all other Spirits, possess the Knowledges of things—*rerum* ; both those which are in the world of this sun, and those which are outside it in the starry heaven ; and the things which they have once acquired they retain, and also recall them to mind as often as the like things occur.

6813. When the Spirits of Mercury come to other Societies, they explore from them the things which they know, and (then) they depart.

— From their Knowledges, the Spirits of Mercury are more conceited than others ; and therefore they have been told that although they know innumerable things, there are nevertheless infinite things which they do not know ; and that if the Knowledges with them were augmented to eternity they cannot arrive at even an acquaintance with the generals. They were told that they have conceit and elation of mind ; and that this is not becoming. But they replied that it is not conceit, but only a glorying from the faculty of their memory. Thus can they excuse their blemishes.

6814. They are averse to the speech of words, because it is material ; and therefore I was able to speak with them no otherwise than by a species of active thought. Their memory, being of things . . . more nearly sub-ministers its objects to the thought ; for the thought which is above the imagination requires for its objects things—*res*—abstracted from material things. But although it is so, nevertheless the Spirits of Mercury excel but little in the faculty of judgment. They are not delighted with the things which are of judgment and of conclusions from Knowledges ; for bare Knowledges are their delight. D.1455. 1458.

6815. It was granted to insinuate to them, as to whether they want to do any use from their Knowledges . . . But they replied that they are delighted with

Knowledges ; and that to them Knowledges are uses. D.1429.

6816. The Spirits of Mercury are completely different from the Spirits of our Earth ; for (the latter) do not care so much for things—*res* ; but for material, worldly, corporeal, and earthly things ; and therefore the Spirits of Mercury are not able to be together with the Spirits of our Earth ; and therefore, wherever they meet them, they flee away ; for the spiritual spheres which exhale from them both are almost contrary. The Spirits of Mercury are wont to say that they love the products from material things ; and that they do not want to look at the sheath, but at things—*res*—bared of the sheath ; thus at interior things. 6928. D.1434.

6921. As (the Spirits of Mercury) love to know things—*res*—abstracted from material things, they are more ready and quick than other Spirits in clearly seeing, thinking, and speaking. . . How ready these Spirits are may be evident from the things which follow.

6922. There appeared a rather bright white flame blazing gladsomely . . . (which) signified the coming of Spirits of Mercury more ready than the rest. When they had come they at once ran through the things which were in my memory . . . but I could not apperceive the things which they were observing, on account of their readiness. I heard them saying presently, that it is such a thing. As to those things which I had seen in the Heavens and in the World of Spirits, they said that they knew them before. I perceived that a multitude of Spirits consociated with them was at the back, a little to the left, in the plane of the occiput. (Other exams., 6923. 6924.) D.1419. 1426.

6925. The Spirits of the Earth Mercury do not stay in one place, or within the sphere of the Spirits of one world, but wander through the universe. The reason is that they relate to the memory of things in the Grand Man, which must be constantly enriched. . . If they meet Spirits who love material things . . . they shun them ; and betake themselves where they do not hear such things. From this it may be evident that their mind is elevated above sensuous things ; and thus that they are in interior lumen. This, too, it was given actually to perceive when they were near me, and were speaking with me. I then observed that I was led away from sensuous things, insomuch that the lumen of my eyes began to be dulled and become obscure. D.1454.

6926. The Spirits of that Earth go by cohorts and phalanxes ; and, when they have been congregated, they form as it were a globe ; thus are they conjoined by the Lord in order to act as a one ; and in order that the Knowledges of each one may be communicated to all ; and the Knowledges of all to each. D.1455a.

— Once, when they appeared very remote from me, they . . . said that now they have been congregated together ; and that now they are going outside of the sphere of this world into the starry heaven, where they know that there are such as do not care for earthly and corporeal things ; but for things—*res*—abstracted from them ; with whom they want to be. It was said that they themselves do not know whither they are going ; but that under the Divine auspices they are carried where they can be instructed concerning such things as

they do not yet know, and which are in agreement with the Knowledges which they have. It was also said that they do not know how they meet the companions with whom they are conjoined; and that this also is done under the Divine auspices. D.1456.

6929. When the Spirits of **Mercury** were with me while I was writing and explicating the Word as to its internal sense . . . they said that the things I was writing were very gross, and that the expressions almost all appeared as if material. But it was given to reply that the men of our Earth see the things which have been written as subtle and elevated, and many of them they do not apprehend . . . They asked whether such can become Angels; to which it was given to reply that those become Angels who have lived in the good of faith and of charity; and that then . . . they are in light above that in which are the Spirits of **Mercury** . . . D.3240.

6930. There was sent me by the Spirits of **Mercury** a long, uneven paper, stuck together out of a number of papers, which appeared as if printed . . . I asked whether they have such among them; but they said that they have not; but that they know there are such papers on our Earth. They did not want to say more. But it was given to perceive that they were thinking that in this Earth the Knowledges of things-*rerum*-were such; thus separate from the man himself, except when the man kept his eye, and thus his mind, on such papers. They were thus mocking the men of this Earth among themselves, as if they knew nothing except from papers. But they were instructed how the case is with this. After some time they returned, and sent me another paper also as if printed . . . but not so stuck together and untidy; but decent and neat. They said that they had been further informed that on this Earth there are such papers and books thence. D.3262. 3263.

6931<sup>e</sup>. The Spirits of **Mercury**, however, are continually increasing in the knowledge of things-*rerum*, but not in the derivative wisdom; because they love Knowledges, which are means; but not uses, which are ends.

7070. As the Spirits of **Mercury** relate to the memory of things-*rerum*-abstracted from material things, therefore when anyone speaks with them about earthly, corporeal, and merely worldly things, they are utterly unwilling to hear; and, when they are compelled to hear about them, they then transmute them into other things, for the most part into things contrary, in order to avoid them.

7071. I was allowed to represent to them meadows, fallow lands, gardens, woods . . . The meadows and fallow lands they bedimmed, and filled them with snakes, by representations; the streams they blackened . . . and when I asked them why they did so, they said that they do not want to think about such things; but about real ones, which are the Knowledges of things-*rerum*-abstracted from earthly things, especially of such things as come forth in the Heavens. D.1422. 1423.

7072. I afterwards represented to them the larger and smaller birds . . . At first they wanted to change them; but then were delighted with them, and quiesced.

The reason was that birds=the Knowledges of things-*rerum* . . . D.1430.

—<sup>2</sup>. I was afterwards allowed to represent to them a very pleasant garden full of torches and lamps. They then stayed . . . for the reason that torches with lamps =the Truths which shine from good. Hence it was evident that they could be kept looking at material things provided that there is at the same time insinuated the signification of them in the spiritual sense . . . D.1431.

7073. I have besides spoken with them about sheep and lambs; but they did not want to hear such things; because these things were perceived by them as earthly. The reason was that they did not understand what innocence is, which lambs signify . . . They only knew it as a word. The reason is that they are affected with Knowledges only, and not with uses . . . D.1442.

7074. Some of the Spirits of the Earth **Mercury** came to me, having been sent by others, in order that they might hear what was going on with me. One of the Spirits of our Earth told them to tell their [people] that they should not speak anything else than the truth; and that they should not, as they are wont, object things opposite, to those who interrogate them . . . But the cohort from which those Spirits had been sent out, which was remote, replied that . . . from continual use they cannot do otherwise. They said that they do the same when they are speaking with the men of their own Earth; but this is not from any intention to deceive them, but that they may thus inspire a longing to know; for when they object things opposite, and hide the thing-*res*-in a certain manner, the desire to know is then excited . . . D.1459.

7075. I asked them how they instruct their inhabitants. They said that they do not instruct them as to how the thing is circumstanced; but still they insinuate some apprehension of the thing-*rei*, in order that the desire to know may thence be nourished and increase; for if they were to give answers to all things, the desire would perish. They added that they object things opposite for this reason also, that the Truth may afterwards appear better; for all Truth appears relatively to the opposite things. D.1427.

7076. It is a custom of theirs, not to tell anyone the things which they know; but still they want to know from all the things which they know. But they communicate all things to their own Society, inasmuch that the things which one knows all know; and the things which all know, everyone there knows.

7077. As the Spirits of **Mercury** are such, and yet abound in Knowledges, they are in some species of conceit. Hence they suppose that they know so many things that it is scarcely possible to know more. But they have been told by the Spirits of our Earth that they know not many, but few things; and that the things which they do not know are relatively infinite . . . In order that they might know that it is so, it was granted that a certain angelic Spirit should speak with them, and should tell them in general what they do know and what they do not know; and that the things which they do not know are infinite; and also that to eternity they cannot know even the generals of things-

*rerum*. He spoke by means of angelic ideas, much more readily than they; and as he disclosed what they know, and what they do not know, they were struck with amazement. I afterwards saw another Angel speaking with them . . . He enumerated very many things which they do not know; and afterwards spoke with them by means of changes of state, which they said they do not understand. He then told them that every change of state contains infinite things; and so also does every least thing of it. When they heard this, as they had been in conceit on account of Knowledges, they began to humble themselves. The humiliation was represented by the letting down of their volume downwards . . . but the volume appeared as if caved in at the middle, and elevated at the sides . . . (which) signified . . . that those who appeared elevated at the sides were not as yet in any humiliation: and I saw that the volume was separated; and that those who were not in humiliation were relegated towards their own orb; the rest remaining. D.3238.

—e. As the Spirits of the planet Mercury shun the Spirits of our Earth on account of the material things in which they are, and as they had asked whether such can become Angels, they now received the reply, that the Angel who had spoken with them was from this Earth.

7078. The Spirits of Mercury do not appear in a fixed quarter, nor at a fixed distance; but appear now in front, now to the left, now a little at the back. The reason is that they are allowed to wander through the universe to procure for themselves Knowledges . . . Their planet is presented to Spirits at the back . . .

7170. The Spirits of Mercury appeared at the left, in a globe, and then in a volume extending itself a long way . . . They bent themselves towards the right, and, by revolving themselves, approached the Earth Venus, to its quarter away from the Sun; but when they came there, they said that they did not want to be there, because they were evil; and therefore they bent themselves round to the other side of that Earth, which looks to the Sun; and then said that they wanted to stay there, because those who are there are good. When this had taken place, I felt in the brain a remarkable change, and a strong operation thence. From these things it was given to conclude, that the Spirits of Venus who are on that side of the planet, are in accordance with the Spirits of the planet Mercury; and that they relate to the memory of material things—*rerum*—which agrees with the memory of immaterial things—*rerum*, which is constituted by the Spirits of Mercury. Hence a stronger operation was felt from them when they were there. D.1443. 1448.

7171. Mercury appears at the back, a little towards the right.

7172. Spirits of our Earth asked (the Spirits of Mercury) in whom they believed. They replied that they believed in God. But when they asked further about the God in whom they believed, they did not want to say, because it is according to their custom not to reply to questions directly. But then in their turn the Spirits from the Earth Mercury asked the Spirits from our Earth in whom they believed. The latter

said that they believed in the Lord God. The Spirits of Mercury then said that they perceived that they believed in no God, and that they have the custom of saying with the mouth that they believe . . . The Spirits of Mercury have an exquisite perception, from the fact that by means of perception they are continually exploring what others know . . .

7173. Certain Spirits knew from Heaven that a promise had once been made to the Spirits of the Earth Mercury that they should see the Lord; and therefore they were interrogated by the Spirits around me, as to whether they remembered that promise. They said that they remembered it; but that they do not know whether it had been promised so that they should have no doubt about it. . . The Sun of Heaven then appeared to them . . . on seeing which they said that that was not the Lord, because they did not see a face. . . Then suddenly the Sun appeared again, and in its midst the Lord encompassed with a solar circle. On seeing this, the Spirits of Mercury profoundly humbled themselves, and subsided. D.1446. 3292.

7175. After some time there was shown me one woman of the inhabitants of the Earth Mercury. She had a beautiful face, but it was smaller than those of the women of our Earth; she was more slender, but of equal height. Her head-dress was of linen, put on not with art, but still becomingly. I also saw a man from that Earth, who also was more slender in body than are the men of our Earth. He, who appeared, was clothed in a garment of a dim azure, closely fitted to the body, without folds and prominences to and fro. But that the inhabitants of that Earth think little about their body, was evident to me from the fact, that when they . . . become Spirits, they do not want to appear as men . . . but as crystalline globes. The reason they want so to appear, is that they may remove from themselves material ideas; and, moreover, the Knowledges of immaterial things—*rerum*—are represented in the other life by crystals. D.1432. 3237. 3262.

7176. There were also shown me the shapes of their oxen and cows; which did not indeed differ much from those in our Earth; but were smaller, and in a certain way came near the shape of stags and hinds. D.3262.

7177. They said that (the sun of the world appears) large; and that it appears larger there than from other Earths, they said that they were able to know from the idea of other Spirits about the sun. They said, further, that they have a medium temperature, neither too hot, nor cold. Ex.

9106. See SATURN, here.

9968<sup>e</sup>. See EARTH—*tellus*, here.

10710. On account of such a method of thinking and speaking, the Spirits of (the Fourth) Earth . . . cannot be together with the Spirits of the Earth Mercury, because the latter stay in the proximate use.

U. 38. The Spirits of Mercury came to a certain Spirit from our Earth, who when he lived in the world had been very celebrated for his learning—it was Christian Wolff—wanting to be informed by him about various things—*rerum*. But when they perceived that the things which he said were not elevated above the

sensuous things of the natural man, because in speaking he was thinking about honour ; and that he wanted, as in the world . . . to put together various things into series, and from these again and continually to conclude other things, and thus to concatenate many things from such, which they did not see or acknowledge to be true . . . calling them the obscurity of authority, they desisted from interrogating him, merely asking, How is this called ? How is that called ? And, as he replied to these things also by means of material ideas, and by no spiritual ones, they receded from him.

D. 1417. (The Spirits of **Mercury**) do not attend to the things—*res*—which are represented by . . . corporeal and worldly things, as did the men of the Ancient Church . . . but they want to apprehend merely the Knowledges of things—*rerum*—separated from such things . . . Hence, too, their readiness.

1418. Therefore they are called Knowledges, or rather they are internal senses . . .

1421. They said that they knew the things which I had seen in the Heavens ; and I told them that they perhaps think that they know them, and yet do not know them ; because the things which a Spirit perceives in a man, from his memory, he supposes that he knows, and has known ; but still I perceived that in the plane of the occiput behind, a little to the left, there was a multitude of them who perceived this at the same time, and that they are able to have such Knowledge, because they attend solely to things—*res*—and thus to interior things . . .

1422. When I asked from what Earth they were . . . they did not want to say, nor that they had been clothed with a body ; for they did not want to think that they had been on any Earth, or had been clothed with a body ; because it is adverse to their principles to think anything, still less speak anything, about corporeal and earthly things.

1424. Such also is their life in their Earth, that they care nothing for earthly and corporeal things ; but for the things which are outside of them ; as for the things which are in Heaven ; so that they speak with Spirits, and they instruct them about the things which are in Heaven . . . And therefore also when they excited many things from my memory, they said that it was such a thing ; and thus affirmed it ; not knowing that I am in the body.

1425. When . . . I represented to them the planets which are called **Mercury** and **Venus**, they led the vision to the planet **Venus** ; but I could perceive that they wanted to conceal something ; and thus that they were from the planet nearest the sun, where there are such, and are thus delighted with Knowledges ; which was also given me to perceive from their proximity to the sun : namely, that they are such as generally constitute the internal senses ; and thus those things which are of the internal senses, which are Knowledges.

1428. When I was speaking with them by means of the internal sense, they perceived more things than I . . .

1432. A certain man from their inhabitants was shown me. He was not unlike the men of our Earth,  
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and was clothed with a garment of a dim azure colour, by which is signified their lower mind—around the arms, almost as with us, with such sleeves as are worn in England, instead of cuffs.—Whether their men are thus clothed I do not know, or whether their lower minds are [thus] represented. This only : that when I afterwards represented to them such a man, in such a garment, they said that they had known them or us.

1433. They are now continually endeavouring to change the Knowledges, or the things which are being here written about them, into other things ; for they do not want me to know anything which they know ; but they want to know all things from others ; nor have they ever enough. They said that Knowledge is so indefinite that it can never be exhausted ; for they are always learning many things, and still there are indefinite things which they do not know.

1445. The reason they encompassed the Earth **Venus**, is because thus the more interior things can be communicated with external ones, through the interior senses ; otherwise no communication is possible . . .

1455. They cannot be called the internal memory, because there is in them the faculty—or the internal sense gives the faculty—of thinking. . . They suppose that they are thought rather than the internal sense . . . but they have not the faculty of judgment, but are simply delighted with Knowledges. But still they can also be called simply thought ; for the interior sense is not devoid of thought ; whereas thought and judgment differ much. They are not the thought of judgment ; because they do not conclude concerning the use and the end, and from the end.

1455a. When they are speaking, or when a Spirit speaks that which they are thinking, they are then moved altogether as it were in a great volume ; and in fact with such a great wave that my right foot as it were undulated, and the earth on which it stood ; which signifies that man cannot live with the understanding without the internal sense ; for, as the foot walks, it signifies to live with the body.

1457. But it is to be observed that wherever they are in the universe, they still operate thus, as the internal sense ; neither place nor distance has any effect. . . Nor are they allowed to operate as if present, except into those who are to speak with Spirits, and who can thus be absent from the operation of the sensuous ideas of the body.

1458. They also acknowledge the Lord . . . but only from the fact that they are Knowledges ; for in thinking they do not go more interiorly until they arrive at the spiritual state. But although they abound in Knowledges, they can be reduced to faith with more difficulty than others ; for they are not delighted with judgment, or with the faculty of judging ; for thus, as they now say, they are disturbed ; and when only thinking about it they perceive trouble.

1558a<sup>e</sup>. The Spirits of the Earth **Mercury** are Knowledges.

3233. Again have I by means of intermediate Spirits heard the Spirits of **Mercury**, who spoke in a volume so rapidly that the Spirit could scarcely utter it . . .  
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But it was not their speech, but only the thought of the interior sense or memory, which, falling into the speech of the intermediate Spirit, was so rapid. In like manner the perception of the things which were thought from these, which they perceived so readily, that at once . . . they judged what their quality was, saying, This is so; this is not so; thus the quality. Thus their judgment was almost instantaneous . . . This is memorable: that their thought was brought to me in such a volume, that the Spirits above me undulated quickly, like an atmosphere; and also that the cogitative undulation did not fall towards the left eye, although they were at a considerable distance to the right.

[D.] 3236. Nevertheless the Spirits of this Earth spoke with them by angelic ideas, and told them much more readily what they do not know, and what they know, and very many things more rapidly than they; so that I perceived them to acknowledge . . . that thus they were not anything relatively . . .

3237. They did not admit that they were represented as men; but as crystalline globes.

3239. The internal sense is such that it is delighted only with the Knowledges of things-*rerum*, and not with anything beyond; and therefore also as there are things still more interior, which are of uses, they do not care so much for these . . . Hence too it is that they are in conceit; and, as they are in conceit, the life of ends and uses cannot inflow into them so much until this conceit is taken away from them. It is this conceit which has done most of the things treated of in the description; for they have despised others in comparison with themselves. Those who are in humiliation have now confessed, with some weeping, that the Lord is their only Lord. They have afterwards acknowledged that [that which they know] scientifically, it has been given them to know intellectually also; for they do not worship any other; but, as they esteem themselves above others, they do not care [for Him.]

3258. As to the internal sense to which the Spirits of Mercury relate, it is such that it is the memory, and indeed the memory of particulars, but of things-*rerum*, and not of images; for the memory of particulars contains visual images, which belong to the imagination . . . and it also contains things-*res*; as laws, and the Knowledges of laws, and also those of faith . . . This part of the memory relates more closely to thought . . . To such memory do the Spirits of Mercury relate; and, what is wonderful, they know so many things which come forth in Heaven and Hell, and which are of things-*rerum*, that one cannot sufficiently wonder; and that which they once perceive they retain; although they do not know that they know; but as soon as it occurs they remember it. . . Therefore also reflection is adjoined more than with others; for the avidity, or curiosity, and love for such things produces reflection. 3259.

3261. The reason why the Spirits of Mercury have it for a law not to say to anyone the things which they know, but to object or interchange things opposite or foreign, is lest they should say to other Spirits things which could be of no use; for the Lord Himself inseminates Knowledges which are suitable for them; and therefore if the Spirits of Mercury, who wander about,

were to insinuate them, the reformation of other Spirits would be more difficult; and therefore also the Spirits of Mercury shun those who are very much pleased with the memory of particulars; for the Spirits of our Earth lament that they have lost the memory of particulars.

3264. The inhabitants of Mercury said that in enumerating the Earths they had amounted to about 600,000.

3265. In a word, the inhabitants of Mercury are the memory of things-*rerum*, separated from the memory of images from things corporeal and earthly; from which memory is speculation, which is . . . the imagination of things-*rerum*; of its imagination is thought, which is their speech . . .

3266. They do not want to be called conceited, nor proud; but that it is a glorying from the faculty of their memory.

3269. They spoke about the Spirits of the Earth Mercury, who were present at a distance towards the right, about, as it appeared to me, the end of this universe . . . saying that they avail nothing . . . 3271.

3280. (The Spirits of Mercury mentioned.)

3288. How the Spirits of Mercury acquire for themselves the Knowledges of things-*rerum*.—Wherever they come they at once perceive from the Societies of other Spirits what they know about the things which are then the objects . . . Thus it was sometimes given them to know whatever I knew about any thing-*re*, solely by inhering in their own ideas, and so exciting the things which were with me—whether forgotten or not—which can fall into their sphere . . . And therefore, as they thus wander about, it is given them to know innumerable things, which they also retain. But still they confess that although they know indefinite things, nevertheless there are indefinite things which they do not know . . .

3289. But still they cannot know from other Spirits more things than is granted by the Lord; which was also shown them with me . . . it being suddenly closed, so that they could know nothing from me; and therefore, being angry, they said angrily that I knew nothing.

3318. The Spirits of Mercury enumerated many kinds of respiration . . .

4431. See MEMORY, here.

**Mercy.** *Misericordia.*

**Mercy, To have.** *Misereri.*

**Merciful.** *Misericors.*

**Mercifully.** *Misericorditer.*

**Compassion.** *Miseratio, Commiseratio.*

A. 7. The first movement, which is the mercy of the Lord, is 'the Spirit of God brooding upon the faces of the waters.' 19.

24. After . . . the Lord's mercy has brought forth into day the Knowledges of truth and good . . .

30°. It is the mercy of the Lord alone which affects the will with love, and the understanding with Truth . . .

35°. (Man) would rush to Hell, unless the Lord had mercy on him.

57<sup>2</sup>. 'The waters from the sanctuary' = the life and mercy of the Lord.

105. 'The tree of lives' = the mercy of the Lord . . .

144. By the Divine mercy of the Lord. 148<sup>e</sup>. 371. 868. 1013<sup>e</sup>. etc. etc.

179. Such is the efficacy of the Lord's mercy.

223. 'The face of Jehovah' = mercy, etc. III.

224. (Therefore) it is evident that He never looks at anyone except from mercy.

224. Mercy, peace, and all good . . . are what cause the dictate with those who have perception ; and also with those who have conscience . . . and they always operate mercifully ; but they are received according to the state in which the man is.

245. Such things can never come from the Fountain of mercy, peace, and goodness.

451<sup>e</sup>. Grace with the prince is the mercy of the Lord . . .

559. The mercy of the Lord is described by 'to repent,' and 'to grieve at heart.' 587.

561. Remains . . . also states of mercy towards the poor and needy.

587<sup>2</sup>. The mercy of Jehovah or of the Lord involves each and all things which are done by the Lord towards the human race ; which is such that He has mercy on it, and on every one according to his state. Thus He has mercy on the state of him whom He permits to be punished ; and He has mercy on him to whom He gives to enjoy good. It is of mercy to be punished, because He bends all the evil of penalty into good ; and it is of mercy to give to enjoy good, because no one merits anything of good. For all the human race is evil, and from himself everyone rushes to Hell, and therefore it is of mercy that he is taken out thence ; nor is it anything else than mercy, because He has need of no one. Hence is it called mercy, because it takes man out of miseries and Hell ; thus relatively to the human race, which is such ; and it is the effect of love towards all, because they are such.

588. What the mercy of the Lord is no one can know, because it infinitely transcends the understanding of man ; but what the mercy of man is, man knows that it is to repent and to grieve ; and unless an idea about mercy is apprehended by man from another affection, of which he knows the quality, he can never think anything . . .

—<sup>e</sup>. For it is man who turns himself away from the mercy of the Lord ; never the Lord from man.

590<sup>2</sup>. From this with man . . . some idea seems possible to be apprehended as to what is in the mercy of the Lord ; namely, wisdom and love . . . The Spiritual of the Lord's mercy is wisdom ; the Celestial of it is love.

598. The mercy of the Lord involves and regards the salvation of the whole human race ; in like manner also His grace.

—<sup>2</sup>. But 'mercy' and 'grace' are distinguished in the Word, and this according to the difference of those who receive them. 'Mercy' is applied to those who are celestial, but 'grace' to those who are spiritual ;

for the celestial do not acknowledge anything except mercy, and the spiritual scarcely anything except grace. The celestial do not know what grace is ; the spiritual scarcely know what mercy is ; they make it one and the same as grace ; which comes from the cause of the humiliation of heart of each, which differs thus ; they who are in humiliation of heart implore the mercy of the Lord ; whereas they who are in humiliation of thought ask for His grace ; and if they implore His mercy, it is done in a state of temptation, or else with the mouth alone and not with the heart.

—<sup>3</sup>. That a distinction is made in the Word between 'mercy,' and 'grace.' III.

—<sup>e</sup>. That 'mercy' regards celestial things, which are of love or the will, is evident from the fact that he is said to have 'done mercy,' and to have 'vivified the soul' (Gen. xix. 19).

615<sup>2</sup>. Charity is love towards the neighbour, and mercy . . .

714<sup>2</sup>. Although a man lives like a wild beast . . . still the mercy of the Lord is so great, because Divine and infinite, that it does not leave him ; but continually breathes into him His own life . . .

868. It is the Lord's mercy alone which delivers (the Angels) from Hell . . .

934<sup>3</sup>. The fire upon the altar, which was never extinguished, represented the mercy of the Lord. 2177<sup>4</sup>.

—<sup>e</sup>. The fire upon Mount Sinai, which represented the love or mercy of the Lord, was perceived before the people as a consuming fire . . . Such does the love or mercy of the Lord appear to those who are in the fire of the loves of self and of the world. 2842.

981<sup>2</sup>. Celestial men do not say grace, but mercy ; whereas spiritual men do not say mercy, but grace ; the source of which is, that the celestial acknowledge that the human race is nothing but filth, and in itself excrementitious, and infernal ; and therefore they implore the mercy of the Lord ; for mercy is predicated when there are such ; whereas the spiritual . . . do not acknowledge this, because they remain in proprium and love it ; and therefore they can with difficulty mention mercy, but easily grace. Each of these comes forth from the humiliation. In proportion as anyone loves himself, and supposes that he can do good from himself, and thus merit salvation, he cannot implore the mercy of the Lord.

1032. The Lord has mercy towards all the human race . . .

—<sup>2</sup>. The mercy of the Lord is infinite . . . and extends itself to all in the universal world.

—<sup>e</sup>. This would be contrary to mercy.

1049. The Lord's mercy in special towards the regenerate and those who can be regenerated. Sig. and Ex.

—<sup>e</sup>. With the Lord, 'to remember' = to have mercy.

1102<sup>e</sup>. When a man feels that he has mercy on him who is in calamity, and still more on him who is in error as to the doctrine of faith, he may know that he 'dwells in the tents of Shem.'

1528. Into such a fieriness is changed the life of the Lord's love and mercy which inflows with them.

1594<sup>4</sup>. Mutual love . . . consists in this : that one



... believes ... that the Lord, from infinite mercy, is continually withholding him from Hell ...

[A.] 1728<sup>2</sup>. Divine good is the essential itself of order, all things of which are of mercy. 2258<sup>2</sup>.

1735. To love itself, no other attributes are competent than those which are of pure love; thus of pure mercy towards the universal human race; which is, that it wills to save all and make them happy to eternity, and to transfer into them all things of its own: thus from pure mercy to draw all who are willing to follow to Heaven; that is, to itself, with the strong force of love.

1736<sup>3</sup>. (These expressions) are predicated of His love or mercy.

1925<sup>6</sup>. By 'the Angel of faces' is meant the Lord's mercy towards the universal human race, in that He has redeemed them.

1999. For in humiliation of heart there is the acknowledgment ... of the Lord's infinite mercy towards such (filth as man is).

2027<sup>6</sup>. These ... easily acknowledge (their salvation) to be of the Lord's mercy; for the life of charity is attended with this.

2129<sup>6</sup>. For the Lord has mercy on all, especially on those who have been in spiritual miseries and temptations ... thus who acknowledge themselves to be of themselves miserable, and believe it to be of the Lord's mercy alone that they are saved.

2165<sup>5</sup>. For the Lord is the Celestial itself because He is love of itself; that is, mercy itself.

2220<sup>3</sup>. That they have not mercy. Sig.

2235<sup>3</sup>. 'Justice' and 'mercy' (Hos.ii.19) are of love; and 'judgment' and 'compassions' are of faith from love. —<sup>4</sup>.

—<sup>6</sup>. By justice and judgment, in ancient times, was meant ... all mercy and grace.

2253<sup>6</sup>. For Esse itself, or Jehovah, is nothing else than mercy, which is of love towards the universal human race.

2258<sup>2</sup>. Divine truth condemns all to Hell; and therefore unless the mercy of the Lord—which is of good—were eternal, all men whatever would be condemned.

—<sup>3</sup>. Thus (the separation of the evil) is of mercy, lest the good should be injured.

—<sup>6</sup>. Therefore ... there is more mercy in punishing evils ... than (in) an untimely clemency.

2261. If in the truths there are goods, the man is saved; but from mercy.

—<sup>3</sup>. The Lord's life is mercy, which is of love towards the universal human race ...

2308<sup>2</sup>. That (the infants) may know that from the mercy of the Lord they are taken up from the Hell which is with them into Heaven ...

2334. In temptation ... they are in interior anxiety, even to despair, in which for the most part they are kept, for the reason that they may at last be confirmed in the fact that all things are of the Lord's mercy ...

2335<sup>3</sup>. Mercy itself and good itself can never condemn anyone; but it is the man, who, because he rejects good, condemns himself.

2401<sup>6</sup>. For His mercy is infinite, because it is Divine mercy itself, and in fact towards the universal human race; thus towards both the evil and the good.

2406<sup>2</sup>. But the mercy of the Lord is so great that man is elevated every moment (from the lowest Hell).

2412. 'In the clemency of Jehovah upon him' = from grace and mercy.

— That man is withheld from evil and is kept in good by the Lord is from pure mercy.

—<sup>6</sup>. The reason it is said grace and mercy (is that) they who are in truth and thence in good implore only grace; whereas they who are in good and thence in truth implore the mercy of the Lord; which comes from the unlike state of humiliation and thence of adoration with the one from what it is with the other.

2423. 'Thou hast made great Thy mercy' (Gen.xix.19) = what is like humiliation from the affection of good. ... For those who are in the affection of truth cannot so far humble themselves as to acknowledge from the heart that all things are of mercy, and therefore instead of it they say grace ... But, on the other hand, in proportion as there is more of the affection of good with anyone, in the same proportion there is more of humiliation in him in his mention of mercy.

2447<sup>5</sup>. Evil, Hell, and the devil do these things; never the Lord, who is mercy itself.

2589. That (the Gentiles) also are saved, may be known from this alone: that the mercy of the Lord is universal ...

2694<sup>4</sup>. When they are reduced to such a state that they perceive Hell in themselves ... they can then be brought into the true confession of faith, not only that all good is from the Lord, but also that all things are of His mercy ...

2826<sup>10</sup>. 'Those who wait for His mercy' (Ps.cxlvi.11) = those who worship from the love of good.

2854<sup>2</sup>. Jehovah does not have mercy through any looking to the Son; for He is mercy itself.

3063. 'And do mercy' (Gen.xxiv.12) = the influx of love; as is evident from the essence of mercy, which is love. Love itself is turned into mercy, and becomes mercy, when anyone is regarded from love or charity who is in need of aid; hence mercy is the effect of love towards the needy and miserable. But here by 'mercy,' in the internal sense, is meant love; and by 'to do mercy,' the influx of love, because from the Divine Itself of the Lord into His Human ...

3073. 'In this shall I know that thou hast done mercy with my lord' (Gen.xxiv.14) = that from love Divine is marriage; (for) 'mercy' = love Divine.

3118<sup>6</sup>. Whereas the man of the Celestial Church bows himself before the Lord, and implores mercy.

3120. 'Who hath not forsaken His mercy' (ver.27) = the perception of the influx of love. 'Mercy' = love.

3122. The Most Ancients, who were celestial, by the mercy and Truth which are from the Lord, understood nothing else than the reception of the influx of love to the Lord and thence of charity towards the neighbour; whereas the Ancients, who were spiritual, by the mercy and Truth from the Lord with themselves, understood charity and faith. Ex. —<sup>3</sup>, III.

—<sup>e</sup>. 'No mercy'=no reception of the influx of love.

3157. 'Now if ye are doing mercy and Truth with my lord' (ver.49)=the exploration of their consent from both faculties, the will and the understanding; (for) 'mercy'=that which is of good or of love; and 'Truth'=that which is of truth or of faith.

3605<sup>8</sup>. Here, 'hatred,' being predicated of Jehovah . . . =mercy; for the Divine is mercy.

3816. All good is from the Lord, and inflows, and this from mercy alone . . .

3875. In the supreme sense, love and mercy. Sig.

— . For the Infinite and Eternal which is predicated of charity . . . is mercy, which is love Divine towards the human race constituted in such miseries; for as man is from himself nothing but evil . . . and is regarded by the Lord from Divine love, his being elevated from the Hell in which he is of himself . . . is called mercy. Hence, as mercy is from the Divine love, by 'to adhere,' in the supreme sense is signified both love and mercy.

—<sup>4</sup>. The Divine love or mercy of the Lord is meant, in the supreme sense, by 'Levi.' 4606.

3921. In the supreme sense, justice and mercy. Sig.

— . 'To hear my voice'=mercy. For the Lord judges all from justice, and hears all from mercy. He judges from justice, because from Divine truth; and He hears from mercy, because from Divine good; from justice, those who do not receive the Divine good; and from mercy, those who receive it. Nevertheless, when He judges from justice, He judges also at the same time from mercy; for in all Divine justice there is mercy, as in all Divine truth there is Divine good.

—<sup>2</sup>. The Holy, which is good, corresponds to the Divine mercy of the Lord.

3923. The name 'Dan' involves . . . in the supreme sense, the justice and mercy of the Lord. 4608.

4007<sup>4</sup>. Attributing (merit and justification) to the Lord; thus all things to grace and mercy. Sig.

4075<sup>3</sup>. That unless the Divine had mercy on them, they would perish . . .

4217<sup>2</sup>. When he is receiving the bread of the Holy Supper, he thinks . . . about the Lord and His mercy . . .

4254. 'I am less than all the mercies, and than all the Truth, which Thou hast done with Thy servant' (Gen.xxxii.10)=humiliation in that state as to good and as to truth; (for) the predication of 'mercy' is concerning the good which is of love . . .

4783<sup>3</sup>. From the spiritual sense of the Word it is evident that the Lord has mercy towards everyone; thus if Heaven were from mercy or grace however the life has been, everyone would be saved. 5057<sup>2</sup>.

4796. By that 'the Lord elevates His faces upon' anyone, is signified that from the Divine affection which is of love He has mercy on him.

5042. 'He inclined to him mercy' (Gen.xxxix.21)=love Divine in each thing. 'Mercy,' in the supreme sense, =the Divine love. Refs.

—<sup>2</sup>. As the Lord, from the Divine in Himself, saw the quality of His human, namely, that it was in evil

from what was hereditary, it is said that 'Jehovah inclined mercy to him;' and by these words, in the supreme sense, is meant Divine love in each thing; for the Divine mercy is nothing else than the Divine love towards those who are constituted in miseries; that is, towards those who are in temptations . . .

5057<sup>2</sup>. (They suppose that) reception into Heaven is from mercy alone . . .

5058<sup>e</sup>. Hence it is evident that choice and reception are not from mercy . . . Still, all things of the life of good and faith of truth are from mercy with those in the world who receive mercy; and the reception with them is from mercy; and they are those who are called the elect.

5068. The good, as they have received the Divine truth, are judged from good, thus from mercy. The evil, as they have not received the Divine truth, are judged from truth, thus not from mercy; for they have rejected this, and thence in the other life they continually reject it.

5132. 'And do mercy, I pray, with me' (Gen.xl.14)=the reception of charity; (for) 'mercy'=love; here, love towards the neighbour, or charity. . . The reason 'mercy'=charity, is that all who are in charity are in mercy; that is, all who love the neighbour have mercy on him; and therefore the exercises of charity are described in the Word by works of mercy; as in Matt. xxv.35.36.

—<sup>2</sup>. Hence, as charity is affected with good, it is affected with mercy towards those who are in miseries; the good of charity has this in it, because it descends from the Lord's love towards the universal human race; which love is mercy, because all the human race is constituted in miseries. Mercy sometimes appears with the evil, who are in no charity; but it is grief on account of what they themselves suffer; for it is [shown] towards their friends, who make one with themselves; and when their friends suffer, they suffer. This mercy is not the mercy of charity; but it is the mercy of friendship for the sake of self, which, regarded in itself, is unmercifulness; for it despises or hates all others except itself; thus except the friends who make one with itself.

5393. In the Hell (of the colon) are those who have been endowed with no mercy . . .

5480. 'He wept'=mercy; (for) 'to weep,' when predicated of the Lord . . . =to have mercy. That weeping is of grief and love, is known; consequently it is of mercy; for mercy is love grieving. Love Divine is therefore called mercy, because from itself the human race is in Hell; and, when a man apperceives this in himself, he implores mercy. III.

5585. 'Ye shall not see my faces'=that there is no compassion. For when 'faces' are predicated of the Lord, they=mercy or compassion. . . Not that there is no compassion with the Lord; for He is mercy itself; but when there is no medium which conjoins, it appears to the man as if there were no compassion in the Lord. Ex.

— . As 'the face of Jehovah'=the Divine love, it=of mercy; for mercy is of love towards the human race constituted in such great miseries. III.

[A.5585]<sup>2</sup>. Relatively to the human race, the Divine mercy (has appeared in a face). This, namely, the Divine mercy in the Divine Human, is called 'the Angel of faces.'

—<sup>6</sup>. For the man who in evil averts himself . . . that is, removes His mercy from himself.

5629. 'God Shaddai' give you **merciea** before the man' (Gen.xliii.14)=that spiritual truth may receive you graciously.

5691. 'Because his **compassions** were moved' (ver.30)=**mercy** from love. . . It is said **mercy**, because he was not as yet acknowledged by him . . . In the Original Language '**compassions**' are expressed by a word which signifies the inmost and most tender love.

5706. Goods applied to everyone from **mercy**. Sig. and Ex.

5758<sup>2</sup>. To claim for one's self truth and good is contrary to . . . the acknowledgment that all salvation is from **mercy**; that is, that man is from himself in Hell, but is drawn out thence by the Lord from **mercy**. Nor can a man be in humiliation, consequently receive the **mercy** of the Lord—for this inflows solely in humiliation, or into a humble heart—unless he acknowledges that from himself there is nothing but evil, and that all good is from the Lord . . .

5816. That thus there is no **mercy**, and conjunction with truths in the Natural. Sig. . . When there is no **mercy**, there is no conjunction either; for there is no love, which is spiritual conjunction. The Divine love is called **mercy** relatively to the human race constituted in such great miseries. Ex.

—<sup>3</sup>. There would (then) be no reception of the **mercy** which continually inflows from the Lord through internal good; for there would be no medium; and, if there were no reception of **mercy**, there would be no conjunction either.

5873. 'He gave forth his voice in weeping'=**mercy** and joy.

5929<sup>2</sup>. For the things which are more remote, and not fully in correspondence, are not in such humiliation as to be able to implore **mercy**; nay, they cannot from the heart mention **mercy**; but in place of it grace. Ex.

6034. 'He wept long upon his necks'=**mercy** . . . for the first and the Continuous of conjunction is **mercy**; namely, that of the Lord.

6037. 'After that I have seen thy faces'=after the apprehension of **mercy**.

6180. 'And do **mercy** with me and Truth' (Gen.xlvii.29)=humiliation; (for) 'to do **mercy**'=the good of love . . . because all **mercy** is of love; for he who is in love or charity is also in **mercy**; and the love and charity with him become **mercy** when the neighbour is in need or misery . . . Hence it is that by '**mercy**' is signified the good of love.

—<sup>2</sup>. (The words '**mercy** and Truth.' Ill.)

6389<sup>2</sup>. Thus they regard the Lord's **mercy** as a debt . . .

6571<sup>3</sup>. Believe that everyone can be intronitted into Heaven from **mercy** alone.

6667. For these have no **mercy**, because they have . . . only the love of self.

6804<sup>2</sup>. (The covenant) on the Lord's part is **mercy** and choice.

6851. **Mercy** towards those of the Spiritual Church after infestations by falsities. Sig. and Ex.

—'. 'In seeing to see,' when said of the Lord,=**mercy**; for when the Lord sees anyone in misery, or affliction, He has **mercy** on him. The Lord indeed sees all, and thus has **mercy** on all; but it is not said of any others that He has **mercy** on them, than those who receive His **mercy**, who are they who are in good.

6852. The aid of **mercy** against those who wanted to drive them to serve. Sig. and Ex.

6997. 'The anger of Jehovah'=**mercy**. Ex.

—<sup>6</sup>. For all the punishings of the evil come forth from the **mercy** of the Lord towards the good . . .

7051. They believe that the election and salvation of man are from **mercy** . . . not considering that . . . the **mercy** of the Lord is towards every man who abstains from evil, and wants to live in good . . .

7186<sup>3</sup>. If (man were introduced into Heaven solely of the Lord's **mercy**) all in Hell would be elevated into Heaven; for the **mercy** of the Lord is towards all; but . . . the **mercy** of the Lord inflows with all, but is diversely received; and, by those who are in evil, is rejected; and, as they have imbedded this in the world, they retain it in the other life.

7206<sup>2</sup>. For all the truths which proceed from the Lord are from . . . **mercy**; but as they do not receive the **mercy** of the Lord, they expose themselves to damnation. Nor do the truths of faith which proceed from the Lord save, if the man believes that he is saved from the truths of faith with him, and not from **mercy**; for man is in evils; and, from himself, is in Hell; but from the **mercy** of the Lord he is withheld from evil, and is kept in good; and this with a mighty force.

7273<sup>2</sup>. The order with the evil who are condemned, is that of truth Divine separated from Divine good, thus from **mercy**; for the reason that they have not received Divine good, and thus have rejected **mercy**. But the order with the good who are saved, is that of truth Divine conjoined with Divine good, thus with **mercy**; for the reason that they have received the Divine good, thus the **mercy** of the Lord.

7439<sup>3</sup>. Nor do they believe that man is to be prepared for Heaven through his whole life in the world, and that this is effected from the **mercy** of the Lord; and that they are not admitted into Heaven from **mercy** alone however they have lived in the world . . .

8307. 'In Thy **mercy** Thou hast led Thy people' (Ex.xv.13)=the Divine influx with those who had abstained from evils, and had thus received good; (for) 'to lead in **mercy**'=to receive the Divine.

—'. With **mercy** from the Lord the case is this: the Lord's **mercy** is perpetual with every man; for the Lord wills to save all men . . . But this **mercy** cannot inflow until evils have been removed . . . but as soon as they have been removed, **mercy** inflows; that is, good from **mercy** from the Lord, which is charity and faith. Hence it may be evident that the **mercy** of the Lord is universal; that is, towards all; and is also peculiar towards those who abstain from evils.

—<sup>e</sup>. Hence it is that man cannot be gifted with spiritual good by the Lord; thus cannot be led from mercy, unless he desists from evils.

8318<sup>3</sup>. When they are in the cupidity (of possessing all things which belong to the neighbour); they are devoid of all charity and mercy . . .

8393. Sins are continually remitted to man by the Lord; for He is mercy itself; but the sins adhere to the man . . . and are not removed from him, except through a life according to the precepts of faith . . .

8440. 'To hear,' when said of Jehovah, = 'to have mercy and bring aid.

8573<sup>2</sup>. In all love there is intercession, consequently in all mercy, for mercy is of love . . .

8652. The mercy and presence of the Lord in the Church. Sig. and Ex.

—, 'Help,' when predicated of the Lord, = mercy; for help from Him is mercy; and it also = presence; for where there is the reception of mercy there is presence . . .

8676. Mercy towards those who are in the good of truth and the truth of good. Sig.

—<sup>e</sup>. The Divine love from which there is good to man who is in a state of misery, because from himself he is wholly in evil and in Hell, is mercy.

8700<sup>2</sup>. Consequently it is impossible for those who are in Hell to be able to be led forth thence into Heaven and saved from the pure mercy of the Lord; for it is the reception of the Lord's mercy, when they have lived in the world, through which everyone is saved. Those who receive it then, in the other life are in the Lord's mercy; for they are then in the faculty of receiving it there. To give it to others . . . provided they have faith . . . is impossible, because it is contrary to order; that is, contrary to the Divine which is order.

8717<sup>e</sup>. Therefore the Lord provides for the good who receive His mercy in time such things as conduce to the happiness of their eternal life . . .

8875. Hence the zeal of the Lord, which in itself is love and compassion, appears to them as anger; for when the Lord from love and mercy protects His own in Heaven, they who are in evil are indignant and angry against the good, and rush into the sphere where are Divine truth and Divine good . . . (which) then operate with them, and cause them to feel torments such as are in Hell. Hence it is that they attribute to the Divine wrath and anger . . . when yet in the Divine there is nothing . . . but pure clemency and mercy. —<sup>3</sup>. III.

8879. 'And doing mercy to thousands' (Ex.xx.6) = good and truth with them in perpetuity. 'Mercy' = the influx of good and truth from the Lord, and the derivative spiritual life which is gifted through regeneration; for such things as are of eternal life and happiness are given by the Lord from mercy.

9174<sup>e</sup>. By 'to have mercy and lend' (Ps.cxii.5) is described the state of those who are in genuine charity.

9182<sup>e</sup>. 'To betroth in mercy and in compassions' (Hos.ii.19) = from love towards those who are in good, and in love towards those who are in truths. The

mercy of the Lord is predicated towards those who are in deficiency and yet in longing for good; and 'compassions,' towards those who are in ignorance and yet in the longing for truth.

9211. As the Lord does this from Divine mercy, the man attributes all things to mercy alone . . .

9219. 'Because I am merciful' (Ex.xxviii.27) = that from Him is all aid from mercy . . . for all things which are from the Divine are from mercy; for the Esse itself of the Lord is Divine love; and love is called mercy when towards those who are in miseries; thus relatively to the whole human race . . .

9293. The reception of good from mercy, and thanksgiving. Sig. and Ex.

9336<sup>3</sup>. Believing that the life of Hell with a man can in a moment be transcribed into the life of Heaven with him from mercy; when yet the whole act of regeneration is mercy; and no others are regenerated than those who in the world receive the Lord's mercy in faith and life. Sig.

9452. The Lord from Divine mercy regenerates man . . . thus from Divine mercy He withdraws man from evils and falsities . . . and afterwards from Divine mercy elevates him to Himself in Heaven . . . These things are what are meant by the remission of sins from mercy . . . It would be unmercifulness to see a multitude of men in the Hells, and not to save them, if it could be done otherwise; when yet the Lord is mercy itself . . .

9453. These remove from themselves and reject these mercies of the Lord.

9511<sup>e</sup>. 'To give to those for whom it is prepared' = to confer from mercy on those who are in the good of life and of faith.

9528. 'Of Shittim woods' = from mercy; (for) the good of merit is mercy . . . For the Lord from pure love, thus from pure mercy, assumed the Human . . . Mercy is the Divine love towards those who are constituted in miseries.

9532. 'Thou shalt overlay it with gold' = a representative of this good from mercy . . . The reason it is from mercy, is that all the good of love is from mercy, which mercy is signified by the Shittim wood.

9546. The presence of the Lord with peace and heavenly joy from mercy. Sig.

9849. From mercy in perpetuity for the Spiritual Kingdom. Sig. and Ex.

9850. A representative of the Divine conservation of good and truth in perpetuity from mercy. Sig. and Ex.

9904. From mercy to eternity. Sig.

10232<sup>2</sup>. For the Lord inflows constantly and continually with His mercy, and provides that . . .

10433. That the Lord from mercy remembered. Sig. and Ex.

10441. Mercy for them. Sig. and Ex. 10448.

10577. 'I will do grace to whom I do grace, and I will do mercy to whom I do mercy' (Ex.xxxiii.19) = that Divine truth and good will be revealed to those who receive . . . 'To do mercy' = to gift with celestial good and truth; here, to reveal it.

[A.10577]<sup>7</sup>. For 'grace' is predicated of faith, and 'mercy,' of love . . . III.

—<sup>3</sup>. Therefore, in the Word, it is said 'mercy and grace' when the Lord is implored; and 'mercy and Truth' when the Lord is described. III.

10579<sup>8</sup>. For truth is the recipient of good, and so also of mercy and peace.

10617. 'Merciful and gracious' (Ex.xxxiv.6)=that from Him is all good. —<sup>c</sup>.

10659<sup>4</sup>. To be withdrawn from evils, to be regenerated, and thus to be saved, is **mercy**, which is not immediate . . . but mediate; that is, for those who recede from evils, and thus admit the truth of faith and the good of love into their life from the Lord. Immediate **mercy** . . . is contrary to Divine order . . .

H. 318. Because the **mercy** of the Lord is universal . . .

324. They wondered that an adorer of a graven image should be moved with so great an affection of **mercy** . . .

420<sup>2</sup>. The Lord from **mercy** leads everyone who receives Him . . . And thus to be led by the Lord, from infancy to the last of life, and afterwards to eternity, is the **mercy** which is meant. 480<sup>e</sup>.

521. That no one comes into Heaven from immediate **mercy**. Chapter.

522. What Divine **mercy** is shall first be told. Divine **mercy** is pure **mercy** towards the whole human race to save it; and also is continual with every man, and never recedes from anyone . . . In proportion, therefore, as a man abstains from evil, in the same proportion the Lord leads him through His own Divine means from pure **mercy**; and this from infancy to the end of his life in the world, and afterwards to eternity. This is the Divine **mercy** which is meant. Hence it is evident that the **mercy** of the Lord is pure **mercy**; but is not immediate . . .

523<sup>2</sup>. Into this order man is brought back by the Lord from pure **mercy**, through the laws of order . . . Hence it is evident again, that the Divine **mercy** of the Lord is pure **mercy**; but is not immediate.

524. If men could be saved from immediate **mercy**, all would be saved . . . because the Lord is **mercy** itself . . .

S. 90. They explained the sense of the Word in Ps. xxxii.2, from the letters alone, which was, in sum: That the Lord is **merciful** also to those who do evil. De Verbo 4<sup>2</sup>.

P. 221. Such immediate **mercy** is not possible. Ex. 279<sup>4</sup>. —<sup>6</sup>. Ex.

280. All these believe in immediate **mercy**.

335. That the operation of the Divine Providence is continually effected through means from pure **mercy**. Gen.art.

337. The reason the Divine Providence operates all things from pure **mercy**, is that the Divine Essence is pure love . . . That this Love is pure **mercy**, is—1. Because it operates with all, . . . who are such that they can do nothing from themselves. 2. Because it operates with the evil . . . equally as with the good . . .

3. Because it leads them in Hell, and snatches them thence. 4. Because it there perpetually struggles with them, and fights for them against the devil . . . 5. Because it also came into the world, and underwent temptations . . . 6. Because it continually acts with things unclean, and renders them clean; and with things insane, and renders them sane; thus labours continually from pure **mercy**.

338. That instantaneous salvation from immediate **mercy** is not possible. Gen.art.

—<sup>8</sup>. That the doctrines of the Churches in the Christian world, interiorly regarded, are against instantaneous salvation from immediate **mercy**; but that still the external men of the Church establish it. Ex.

340. That instantaneous salvation from immediate **mercy** is the flying fire-serpent in the Church. Gen.art. T.487<sup>4</sup>.

—<sup>4</sup>. That by the faith of instantaneous salvation from pure and sole **mercy**, there is induced security of life. Ex.

M. 222<sup>2</sup>. There are many spheres which proceed from Him; as . . . a sphere of **mercy** and grace.

T. 428. They who from birth are compassionate—*miserabundi*, and do not make their natural **mercies** spiritual by doing them from genuine charity . . .

516<sup>e</sup>. (This confession is based upon this) that all things are of immediate **mercy**.

D. 220. A contention about **mercy**.

—<sup>c</sup>. **Mercy** was almost taken away from them.

2098. That the Lord saves man from **mercy** alone. Ex.

2225. That each and all things are from **mercy**. Ex.

2416. Those who are **merciful** and innocent . . . affect all the good . . . so that they love them from the whole heart . . . for innocence and **mercy** are the Lord.

2417. Evil Spirits . . . did not know what **mercy** and innocence are . . .

2420. They who have **mercy** in the life of the body . . . receive much in the other life.—They who are **merciful**, and indeed who bestow a little **mercy** from the heart, in the other life receive indefinite things . . . for through **mercy**, because from **mercy**, is all happiness; and they receive so much **mercy** in each and all things, with happiness, that it is ineffable, with the greatest perception.

2589. That no **mercy** . . . can be of man. Ex.

2946. This comes from pure **mercy** . . .

3593. On unmerciful **mercy**. Ex. 3594.

3596. Those who are thus **merciful** do not suffer themselves to be touched with **mercy** by the Lord . . .

3599. In a word, to be **merciful** towards such is unmercifulness; for it is **mercy** towards the unmerciful; and therefore, if they do not suffer themselves to be instructed, their **mercies** are unmerciful. It is also evident from this that they entice wives and virgins to adultery and scortation by the excitation of **mercy**; namely that they should have **mercy** on them, which **mercy**, however, is nefarious . . .

3600. (Thus) love, charity, and mercy are not, if they are an affection only, [and] unless there are Knowledges of faith . . .

3907. The mercy of the Lord . . . is what determines all things . . .

3997. (These Sirens) can move *pity-misericordias*.

—<sup>e</sup>. Therefore I can not pity their lot. 4344<sup>2</sup>.

4273<sup>e</sup>. The influx is mercy . . .

4346<sup>2</sup>. There is mercy where sometimes mercy does not appear . . .

4421. On punishments, that they are of mercy. Ex.

4700. On those who believe Heaven to be given from mercy. Ex.

4797. On the Moravian Church, and on mercy.

—<sup>2</sup>. That no one can be saved from mercy, unless through the life of good they have received it in the world . . .

5890. On simple mercy. 5891.

E. 295<sup>5</sup>. Hearing and help from love . . . is signified by, 'For the sake of the greatness of Thy mercy' (Ps. lxix.13).

316<sup>8</sup>. 'Mercy,' in the Word, when said of the Lord, = the Divine good of the Divine love. 541<sup>e</sup>. 659<sup>e</sup>.

340<sup>11</sup>. Protection from evils and falsities, which otherwise would take away the influx, is meant by, 'May Jehovah keep thee, and have mercy on thee' (Num.vi.24,25).

—<sup>15</sup>. Conjunction through truth thence is meant by 'mercy.'

365<sup>24</sup>. 'Mercy'=good from the Lord.

—<sup>29</sup>. 'Mercy'=removal [from evils].

412<sup>4</sup>. 'To illuminate the faces, and to have mercy' (Num.vi.25) = to illustrate with Divine truth and to gift with intelligence and wisdom. . . 'To have mercy,' which is said of the illumination of the faces, in the Word is predicated of truth . . .

—<sup>10</sup>. Mercy is the Divine love towards the miserable.

555<sup>22</sup>. By 'merciful women' (Lam.iv.10) are signified affections of falsity as if of truth.

696<sup>19</sup>. 'Mercy'=the reception of Divine good.

701<sup>7</sup>. 'My mercy will I save for him to eternity' (Ps. lxxxix.28)=the eternity of the Divine good from Him.

805<sup>8</sup>. (They teach) that there are redemption and salvation without the means of life and faith; and thence that there is immediate mercy. Ex.

946<sup>2</sup>. Therefore it is also said, 'In mercy and in Truth;' for 'mercy' also is of good, because it is of love.

**Mercy-seat.** See PROPITIATORY.

**Mere.** *Merus*.

I. 9<sup>8</sup>. The sun of the natural world is mere fire.

T. 94<sup>e</sup>. As the mere Son of Mary; thus as a mere man. 380<sup>4</sup>.

Ath. 83. Almost all who pass from the world . . . regard the Lord as a mere man . . .

**Merely.** *Duntaxat*. T.7.etc.

**Meretricious.** See under HARLOT.

**Meribah.** *Meribah*.

A. 1678<sup>2</sup>. 'At the waters of Meriboth (of contentions) Kadesh' (Ezek.xlvii.19; xlviii.28). Ex.

8588. 'And Meribah' (Ex.xvii.7)=the quality of the complaint; (for) 'Meribah,' in the Original Language, means 'contention' or 'chiding'; and 'chiding'=complaint. . . Therefore 'Meribah,' here, = the quality of the complaint . . . in temptation. III.

E. 444<sup>9</sup>. See MASSAH, here.

**Merit.** *Meritum*.

**Merit, To.** *Mereri*.

**Meritorious.** *Meritorius*.

See under HIRE, JUSTIFY, and WOOD.

A. 874<sup>2</sup>. Whatever man produces from himself cannot be good . . . for he is always thinking about merit . . .

876<sup>2</sup>. Either that he may merit Heaven, or . . . 952.

—<sup>e</sup>. When from proprium, or from merit, the interiors are filthy . . .

1017. He supposes . . . that he cannot but place merit in works . . .

1110. They who have placed justice and merit in good works, and have thus attributed the efficacy of salvation to themselves, and not to the justice and merit of the Lord, and who have confirmed themselves therein in thought and life . . . seem to themselves to be cleaving wood . . . When they are in their labour, and are asked whether they are not fatigued, they reply that they have not yet done enough labour to be able to merit Heaven. When they are cleaving the wood, it appears as if there were something of the Lord beneath the wood; so that the wood is merit. The more of the Lord there is in the wood, the longer they remain such; but when this begins to disappear, it then tends to the end of the vastation. At last they become such that they can be admitted into good Societies; but they still fluctuate long between truth and falsity. Of these, because they have led a pious life, the Lord has much care, and repeatedly sends Angels to them. These are they who in the Jewish Church were represented by 'the hewers of wood' (Josh.ix.23,27).

1111. Those who have persuaded themselves to merit Heaven by good works . . . seem to themselves to be cutting grass, and are called sawyers of grass. They are cold, and study to warm themselves by this sawing. Sometimes they go about, and inquire from those whom they meet whether they will give them any heat; which Spirits can do. But the heat which they receive has no effect upon them, because it is external . . . and therefore they return to their sawings, and thus acquire heat by their labour. . . They are always hoping that they will be taken up into Heaven; and sometimes consult how they can be let in there by their own power. These, as they have performed good works, are among those who are vastated; and are . . . at last intronned into good Societies, and are instructed.

1396. A certain Spirit who had wanted to arrogate merit to himself from his acts, and from his doctrine . . . said that he was nothing, and that he wanted to serve them. But, at his first coming . . . they appreciated his quality . . .

[A.] 1661<sup>4</sup>. (The man then) places the **merit** of self in victory . . .

1679<sup>9</sup>. As he who believes that he will **merit** salvation by works, and confirms himself in it—the **merit** itself, self-justification, and confidence, are the evils which are thence. And, on the other hand, he, who believes that piety of life is impossible unless **merit** is placed in works—the evil thence is that which extinguishes with him all piety of life . . .

1712. In like manner they who attribute to themselves the goods which they do, and place **merit** in them, not knowing that then they are not goods . . . and that the proprium and self-**merit** which they place in them are evils and falsities which obscure and darken.

1774. There are Spirits who do not want to hear anything about the interior things of the Word . . . They are especially those who have placed **merit** in works . . . 1877<sup>2</sup>.

1813<sup>2</sup>. In like manner he who wants . . . to believe that the goods of charity and the truths of faith are from himself, consequently to **merit** Heaven through them, acts and thinks against the good and truth of faith . . .

1936<sup>3</sup>. No one is ever rewarded in the other life on account of good acts, if he has placed **merit** in them.

1947<sup>6</sup>. Sometimes another evil is raised up (from the renunciation of the delights of the body); namely, **merit** on account of the renunciation.

2027. Those have not the faith of charity . . . who place **merit** in the acts of their life; for they thus want to be saved not from the justice of the Lord, but from self; (and) prefer themselves to others . . .

—<sup>2</sup>. They are sometimes seen running about and confirming self-**merit** from the literal sense of the Word; and hating the truths which are of the internal sense. Their sphere is self-regardful; and is thus destructive of all ideas which do not look to them as some deity. (Further des.)

—<sup>e</sup>. The case is otherwise with those who from simplicity of heart have supposed themselves to **merit** Heaven, and have lived in charity . . .

2196<sup>5</sup>. The Rational from appearances supposes that he **merits** salvation when he does what is good; when yet man can **merit** nothing from himself; but all **merit** is the Lord's.

2273. Man is not saved on account of temptations if he places anything of **merit** in them; for if he places anything of **merit** in temptations it is from the love of self, which boasts itself thence, and believes itself to have **merited** Heaven above others . . .

—<sup>2</sup>. He (then) has either succumbed in the temptation, or he comes again into like ones, and sometimes into more grievous ones, until he has been reduced to the soundness that he believes himself to have **merited** nothing.

2276<sup>3</sup>. Their small estimation of the Lord's **merit**, etc. Sig.

2308<sup>2</sup>. That (the infants) may know . . . that they are not in Heaven from their own **merit** . . .

2371<sup>3</sup>. (It is false that) because no one can **merit** by

any good, heavenly good is not given by the Lord, in which **merit** is regarded as something enormous.

—<sup>5</sup>. They who study to do what is good from themselves, because the Lord has so commanded . . . having been instructed, . . . are so averse to self-**merit** that they are saddened when they only think of **merit** . . .

—<sup>6</sup>. They who do not do this, but lead a life of evil . . . in the other life . . . want to **merit** Heaven . . .

2380<sup>4</sup>. The reason some suppose themselves not to be in good when they are, is that . . . the Angels . . . insinuate that they are not in good, lest they should attribute the good to themselves, and their thought be bent into self-**merit** . . .

2439<sup>3</sup>. With some (this truth) is **meritorious**, because they want to **merit** and be saved by means of it.

2609<sup>e</sup>. ('Not to steal'=) that they should take nothing from the Lord, nor attribute anything of justice and **merit** to self.

2657<sup>6</sup>. When (the first Rational) does anything good, it perceives thence no other delight than that it seems to itself to have **merited** the favour of another . . . But the second Rational . . . begins to feel some delight in good and truth itself . . . and then rejects **merit**, until at last it rejects it as what is enormous.

2715<sup>2</sup>. So that his good is defiled with what is **meritorious**.

2784. The **merit** of justice. Sig. and Ex. 2798.

—'. 'To cleave woods'= to place **merit** in the goods which are of works. (This) could be evident to me from . . . the cleavers of wood, in that they are those who have wanted to **merit** salvation through the goods which they have done. There are also others . . . from a certain Earth, who in like manner have claimed to themselves all good, and who in like manner appear to cleave wood. Sometimes, when these seem to themselves to labour, their faces shine from a certain fatuous fire, which is the good of **merit** which they attribute to themselves.

—<sup>e</sup>. They who attribute good to themselves and make it **meritorious**, are said in the Word to adore wood, or a graven image of wood.

2798<sup>2</sup>. The **merit** of justice was that which was adjoined to the Divine Rational when He was undergoing inmost temptations, and from which He then fought . . .

2930<sup>5</sup>. There is an affection of truth . . . from the love of **meriting**.

3147<sup>7</sup>. Thus (these good works) are either **meritorious** or hypocritical . . .

3451<sup>3</sup>. If anyone says that good works are to be done in order that he may have a reward in Heaven, according to the literal sense of the Word in Matt. x. 41, 42; xxv. 34-46, and elsewhere; and yet when he does good works never thinks about **merit**, he in like manner is in the Lord's Kingdom, because he is in truth as to the life.

3463<sup>3</sup>. He does indeed do what is good to others, but because it is so commanded, thus not from the affection of the heart . . . and, in doing what is good, he thinks of **merit**; whereas he who acts, not from the precept,

but from charity . . . thus from freedom . . . as he has the reward in the delight, he does not think of merit.

3701<sup>r</sup>. Such Knowledges are insinuated into him as are not quite contrary to those he had before; as that . . . (by doing these things) he can merit Heaven.

3720<sup>s</sup>. Those who place merit in good works appear to themselves to be cleaving wood; and those who place merit in truths, in that they have believed themselves to know truths above others, and yet have lived evilly, appear to themselves to be cleaving stones.

3906<sup>s</sup>. The perception that good from the proprium (must have) merit in the good which it does.

3956. It is known in the Churches that a man can merit nothing by the goods which he does . . . and that to merit, or merit, regards man; thus that it conjoins itself with the love of self, and with the thought of the pre-eminence of self above others . . . and therefore the works which are done for the sake of reward are not good in themselves . . . Charity towards the neighbour has in it that it wills to him as well as to itself . . . and therefore the affection of charity is averse to all merit . . .

3993<sup>s</sup>. 'White'=truth; properly, the merit and justice of the Lord, and thence the justice and merit of the Lord with man. This white is called bright . . . But white in the opposite sense=Own justice, or Own merit; for truth without good is attended with such merit; for when anyone does what is good not from the good of truth, he always wants to be recompensed. 4007, Ill.

3994<sup>s</sup>. 'The white in the lambs'=the merit which is placed in goods . . . For he who places merit in goods acknowledges and believes that all good is from himself . . . and hence he demands recompense from merit; and therefore also such a one despises others in comparison with himself; nay, he even condemns them . . .

4007. This is what is called the justice and merit of the Lord with man.

—4. Those who believe from the Lord . . . attribute nothing of truth and good to themselves, still less believe that they merit through the truths and goods with them . . . This is to 'put on white vestments,' and also to 'be made white in the blood of the Lamb.' There are two things which are put off by all who enter into Heaven; namely, proprium and the derivative confidence, and self-merit or Own justice; and they put on a heavenly proprium . . . and the merit or justice of the Lord; and, in proportion as they put on these, in the same proportion they come interiorly into Heaven. Sig.

4075<sup>s</sup>. The Societies which are such as to believe good to be from self, and who thence place merit in their goods, served (the Lord) for this use: to introduce Himself into the Knowledge of such good, and thence into wisdom concerning good without merit. Such as is the good which is from the Divine.

4145<sup>s</sup>. He who is being regenerated, at first believes . . . that he merits something; for he does not yet know . . . that good can inflow from another source . . . Unless he believed this at first, he would never do what is good. But by this he is initiated . . . into Know-

ledges concerning good and . . . merit; and when he has thus been brought into the affection of doing what is good, he begins to think and believe . . . that good inflows from the Lord, and that through the good which he does from proprium he merits nothing; and, at last, when he is in the affection of willing and doing what is good, he then completely rejects merit; nay, is averse to it; and is affected with good from good. When he is in this state, good inflows directly.

4174. 'Stolen . . . '=the evil of merit . . . The evil of merit is when a man attributes good to himself, and supposes that it is from himself, and therefore wants to merit salvation. It is this evil, which, in the internal sense, is signified by 'theft.' But with this evil the case is this: in the beginning all who are being reformed suppose that good is from themselves, and thence that through the good which they do they merit salvation; for to suppose (this) comes from this: that they suppose good to be from themselves, for the one coheres with the other. But those who suffer themselves to be regenerated, do not confirm this in thought . . . but it is successively dissipated. For so long as a man is in the external man . . . he cannot do otherwise than think thus, for he thinks solely from the external man. But when the external man with its concupiscences is removed, and the internal man begins to operate—that is, when the Lord inflows through the internal man with the light of intelligence, and thus illustrates the external man—he then begins to believe otherwise, and does not attribute good to himself, but to the Lord. Hence it is evident what is the evil of merit . . . through which is good . . .

—e. But if when a man arrives at adult age, he confirms it in thought, and completely persuades himself that he merits salvation through the good which he does—this evil adheres and is rooted in, and cannot be amended; for they claim to themselves that which is the Lord's, and thus cannot receive the good which continually inflows from the Lord; but, when it inflows, they at once derive it into themselves, and into their proprium, and thus defile it. These are the evils which in the proper sense are signified by 'thefts.'

4319. But the goods are not appropriated to them; for they who believe goods to be from themselves, claim and attribute them to themselves, and thus place merit in them.

4638<sup>r</sup>. 'Go ye rather to them that sell, and buy for yourselves'=the good of merit: they who boast of this are 'those who sell.' Moreover, those who are in truth in which there is not good, in the other life above others make meritorious that which they have apparently done as good in the external form, although it was evil in the internal one. Sig. . . Such are they who are here meant by 'the foolish virgins.'

4730<sup>s</sup>. He confirms himself against charity . . . by thinking . . . that if he does the works of charity or piety, he cannot but place merit in them.

4801<sup>s</sup>. Those are primary (in Heaven) who . . . had not believed themselves worthy of mercy; and who thus, from merit, are the last.

4943. In the Lower Earth . . . are those also who have placed merit in good acts and in works; many of



whom appear to themselves to be cleaving wood. The place where they are is coldish, and they seem to themselves to acquire heat by their labour. I have spoken with them, and it has been given to ask them whether they want to go out from that place. They said that as yet they had not merited it by their labour. But, when this state has been passed through, they are taken out from thence. These are also natural, because to want to merit salvation is not spiritual; and besides they set themselves before others; and some of them despise others. These, if in the other life they do not receive joy above others, are indignant against the Lord; and therefore when they are cleaving the wood, it sometimes appears as if there were something of the Lord beneath the wood, and this from their indignation. But, as they have led a pious life, and have done thus from ignorance, in which there was something of innocence, Angels are at times sent to them, and comfort them; and besides, there sometimes appears to them at the left from above as it were a sheep, from the sight of which also they receive consolation. 8740<sup>c</sup>. 9486<sup>c</sup>.

[A.] 5069<sup>2</sup>. They who believe themselves to be just from themselves, or so justified that they no longer have anything of evil . . . are among the unjust; for they attribute good to themselves, and also place merit in good; and such can never adore the Lord from true humiliation . . .

5084<sup>c</sup>. If they are told that joy in Heaven . . . is to serve others . . . without any reflection of merit and recompense—this comes before them as it were sadly.

5135<sup>12</sup>. 'A thief' = the evil of merit . . .

5758<sup>3</sup>. Man cannot be in humiliation . . . unless he acknowledges that from himself there is nothing but evil, and that all good is from the Lord; besides that otherwise he attributes to himself for merit the things which he does . . . Hence is the spring of many evils . . .

6389<sup>2</sup>. If they do what is good to these, it is from the end of recompense by the Lord; then that which they do they regard as merit, and thus regard the Lord's mercy as a debt . . .

6390<sup>c</sup>. 'To sit among the burdens' = to be among meritorious works.

6392<sup>2</sup>. Hence, too, it is, that many reject good works, believing that they cannot exist with anyone without the end of meriting by them; for they do not know that those who are led by the Lord want nothing more than to do good works, and that they think of nothing so little as of merit by them; for this is in the new will . . .

6393. 'To bear a burden' = to do works for the sake of meriting; and therefore 'to incline the shoulder to bear a burden' = to labour with all our exertions to do works for the sake of meriting.

—<sup>5</sup>. (Refs. to passages on the subject of merit.)

6394. 'To be a servant unto tribute' = those who want to merit by works; for these (persons) are the lowest services.

6559. Penalty according to merit (or desert). Sig. and Ex.

8002<sup>4</sup>. 'Hirelings' . . . in a more interior sense, = those who do what is good for the sake of a reward in the other life; thus who want to merit through works.

8172<sup>2</sup>. He who believes, when he is tempted, that he can resist from his own forces, succumbs. The reason is that he is in falsity; and because he thence attributes merit to himself . . .

8740. In order to become warm (the saints of Jupiter) seem to themselves to be cleaving wood; and, when they are cleaving, there appears something of a man beneath the wood, which they are then at the same time endeavouring to strike. This takes place because they attribute merit to themselves . . .

8906. They who attribute to themselves the things which are the Lord's, also place merit in works, and make themselves justice. Refs.

9180. They who learn truths . . . in order that they may merit Heaven . . . are meant by, 'hirelings who shall come in their hire;' that is, who will submit themselves and serve.

9211. The interior things of this law (of usury) are, that . . . we are to believe that there is nothing of merit in the deeds which are from self, but only in the deeds which are from the Lord with self. For the Lord Himself alone has merited . . . and when a man believes this, he places nothing of merit and of rewards in deeds from himself . . .

9449. The signs that sins have been remitted, are . . . (that) they are unwilling to merit through anything of charity and faith.

9472. 'And Shittim woods' = the goods of merit which are from the Lord; thus of the Lord alone; (for) 'woods' = the good of merit. The good of merit is the good proceeding from the Lord's Divine Human, which is Christian good, or spiritual good with man. This good is that through which man is saved; for the good which proceeds from any other source is not good . . .

—<sup>2</sup>. As the good of merit, which is of the Lord alone, is the one only good which reigns in Heaven, and which makes Heaven, therefore this wood was the only wood employed in the construction of the tabernacle; by which Heaven was represented.

9486. 'Shittim wood' = justice also, which is the good of merit. For, from His Own power, the Lord reduced the universal Heaven into order, and subjugated the Hells; and at the same time made the Human in Himself Divine: hence merit and justice are His. On this account, the one only good which reigns in Heaven, and which makes Heaven, is the good of merit and the justice of the Lord; thus His Divine Human; for this was made merit and justice.

—<sup>2</sup>. From these things it is evident that the Lord as to His Divine Human has merit and justice from Himself.

9528. The good of merit is mercy. Ex.

9674. The good of merit which is of the Lord alone conjoining and supporting. Sig. and Ex.

9689. The support of the uniting medium . . . through the good of merit which is of the Lord's Divine Human. Sig. and Ex.

9715. The justice and merit which are of the Lord

alone. Fully ex. (See JUSTICE, here.) —<sup>2</sup>. —<sup>6</sup>. —<sup>7</sup>.

9974. They who believe that by the goods which they do they **merit** Heaven, do goods from themselves, and not from the Lord.

9976. Therefore they who place **merit** in works, love themselves; and they who love themselves despise the neighbour; nay, are angry with God Himself if they do not receive the hoped-for reward . . .

9978. They who place **merit** in works cannot fight against the evils which are from the Hells; for no one can do this from himself. But for those who do not place **merit** in works the Lord fights and conquers.

9979. The Lord alone has **merited**, because He alone from Himself has conquered the Hells . . . Hence the Lord alone is **merit** and justice.

9982<sup>e</sup>. But in proportion as man comes into the good of love and of faith, in the same proportion he is removed from regarding **merit** in the goods which he does.

9983. To do good which is good must be from the love of good . . . They who are in this love **abhor merit**; for they love to do . . . N.151.

10175a. By the expiation of everyone by silver, is signified the ascription of all things of worship to the Lord . . . that no one may have **merit**.

10218<sup>e</sup>. These are they who justify themselves by this, that they impute all things of faith and love to themselves for **merit**; and consequently believe that of themselves they **merit** Heaven . . . The numbering of the people by David involved this evil. Ex.

10219<sup>e</sup>. There are three plagues which follow those who attribute to themselves the truths and goods of faith and love, or who believe that they **merit** Heaven from their works . . . These three penalties are—1. That they cannot receive anything of the good of love and truth of faith. 2. That evils and falsities constantly pursue them. 3. And that the truths and goods received from infancy perish. Sig.

H. 10. Those who . . . place **merit** in good acts . . . are not received into Heaven. The Angels shun them. They regard them as stupid, and as thieves . . .

302<sup>e</sup>. If man believed . . . that all good is from the Lord . . . he would not make the good with him **meritorious** . . . But as man does not believe in any influx from Heaven . . . and thence supposes that all things he thinks and wills are in himself . . . he defiles with **merit** the good which inflows. P.320, Gen.art.

341. The proprium of the Lord is that which is called the justice and **merit** of the Lord.

535. Besides, they who have led a life withdrawn from worldly things, blaze with **merit**, and thence continually desire Heaven, and think about heavenly joy as a reward . . . and when they are let among the Angels, and into their joy, which is devoid of **merit** . . . they marvel . . . and, as they are not receptive of that joy, they depart, and consociate with their own . . .

(e). That genuine charity is not **meritorious**. Refs.

N. 150. On **merit**. Chapter.

— . They who do goods that they may **merit**, do

not do goods from the love of good, but from the love of reward; for he who wants to **merit** wants to be recompensed. Those who do thus, regard and place delight in reward, and not in good; and therefore they are not spiritual, but natural.

152. Those who do good for the sake of reward . . . do good from themselves . . . Hence it is that in the good of **merit** there lies concealed the good of the love of self and of the world; and this good is from man . . . and all the good which is from man . . . is evil.

153. Genuine charity and genuine faith are devoid of all **merit**; for the delight of charity is good itself, and the delight of faith is truth itself; and therefore those who are in this charity and faith, know what non-meritorious good is; but not those who are not in charity and faith.

155. As all good and truth are from the Lord, and nothing from man; and as the good from man is not good, it follows that no man has **merit**; but the Lord alone. The **merit** of the Lord is that from His Own power He has saved the human race, and also that He saves those who do good from Him. Hence it is that in the Word he is called 'just' to whom are ascribed the **merit** and justice of the Lord; and he 'unjust' to whom are ascribed his Own justice and self-**merit**.

157. To think and believe that those come into Heaven who do what is good; and also that good is to be done in order that they may come into Heaven, is not to regard reward as the end; thus neither is it to place **merit** in works; for those also think and believe this who do good from the Lord. But those who think, believe, and do thus, and are not in the love of good for the sake of good, do regard [reward as the end], and place [**merit** in works]. T.440.

C. J. 42<sup>e</sup>. They sometimes call this good **meritorious**, and thus not acceptable to God; but still they call it good, because it is useful.

L. 18. That the imputation of the Lord's **merit** is nothing else than the remission of sins after repentance. Gen.art.

—<sup>3</sup>. These are the **merit** and justice of the Lord; and these can never be imputed to man . . .

P. 90<sup>e</sup>. And the good in which man is, if done for the sake of salvation, is **meritorious** good; whereas the good in which the Lord is, is not **meritorious**.

321<sup>e</sup>. Therefore (the Divine Providence) does not appropriate good to anyone; for thus it would become **meritorious**.

R. 86. That . . . they are not willing that works should be **meritorious**, because this is contrary to the **merit** and justice of the Lord. Sig. and Ex.

— . 'The works of the Nicolaitans'=**meritorious** works.

— . But still, all those do **meritorious** works who put the truths of faith in the first place, and the goods of charity in the second; but not those who put the goods of charity in the first place. The reason is that charity does not want to **merit**; for it loves to do what is good; for it is in it, and acts from it, and from good looks to the Lord, and from truths [sees] that all good is from Him; and therefore it is averse to **merit**.

[R.86]°. Those who place **merit** in works claim to themselves justice ; for they say that justice is on their side, because they have merited ; when yet it is the highest injustice, because the Lord alone has merited, and alone does good with them.

107<sup>2</sup>. Those who have placed **merit** in their works (appear before the Angels) like these graven images naked, without any covering on their private parts. They also appear . . . like sheep covered with ordure.

115. That there are among them those who do **meritorious** works. Sig.

253. Confession that the Kingdom is the Lord's . . . from **merit** and justice. Sig.

758. Among (the Babylonians) there is also this nefarious thing : that the works which are done according to their doctrinal things, they make **merits**, by transcribing into them, and thus into themselves, the **merit** and justice of the Lord ; when yet . . . that which is from the Lord remains the Lord's with the recipients . . .

875<sup>14</sup>. And faith alone is **meritorious**, because its charity is natural . . .

M. 526. In the world, **merits** can be as it were transcribed by men ; that is, children can be benefited for the sake of their parents . . . but the good of **merit** cannot be inscribed on their souls, but only adjoined extrinsically. The like is not possible with men as to their spiritual life. Ex.

B. 5. (The doctrinals of the Roman Catholics) concerning . . . **merits**. Quoted.

14. On **merits** ; from the *Formula Concordiae*.

T. 319. In the celestial sense, by 'thieves' are meant those who . . . claim to themselves His **merit** and justice. These . . . believe not in God, but in themselves.

404. If the love of the world makes the head . . . the man . . . worships God ; but from merely natural love which places **merit** in all the worship . . .

423<sup>3</sup>. These do not place **merit** in works ; because they do not think about it ; but about duty . . .

425<sup>2</sup>. They who place charity itself in these benefactions, cannot do otherwise than place **merit** in these works ; and although they profess with the mouth that they do not want them to be **merits**, still a belief of **merit** lies concealed within. This is manifestly evident from them after death : they then enumerate their works, and demand salvation as the reward . . .

439. That in the exercises of charity a man does not place **merit** in works, while he believes that all good is from the Lord. Gen.art.

—. It is hurtful to place **merit** in works which are done for the sake of salvation ; for in this evils lie concealed about which the doer knows nothing. There lies concealed a denial of the influx and operation of God with man ; trust in our Own power in the things of salvation ; faith in self, and not in God ; the justification of self ; salvation by our Own forces ; the annihilation of the Divine grace and mercy ; the rejection of reformation and regeneration through Divine means ; in special, derogation from the **merit** and justice of the

Lord God the Saviour, which they claim for themselves ; besides a continual looking to reward, which they regard as the first and last end ; the submergence and extinction of love to the Lord and of love towards the neighbour ; a total ignorance and imperceptibility of the delight of heavenly love, which is devoid of **merit** ; and the sole sensation of the love of self . . . Hence it is that before the Angels the good of **merit** appears like rust ; and the good not of **merit** like bright crimson.

440<sup>2</sup>. They who are in this delight do not want to hear about **merit** ; for they love to do . . .

442. Hence it follows, that if a man believes that all the good which is good in itself is from the Lord, he does not place **merit** in works ; and in the degree in which this faith is being perfected with a man, the phantasy concerning **merit** is taken away from him by the Lord.

—<sup>3</sup>. In this state the man does the exercises of charity in abundance without fear of **merit** ; and finally he perceives the spiritual delight of charity, and then he begins to be averse to **merit** as what is noxious to his life. **Merit** is easily wiped away by the Lord with those who imbue charity by acting justly and faithfully in the work, business, and office in which they are . . . But **merit** is with difficulty taken away from those who believe that charity is acquired by [giving] alms and the aiding of the needy ; for these, while they are operating these things, in their mind first openly, and afterwards tacitly, want a reward, and draw to themselves **merit**.

627. Therefore, these three : faith, imputation, and the **merit** of Christ, are in the present Church one, and may be called a Triune . . . 628.

—<sup>4</sup>. The imputation of this faith is vain ; because the **merit** of Christ is not imputable.

632. That the faith which is imputative of the **merit** and justice of Christ . . . first arose from the decrees of the Nicene Council concerning the three Divine Persons . . . Gen.art.

640. That the imputation of the **merit** and justice of Christ is impossible. Gen.art.

D. 363. Those who suppose from the Word . . . that they **merit** Heaven . . . are devastated . . . by corresponding phantasies ; but chiefly by this : that they seem to themselves to be carrying water from lakes or the sea . . . into a trough, to give the flock to drink ; and when the trough is full they rest until they draw it again . . .

1178<sup>e</sup>. (Such Spirits) attribute to themselves **merit** . . .

1583. A certain Spirit who wanted to arrogate **merit** to himself . . .

1642. That all things are given to him who is such that he does not attribute to himself anything of **merit** ; but nothing to those who arrogate it to themselves. Ex.

2652. That those who in any way want to **merit** Heaven, put themselves far from it. Gen.art.

2946. For no one can **merit** anything of good from himself . . .

4650. On the evil who have placed **merit** in works. Gen.art.

4773. (A region there filled with those who) in the world had believed that they should **merit** salvation by their works . . .

5015. He believed that he had **merited** above others . . .

6060. In (Zinzendorf's) doctrine there was nothing of truth, except that **merit** is not to be placed in works. When it is said that neither should **merit** be placed in faith alone . . . they answer nothing.

6075. On **merit** in good works.—Good works are done with **merit**, and without **merit**, which may be illustrated by this . . . He who performs his office for the sake of **merit**, [does so] that he may be praised; thus for the sake of reputation and honour, and promotion afterwards; or for the sake of gain . . . Whereas he who does not place **merit** in it, does it for the sake of duty, in that it belongs to his office; in this there lies concealed the fear of God, and also the general love; but in the former there is the love of self and of the world. (Another examp.)

E. 293. The **merit** and justice which appertain to the Lord's Divine Human . . . Sig. and Ex.

—<sup>3</sup>. The Lord's **merit**. Def. 805<sup>6</sup>.

794<sup>3</sup>. But if a man does and speaks what is good, true, sincere, and just, for the sake of self and the world . . . these deeds or works are all evil; and, if Heaven is regarded in them, they are **meritorious**, all of which are iniquitous.

797<sup>6</sup>. They close Heaven to themselves by this: that although their life is life merely natural . . . still they attribute to themselves the **merit** of the Lord, by saying at heart, If I shall only believe with trust and confidence that the Lord has suffered the cross for me, and has thereby redeemed me, I shall have eternal life; and this because that justice and that **merit** are imputed to me through faith; and nothing of it through the works of life: when yet what is imputative of the Lord's **merit** has no existence . . . And therefore to impute to one's self the **merit** of the Lord, and not to live according to His precepts in the Word, and thus to live from Him, is blasphemy; because it involves the possibility of living solely to self and the world—thus evilly—in the Lord.

—<sup>10</sup>. If the man still does goods, because they are commanded in the Word, he does no other goods than moral goods from the natural man, which goods . . . are **meritorious** . . .

810<sup>4</sup>. By the **merit** of the Lord is meant that He Himself from His Own power will save those who believe in Him, and do the things which He commands. This **merit** cannot be imputed; but implored.

D. Love xvii<sup>3</sup>. They importuned Heaven from **merit** . . .

## Merum. *Merum*.

A. 9139<sup>5</sup>. 'A vineyard of **merum**' (Is.xxvii.2)=the Spiritual Church.

R. 635. By 'poured out **unmixed-mixtum mero**' (Rev.xiv.10) is signified wholly falsified.

E. 374<sup>10</sup>. 'The blood of grapes,' and '**merum**' (Deut.xxvii.14)=all the truth thence.

887. 'To be mixed with **merum**' (Rev.xiv.10)=to be conjoined with falsified truths.

—<sup>2</sup>. Because by '**merum**' is meant inebriating wine, and thence also inebriation; consequently, in the spiritual sense, delirium in truths through falsities . . . Moreover, the word by which '**merum**' is expressed in the Original Language is derived from a word which means to be inebriated. As this is signified by '**merum**,' and those who falsify the Word are spiritually inebriated, that is, are delirious as to truths, therefore in two places where '**merum**' is mentioned in the Word, it treats of the falsification of truth . . .

—<sup>3</sup>. 'Thy **merum** is mixed with waters' (Is.i.22)=truth made vile and destroyed through the falsification of it.

## Mesentery. *Mesenterium*.

A. 5181<sup>e</sup>. They who pertain to the lymphatics are afterwards carried into places which they said relate to the **mesentery**. I have been told that there are as it were labyrinths there; and that they are afterwards taken away thence to various places in the Grand Man, in order to serve for use, as is the chyle in the body.

P. 164<sup>6</sup>. Those who receive are carried to their places through infinite windings . . . almost as is the chyle through the **mesentery** and the lacteal vessels there into the receptacle; and from this through the thoracic duct into the blood.

D. 1020. On the **mesentery**. Gen.art.

## Mesha. *Mescha*.

A. 1249. By '**Mesha**' (Gen.x.30) is signified truth . . . or the *terminus a quo*.

## Meshech. *Meschech*.

A. 1149. See GOMER, here.

1151<sup>3</sup>. See GOG, here.

—<sup>5</sup>. '**Meshech** and Tubal' (Ezek.xxxii.26)=doctrinals which are rituals; and which are called 'uncircumcised' when there is no love; hence are 'pierced with the sword, and a terror in the land of the living.'

1154<sup>2</sup>. See JAVAN, here. E.355<sup>12</sup>.

## Mesopotamia. *Mesopotamia*.

A. 1238<sup>2</sup>. The first Ancient Church was in **Mesopotamia**, etc. 2385<sup>5</sup>.

4680<sup>3</sup>. The Hebrew Church was in Syria and **Mesopotamia**, etc.

S. 102. These Ancients with whom the ancient Word is still in use in Heaven were from **Mesopotamia**, etc. . . the inhabitants of all which kingdoms were in representative worship, and thence in the knowledge of correspondences.

E. 827<sup>2</sup>. Idolatrous and magical things were then with various nations in Asia; as in **Mesopotamia**, etc.

## Messenger. *Nuntius*.

See REPORT-nuntiare.

A. 4239. 'Jacob sent **messengers** . . .' (Gen.xxxii.3) = to communicate.

M. 79<sup>6</sup>. A **messenger** came running . . .

D. 5953. Concerning a wing upon the head: that they are messengers.

### Messiah. *Messias*.

A. 276<sup>a</sup>. They would acknowledge no other Messiah than a worldly one. 2520<sup>b</sup>. 2708<sup>c</sup>.

2921<sup>e</sup>. 'Christ' stands for 'Messiah,' 'Anointed,' 'King' (and=) Divine truth. 3007. 3008, Ill. 3009.

3398<sup>3</sup>. The Messiah whom they expected... 3857<sup>6</sup>.

3481. Treat of the Messiah and His Kingdom...

— When I said that 'Messiah,' in the Hebrew language, is the same as 'Christ' in the Greek, they did not want to hear.

— Again, when I said that the Messiah is most holy, and that Jehovah is in Him...

—<sup>2</sup>. Afterwards, that the Kingdom of the Messiah will be eternal...

4289<sup>2</sup>. They did indeed know that the Messiah would come...

4669<sup>e</sup>. The Divine Spiritual, or the Divine truth... is what is signified by 'Christ,' or 'Messiah.'

4692<sup>3</sup>. Concerning the Messiah, or Christ, they thought nothing else than that He would be the greatest prophet...

4769<sup>2</sup>. Hence they acknowledged the Christ, or Messiah... no otherwise than as a King...

9144<sup>10</sup>. 'Anointed,' which in the Hebrew idiom is 'Messiah'...

9409<sup>2</sup>. They did not want to hear that the Messiah would come for the sake of salvation...

9954<sup>13</sup>. 'Messiah the Prince' (Dan. ix. 25) = the Lord as to the Divine Human.

S. 23<sup>e</sup>. They wanted a Messiah who would exalt them...

R. 664. The Lord is called 'King' in His Divine Human, because this is Messiah...

779<sup>2</sup>. 'Messiah,' and 'Christ,' mean 'the anointed.'

T. 689. By the baptism of John... they were inserted among those in Heaven who had expected and longed for the Messiah. 691<sup>e</sup>.

691<sup>e</sup>. Unless they had been prepared by the baptism of John to receive the Messiah, who was Jehovah God in a human form...

Ad. 475. I attest... that I have been intromitted... by the Messiah Himself, the Saviour of the world, Jesus the Nazarene...

510. They can never believe that the Messiah alone lives in them...

942. All Spirits... are disposed by the Messiah alone... 943.

943<sup>e</sup>. All human thought, will, and action are directed by the Messiah alone...

955. The Best, or Highest Good, is the Messiah only, who is the love itself of Jehovah the Parent...

1513<sup>e</sup>. The Messiah deigning...

1515. God Messiah, occurs. 1574, etc. etc. D. 149, Pref. etc. etc.

D. 2256. Whether I knew their Messiah... 2257.

2878. I spoke with learned Jews about God Messiah... 4388. D. Min. 4832.

5907. They persuade themselves that their Messiah is in that mist...

E. 315<sup>33</sup>. By 'Messiah' is meant the Lord as to Divine truth.

375<sup>10</sup>. The anointing of the Lord as to the Divine Human was effected through the Divine good itself of the Divine love... Hence it is that the Lord was called 'the Messiah'... which, in the Hebrew language, means 'the Anointed.' 684<sup>4</sup>. —<sup>8</sup>.

—<sup>33</sup>. As by 'the Anointed,' 'Messiah,' or 'Christ,' is signified the Lord as to the Divine Human; thus as to Divine good united to Divine truth... Ath. 148. 156.

—<sup>36</sup>. For the Lord is called 'the Messiah' from the Divine Human.

J. (Post.) 292. Some of the Jews (there) say that the Messiah is in Heaven...

### Metal. *Metallum*.

#### Metallic. *Metallicus*.

A. 1551. The Most Ancients compared the goods and truths with man to metals...

1837<sup>2</sup>. The Lord's Church... is compared to metals...

8298<sup>2</sup>. All metals = good or truth; in the opposite sense, evil or falsity...

W. 190<sup>e</sup>. In metals and stones there are conglomerations of parts in a three-fold order.

192. Stony and metallic parts are homogeneous.

207. There is a like order of these (discrete) degrees... in every metal and stone. The parts of these are such, from which is the whole. Ex.

R. 211. For the metals in their order = such things as are of good and truth...

913. The metals... correspond... Hence it is that these metals are also in the Spiritual World...

M. 171. There is a natural sphere from metals...

T. 499<sup>2</sup>. If there were not an analogue to free-will in every metal... there would not be any metal... for this freely absorbs the ether, breathes out its native things, and rejects the obsolete ones, and reintegrates itself with new ones. Hence there is a magnetic sphere around the magnet, an iron one around iron, etc.

D. Min. 4578. The useful sciences are... metallics, etc.

E. 176. The metals... from correspondence = spiritual and celestial things...

### Metamorphosis. *Metamorphosis*.

W. 354. The metamorphosis (of insects). E. 1198<sup>3</sup>.

P. 298<sup>2</sup>. Who can believe that an evil man... undergoes such a metamorphosis when he comes (into his internal state)?

D. Wis. viii<sup>5</sup>. The metamorphosis of caterpillars into chrysalids and butterflies (a type of the resurrection).

**Metaphorical.** *Metaphoricus.*

A. 898<sup>11</sup>. This appears like a **metaphorical** utterance . . . but in the Word there are not **metaphorical** utterances . . . but real correspondences. 9272<sup>2</sup>. 9828<sup>4</sup>.

**Metaphysical.** *Metaphysicus.***Metaphysicians.** *Metaphysici.***Metaphysically.** *Metaphysice.*

A. 3348. They call these things **metaphysics** and logic . . . D.4446.

4658. They had been logicians and **metaphysicians** . . . D.3947.

W. 189<sup>2</sup>. Which remain no longer than while things analytical and **metaphysical** are in the thought.

P. 201<sup>3</sup>. What then is a universal Providence than a **metaphysical** word . . .

R. 421<sup>2</sup>. Among them were some who had been **metaphysicians** and Scholastics . . .

655<sup>4</sup>. One was found skilled in the **metaphysical** art, who could turn the ideas of things into ideas of terms, and hide the things themselves under formulas . . .

B. 34<sup>e</sup>. Because it is a **metaphysical** word . . .

T. 17<sup>e</sup>. They murmured some terms borrowed from the **metaphysical** art . . .

52<sup>e</sup>. But as these things are **metaphysical**, they cannot but be in thick darkness . . .

D. 3460. See **KNOW-scire**.

E. 1103<sup>3</sup>. Who can (convert the idea of three gods into the idea of one God) by what is **metaphysical** which transcends the apprehension?

Ath. 108. I said, What need is there of the **metaphysical** term essence . . . Can you ever think **metaphysically**?

139. The three Persons . . . are conjoined into one **metaphysical** God . . .

Inv. 53. How can the **metaphysical** term essence make one out of three?

**Mete.** See **MEASURE**.

**Mete out.** *Exaequare.*

E. 629<sup>10</sup>. 'To **mete out** the heavens with a span' (Is.xl.12)=to ordinate the Heavens thence.

**Metempsychosis.** *Metempsychosis.* T.79<sup>6</sup>. 171<sup>2</sup>.**Meteor.** *Meteor.*

P. 35<sup>e</sup>. It is like a **meteor** . . . which vanishes. T.42<sup>e</sup>.

M. 315. I saw a **meteor**. Des. and Ex. T.697.

T. 110. It was a **meteor** which the common people call a dragon. Des. and Ex.

335. Below these **meteors** stood some who were disputing about inaginary things . . .

376<sup>3</sup>. Which are nothing but **meteors**, and disappear of themselves.

759<sup>2</sup>. Not knowing that a falling star is a **meteor** from fatuous light, which when it falls into the brain

can confirm every falsity, which is done by means of fallacies . . .

**Method.** *Methodus.* D.628.**Method.** *Modus.*

A. 4077. 'He has changed my hire in ten **modes**' (Gen.xxxi.7)=a very great change; for . . . '**modes**'=changes. 4179.

4224. Without a substance, which is a subject, there is not any **mode** . . .

4227. And this by various **methods**. . . By other **methods** . . .

—<sup>2</sup>. Loosed from the body and . . . the gross **modes** of sensations.

6465. The like is the case with the **modes** and forces which proceed from them as substances.

9534<sup>2</sup>. Lest one should do evil to another beyond the **measure**.

9668. 'According to the **manner** which thou hast been made to see in the mount' (Ex.xxvi.30)=to the quarters according to the states of good and the derivative truth in Heaven . . .

P. 335. There are means and **methods** of the Divine Providence . . . The **methods** are those by which these things are done.

336. The **methods** by which the Divine Providence operates . . .

M. 311. The order of conjugal love with its **measures** (or limits) . . . 312.

353<sup>2</sup>. Fills it with pleasantnesses beyond **measure**.

**Methusael.** *Methusael.*

A. 404. 'Mehujael begat **Methusael**, and **Methusael** begat Lamech' (Gen.iv.18). All these names=heresies derived from the first one which was called 'Cain.'

527<sup>e</sup>. By '**Methusael**' and '**Methuselah**' is signified something which is about to die.

**Methuselah.** *Methuselah.*

A. 463. The eighth Church was called '**Methuselah**.' 516. 523.

515. Their ages were not so great; as that of Jared 962 years; and that of **Methuselah** 969 years.

527. See **METHUSAEL**, here.

533. Both these Churches, which were called '**Methuselah**' and '**Lamech**' expired immediately before the Flood.

**Metrical.** *Metricus.*

D. 3423. On the **metrical** thought of Spirits.—Spirits and Angels speak **metrically**, so that the discourse flows spontaneously . . . They ceased with me in unities . . . being carried into the unity by the accent . . . **Metrical** speech goes from the interiors towards the exteriors through mediate ends so called, all of which are unities . . .

**Metropolis.** *Metropolis.* E.555<sup>7</sup>.

E. 1088. The like is signified by all the other **metropolitan** cities as by the kingdoms . . . and by the king-

dom is signified the Church, but by the metropolitan city, the Church as to doctrine.

**Micha.** *Micha.* A.2598. H.324. D.2411.

**Michael.** *Michael.*

A. 1705<sup>e</sup>. 'Michael,' and other Angels in the Word . . . are so named from their office.

S192<sup>e</sup>. The names 'Michael,' 'Raphael,' etc., do not mean one Angel, who is supreme among those who are with him; but the angelic function itself; thus also the Divine of the Lord which belongs to that function.

H. 52<sup>e</sup>. 'Michael,' 'Gabriel,' and 'Raphael' are nothing but angelic Societies, which are so named from their functions. E.302<sup>2</sup>.

S. 61. They believed they should be Michaels and Raphaels.

R. 548. 'Michael and his Angels fought with the dragon, and the dragon fought and his angels' (Rev. xii. 7) = the falsities of the former Church fighting against the truths of the New Church.

—<sup>2</sup>. By 'Michael' is not meant any Archangel, nor by 'Gabriel,' and 'Raphael;' but there are meant ministries in Heaven. The ministry which is 'Michael,' there, is with those who confirm from the Word that the Lord is the God of Heaven and earth; and that God the Father and He are one as soul and body are one; and also that we are to live according to the precepts of the decalogue; and that then man has charity and faith. 'Michael' is mentioned also in Dan.x.13,21; xii.1; and by him is meant the like ministry; as is evident from Dan.ix.x.xi. and the last verses of xii. . . Moreover those who are in these ministries are in Heaven called Michaels and Gabriels.

—<sup>e</sup>. Michael in Daniel is called 'a prince;' and by 'a prince,' in the Word, is signified a principal truth.

564. That the reasonings from falsities in abundance which the dragonists bring forth, fall into nothing from the spiritual truths rationally understood, which the Michaels, from whom is the New Church, bring forward. Sig. and Ex.

— . By the Michaels are meant the men of the New Church; by 'Michael,' the wise there; and by 'his Angels,' the rest.

839<sup>4</sup>. The two Angels said, We are from a Society of Heaven which is called Michael; and we have been commanded by the Lord to descend into the place called Armageddon . . . T.113<sup>4</sup>.

T. 110. The Spirit replied that he had been cast down, as an angel of the dragon, by the Angels of Michael . . .

300. Gabriel and Michael are not the names of two persons in Heaven; but by these names are meant all in Heaven who are in wisdom concerning the Lord, and worship Him.

477. All who are in this great Interval, as to their interiors are conjoined either with the Angels of Heaven, or with the devils of Hell; but, at this day, either with the Angels of Michael, or with the angels of the dragon.

D. 5429. 'Michael,' in the Apocalypse, is those who are in the Heavenly Doctrine; 'the blood of the Lamb'

with which they have conquered, is the Divine truth of that doctrine.

5742. See LAST JUDGMENT, here.

5747. All those are called 'Michael' who were fighting for the Divine of the Lord, and that He and the Father are one; and thus that there is one God; and also for the life which is called the life of faith, or charity. . . Those who were 'Michael' were chiefly from the ancient Heavens, and from infants everywhere then [become] adults.

5879. 'Michael' is those who are in the knowledge of doctrinal things and of the Word, and at the same time in the life of charity.

E. 735. 'Michael and his Angels fought with the dragon . . . ' = a combat between those who are for the life of love and charity, and for the Divine of the Lord in His Human, against those who are for faith alone and separated, and who are against the Divine of the Lord in His Human.

—<sup>2</sup>. By 'Michael and his Angels' (are meant) those who acknowledge the Divine Human of the Lord, and who are for the life of love and charity; for those who are for the latter, cannot do otherwise than acknowledge the Divine Human of the Lord; for the reason that otherwise they cannot be in any love to the Lord, and thence neither in any charity towards the neighbour; for this charity and that love are solely from the Divine Human of the Lord, and not from the Divine separated from His Human, nor from the Human separated from His Divine; and therefore after the dragon with his angels had been cast forth into the earth, a voice was heard from Heaven: 'Now is come salvation, and power, and the Kingdom of our God, and the Power of His Christ.' From these things it may be evident what is meant by 'Michael and his Angels.'

—<sup>2</sup>. As to what concerns Michael in special, it is believed from the sense of the letter that he is one of the Archangels; but there is no Archangel in the Heavens . . . But by those Angels who are named in the Word, as by 'Michael,' and 'Raphael,' are meant administrations and functions; and, in general, determinate and stated parts of the administration and function of all the Angels; and therefore, here, by 'Michael,' is meant *that* of the function of the Angels above mentioned; namely, the defence of that part of the doctrine from the Word, that the Human of the Lord is Divine, and also that the life of love to the Lord and of charity towards the neighbour is to be lived, in order that anyone may have salvation from the Lord; consequently that of the function which has to do with combating against those who separate the Divine from the Human of the Lord, and who separate faith from the life of love and charity; nay, who bear charity in the mouth and not in the life.

—<sup>3</sup>. The name 'Michael,' from its derivation in the Hebrew language, means 'Who is as God?'; and therefore by 'Michael' is signified the Lord as to this Divine truth: that the Lord is God even as to the Human; and that we are to live from Him; thus in love to Him from Him, and in love towards the neighbour.

— . 'Michael' is also mentioned in Daniel . . . and by him there is signified the genuine truth from the

Word which will be for those who are of the Church to be instantiated by the Lord; in like manner as here; for by 'Michael' are meant those who will be for the doctrine of the New Jerusalem, of which doctrine there are two essentials; namely, that the Human of the Lord is Divine, and that the life of love and charity is to be lived.

—<sup>4</sup>. Michael is also mentioned in the Epistle of Jude the apostle, in these words: Michael the Archangel, when disputing with the devil he convicted concerning the body of Moses, dared not utter a sentence of blasphemy; he said, 'The Lord rebuke thee' (ver.9). These words were adduced by the apostle Jude from ancient books written by correspondences; and in them by Moses was meant the Word; and by his body, the sense of the letter of the Word; and as by the devil they understood those who are here meant by 'the dragon' . . . it is evident that Michael disputing convicted the devil concerning the body of Moses—that they had falsified the letter of the Word: and, as the Word in the letter is such, that it can be warped by the evil from its genuine sense, and yet be received by the good according to the understanding of it, therefore it was said . . . that Michael dared not utter a sentence of blasphemy. 740<sup>16</sup>.

### Microcosm. *Microcosmus.*

A. 452<sup>2</sup>. Hence it is that man was called by the Ancients a little world or microcosm. 5115. 6013<sup>2</sup>. 6057. 9278<sup>3</sup>. H. 30(o). D. Wis. xii. 3<sup>4</sup>.

6057. So that the internal man is a Heaven in the least form; and the external a world in the least form, thus a microcosm.

W. 251. The natural man, as to his understanding and will, is like a natural world, and may also be called a world or microcosm . . .

319. Man was called by the Ancients a microcosm, from the fact that he relates to the macrocosm, which is the universe in the whole complex. Ex.

—<sup>c</sup>. That the Ancients called man a microcosm, or little universe, they drew from the science of correspondences. . . The Angels know . . . that all things of the universe, regarded as to uses, relate to man in an image. 320, Ex. 323. 366<sup>e</sup>.

T. 71<sup>2</sup>. Therefore man was called by the Ancients a micro-uranus, and a microcosm.

— Hence it is a law of order that from his micro-uranus, or little Spiritual World, man must rule his microcosm, or little natural world; as God from His macro-uranus, or Spiritual World, rules the macrocosm, or natural world, in each and all things of it.

604<sup>e</sup>. The spiritual region of the human mind is a Heaven in least effigy; and the natural region is a world in least effigy; therefore by the Ancients man was called a microcosm; and also may be called a micro-uranus.

E. 969<sup>2</sup>. For man is a microcosm; he is born from his parents an image of the world . . .

### Microscope. *Microscopium.*

See OPTIC.

A. 1869<sup>2</sup>. Occurs. 4224. 6614<sup>2</sup>. H. 269<sup>2</sup>. P. 3<sup>2</sup>. D. 2298. 2558<sup>e</sup>. 2896. 2898. 3720. J. (Post.) 77.

### Micro-uranus. *Micro-uranos.*

See MICROCOSM, at T. 71<sup>2</sup>, and 604.

### Middin. *Middin.*

E. 355<sup>38</sup>. 'To ride upon white asses, and to sit upon Middin' (Judg. v. 10) = the perception of good and the understanding of truth. . . 'Middin' = the Rational as to truth.

Middle. See under MEDIUM.

### Middle. *Meditullium.*

A. 468<sup>2</sup>. Remains . . . in the 'middle—medio—or middle of the earth.'

C. J. 14. The reason the Reformed constituted the middle—medium—or Middle, was that the Word is read by them, and the Lord is worshipped . . . 20, Ex. (See J. 48).

22. (Thus) the Judgment . . . was not effected upon those who were in the Middle; but upon those who were around it . . .

43. The other great city like London is not in the Christian Middle . . .

S. 106. In the Middle, where Christians are, with whom is the Word, there is the greatest light . . .

R. 631. The reason is that the Christian Heaven, which has been collected from the Reformed, makes the Middle, and the Papists are around it; and therefore when the Middle is new, there is at the same time what is new in the circumferences . . . —.

M. 183. A garden made the middle of the grove.

477<sup>4</sup>. Towards the middle of the dwellings . . .

T. 335<sup>3</sup>. The middle (of a spider's web).

476<sup>2</sup>. Man himself as to the body is not kept in that Interval or middle (the World of Spirits) . . .

569<sup>3</sup>. (Nausea, vomiting, and swooning excited) with infernals if they pass beyond the middle of this gulf (which is between Heaven and Hell). I once saw a devil . . . who could make himself an Angel of light, passing beyond the middle . . . who did not feel any odour hostile to his life. The reason was that there were no Angels present. But as soon as they were present, he was seized with convulsions . . .

770. In the middle of the earth.

800<sup>2</sup>. The Dutch in the Christian Middle. 801. C. J. 48.

828. In that World, everyone dwells at a distance from the Middle, where Christians are, according to the confession of the Lord and of one God . . . C. J. 68.

D. 4665. (The middle between this world and the universe; and the guard stationed there. Vain attempt of a Spirit to pass over it.)

5421. See LAST JUDGMENT, here. 5458. 5466. 5653. etc.

5471. There is the Middle, where are those who are truly Christian; and in its midst is the New Jerusalem, four-square.

Coro. 52<sup>2</sup>. The Land of Canaan was in the middle of our whole world . . .



**Midian.** *Midian.***Midianite.** *Midianita.*

A. 1360. Abram, etc., were idolaters, and so were the nations from them, as the Ishmaelites and Midianites . . .

1362. The Ishmaelites, Midianites, and others, acknowledged Abram as their father . . .

3239. '(Keturah) bare to (Abraham) . . . Midian,' etc. (Gen.xxv.2)=the general lots of the Lord's Spiritual Kingdom . . . Ex.

3240<sup>2</sup>. The derivations of truth in the Spiritual Kingdom are what are represented by 'the sons of Midian.'

— The doctrinals of faith are for those who are in the truth of faith, and are signified by 'the sons of Midian.'

3242. 'The sons of Midian, Ephah and Ephraim, and Hanoch, and Abidiah, and Eldaah' (ver.4)=the derivations from the third lot; (for) 'Midian'=those who are in the truth of faith; and (therefore) his 'sons'=the derivations thence. Ex. . . Those who are in the truth of faith—that is, who profess faith, and call it essential, from the fact that they have been so taught—and nevertheless are in the good of life . . . are in the Lord's Spiritual Kingdom. . . For anyone may easily be persuaded that faith is the essential . . .

—<sup>2</sup>. Therefore, they who are in the truth of faith, and still are in the good of life, are they who are called 'Midian;' but the truths according to which they live, are 'the sons of Midian.' As they who are in the truth of faith conjoined with the good of it are 'Midian;' so also in the opposite sense are they who are in falsity, from the fact that they have not the good of life. III.

— 'The dromedaries of Midian and Ephah' (Is. lx.6)=doctrinal things.

— The Midianites who drew Joseph out of the pit, and sold him to the Ishmaelites, and into Egypt to Potiphar = those who are in the truth of simple good. 4747<sup>o</sup>.

—<sup>3</sup>. That by 'Midian' are also signified those who are in falsity, because they have not the good of life, may be evident from (Num.xxii.4,7, et seq.) . . . 'Midian,' in a good sense, = those who are in the truth of simple good, and who thus suffer themselves to be easily persuaded; in the opposite, as here, those who falsify truths . . .

—<sup>4</sup>. The scortations of the sons of Israel with the women of the Midianites . . . (Num.xxv.) have a like signification. Ex.

—<sup>5</sup>. In like manner the things related about the Midianites in Judg.vi.vii.viii.

—<sup>6</sup>. 'The curtains of the land of Midian' (Hab.iii.7)=a religiosity from falsity.

3762<sup>o</sup>. 'Midian' (Judg.vi.3)=those who are in falsity, because not in the good of life.

4650<sup>o</sup>. 'Who smote Midian in the field of Moab' (Gen. xxxvi.35)=purification from falsity.

4756. 'There passed by men, Midianites, traders' (Gen.xxxvii.28)=those who are in the truth of simple good, (and who have) the Knowledges of truth.

—<sup>2</sup>. (Thus) Joseph was sold to the Ishmaelites, but was drawn out of the pit by the Midianites, and was

also sold by the Midianites into Egypt to Potiphar . . . Ex. under JOSEPH, here; and under ISHMAELITE, at A.4788<sup>2</sup>. 4968.

4788. 'The Midianites sold him unto Egypt' (ver.36) = that those who are in some truth of simple good consulted scientists.

5955<sup>2</sup>. Because by 'Midian,' against whom they went (Judg.vii.) was represented truth which is not truth, because [there is] not the good of life.

6773. '(Moses) dwelt in the land of Midian' (Ex.ii.15)=life among those who are in simple good; (for) 'Midian'=those who are in the truths of simple good. 6774<sup>o</sup>.

6775. 'And the priest of Midian had seven daughters' (ver.16)=the holy things of that Church. . . 'Midian'=those who are in the truths of simple good . . . Those are said to be in simple good who are in the externals of the Church, and believe the Word simply, as to its literal sense, each one according to his apprehension; and they also live according to those things which they believe . . . The internal of the Church inflows with them through good, but as they are not in interior truths, the good which inflows becomes general, thus obscure . . . They who are such are gifted with Heaven in the other life according to the quality of the good from truths. Such are they who are here meant by 'Midian.' But, in the proper sense, they are those who are outside the Church, and live in good according to their religiosity.

6827. 'And Moses was pasturing the flock of Jethro his father-in-law the priest of Midian' (Ex.iii.1)=that the Law from the Divine was instructing those who were in the truth of simple good; 'the priest of Midian'=the good of the Church where those are.

7019. 'Jehovah said to Moses in Midian' (Ex.iv.19)=illustration and confirmation from the Divine in that state. . . 'Midian'=the truth of simple good.

7602<sup>2</sup>. By 'Midian' are signified those who are in the truth of simple good; and, in the opposite sense, those who are not in the good of life. . . It is the state which the Midianites then represented, which is here described (Judg.vii.13).

8643. 'Jethro the priest of Midian' (Ex.xviii.1)=the good of the Church which is in the truth of simple good.

8815<sup>o</sup>. 'Midian, Amalek, and the sons of the east,' around whose camp the three hundred men of Gideon sounded their trumpets, (Judg.vii.)=those in evils and the derivative falsities.

9595<sup>4</sup>. 'The curtains of Midian'=the truths with those who are in simple good.

E. 410<sup>o</sup>. For the sons of Israel were taken possession of by the evil which is signified by 'Midian' . . .

430<sup>1</sup>. For by 'Midian' (Num.xxxi.) are signified those who are in the Knowledges of truth; but still not in life according to them . . .

455<sup>o</sup>. By 'Midian,' there, (Judg.vii.) are meant those who do not care for truth, because they are merely natural and external; and therefore they were smitten

by those who with the tongue lapped waters in the hand like a dog; for by these are meant those who have an appetite for truths . . .

502<sup>11</sup>. By 'the Midianites' (Judg.vii.) were signified those who are in the falsities of evil.

555<sup>15</sup>. For the Midianites (Num.xxxi.) represented and thence signified the truth which is not truth because not from good; thus falsity. Hence it was that the women who had Known a man were to be slain, and those who had not Known one were to be vivified. That the Midianite women=the defilement of good through falsities, and thence good adulterated and profaned, which is filthy adultery, is evident from those things which are related concerning the scortation of the sons of Israel with the Midianite women (Num.xxv.).

**Midst.** See under MEDIUM.

**Midwife.** *Obstetrix.*

**Midwife, To act as.** *Obstetricari.*

**Midwifery.** *Obstetricatus.* A.4921.

A. 4588. 'The midwife said to her, Fear not' (Gen. xxxv.17)=perception from the Natural. . . 'A midwife'=the Natural . . . because when interior temptations are being undergone, that is, when the interior man is undergoing temptations, the Natural is then like a midwife; for unless the Natural assists, no birth of interior truth can ever come forth; for it is the Natural which receives into its bosom interior truths when they are born. Further ex.

—<sup>e</sup>. By 'the midwives' (Ex.i.) is represented the Natural in so far as it is recipient of goods and truths.

4921. 'The midwife took' (Gen.xxxviii.28) = the Natural. Ex.

6673. 'The king of Egypt said to the midwives of the Hebrew women' (Ex.i.15)=influx from separated scientifics into the Natural where are the scientific truths which are of the Church. . . 'The midwives'=the Natural . . . because the Natural receives that which inflows from the Internal, and thus as it were acts as a midwife. 6675. 6678. 6681.

6683. 'Midwives'=scientific truths in the Natural.

6686. 'A midwife' = the Natural where are the scientific truths which are of the Church. 6687.

**Migdol.** *Migdal.*

A. 8130. 'They encamped . . . between Migdol and the sea . . .' (Ex.xiv.2)=the beginning of a state to undergo temptations.

**Mighty.** *Validus.*

See PREVAIL=valere, and under FORCE, STRENGTH, and STRONG=fortis.

A. 6423. 'He shall sit in the might of his bow' (Gen.xlix.24)=that he is safe by the fighting truth of doctrine. . . The might of doctrine is truth . . . Ex.

7217<sup>c</sup>. Before the merely natural, these appear weak and sick in spirit; but they are strong and mighty; whereas they who are merely natural appear to themselves strong and mighty, and also are so as to the body; but as to the spirit they are quite feeble=invalidus, because they are spiritually dead.

7330. A mighty power against falsities. Sig.

9163<sup>2</sup>. 'The mighty and the broken' (Ezek.xxx.22)=those things which have not suffered injury and resist, and those which have suffered injury and do not resist.

R. 769. 'That mighty city' (Rev.xviii.10)=a religiosity so fortified.

D. 6037. See POWER=potentia, here.

E. 2817. Occurs. 304<sup>6</sup>.

518<sup>36</sup>. Are called 'mighty' from cupidity.

696<sup>30</sup>. 'The city of the mighty nations' (Is.xxv.3)=those who are in truths of doctrine, and through them in goods of love; and because all spiritual power is thence, they are called 'the mighty nations.' —.

1135. 'Mighty,' when said of doctrine and its religiosity . . . =fortified by arts . . .

—<sup>2</sup>. Those are called 'mighty,' in the Word elsewhere, who are in evils and the derivative falsities, and who have fortified themselves by arts against the goods and truths of the Church; thus with whom the Church has been devastated, and who devastate the Church with others. Ill.

**Mighty one.** *Potens.*

A. 1179. 'As Nimrod, mighty in hunting before Jehovah' (Gen.x.9)=because so many were persuaded. . . 'Mighty in hunting'=captivating lower minds.

—<sup>2</sup>. Such were anciently called 'mighty ones.' Ill.

—<sup>e</sup>. In the Original Language, the Word by which 'mighty one' is expressed [means] also 'a man-vir,' which word is predicated of faith, and that in both senses.

8315. 'The mighty ones of Moab' (Ex.xv.15)=those who are in the life of falsity from that love. . . 'The mighty ones'=things which reign and prevail.

—<sup>e</sup>. The word by which 'mighty ones' is expressed in the Original Language is predicated of those who are in truth from good; and, in the opposite sense, of those who are in falsity from evil. Ill.

R. 337. By 'the mighty' (Rev.vi.15) are signified those who are in erudition. (=external truths. E.408. —<sup>3</sup>,Ex.)

**Migrate.** See REMOVE=migrare.

**Milan.** *Milanus, Mediolanus.*

D. 3729. When thinking of Milan, the first thing which recurs is that men are assassinated there at night.

5648. See LAST JUDGMENT, here.

**Milcah.** *Milkah.*

A. 1369. 'The name of the wife of Nahor was Milcah . . .' (Gen.xi.29)=the marriages of evil with falsity in idolatrous worship . . . The wives=falsities.

2861<sup>2</sup>. It treats of those who are saved outside the Church, who are signified by those who were born to Nahor the brother of Abraham by Milcah his wife . . .

2863. 'Behold Milcah she also hath borne sons to Nahor thy brother' (Gen.xxii.20)=those outside the Church who are in brotherhood from good . . . For Terah had three sons, Abram, Nahor, and Haran, who worshipped other gods; and Milcah was the daughter of Haran, who became the wife of Nahor . . . Hence it

may be evident what is signified by **Milcah** and **Nahor**; namely, by '**Milcah**' the truth of those nations; and by '**Nahor**,' the good.

### Milchom. *Milchom.*

A. 2468<sup>16</sup>. See **MOLOCH**, here.

### Mild. *Mitis.*

### Mild, To become. *Mitescere.*

A. 987. The gentle beasts correspond to good affections. H.110.

1007<sup>e</sup>. Why such **mild** words are here used.

3909. Every natural affection, when it ascends towards interior things . . . becomes **milder** . . . —.

4681. The signification of this word becomes **mild** as it ascends . . .

5032<sup>2</sup>. (Those in natural good) are **mild** and upright hereditarily . . .

—<sup>e</sup>. They had done good like **gentle** animals . . .

6489<sup>e</sup>. He is bent . . . into a **milder** Hell . . . 8391<sup>e</sup>.

6516<sup>e</sup>. A **milder** (pronunciation).

7426. Two kinds of men in **Venus** . . . one, **gentle** and humane . . .

8311. If falsities are applied to good, they become **mild** . . .

9192<sup>7</sup>. As the falsities thence are **mild** and flexible . . .

H. 359. 'Learn of Me, because I am **meek** . . . ' (Matt.xi.29).

578<sup>e</sup>. Therefore their Hells are **milder**.

586<sup>2</sup>. In the **milder** Hells, appear . . .

P. 86<sup>e</sup>. With the good, the evils in the circumferences become **mild** . . .

M. 487. That adulteries committed by these are **mild**.

T. 473<sup>e</sup>. The **mild** beasts receive (influx) through Heaven . . .

D. 5932<sup>e</sup>. This Hell was among the **milder** ones.

E. 304<sup>4</sup>. 'Blessed are the **meek**' . . . 'The **meek**' = those who are in the good of charity.

1006<sup>2</sup>. Adulteries originating from the **milder** evils and derivative falsities are **milder**.

### Mildew. *Rubigo.*

E. 638<sup>20</sup>. 'Blasting and **mildew**' (Amos iv.9)=evil and falsity in the extremes, or from the Sensuous Corporeal. A.1069<sup>3</sup>.

### Mile. *Milliare.*

A. 1274<sup>2</sup>. Occurs. 1277. D.2771. E.1219<sup>3</sup>.

9049<sup>6</sup>. By 'a **mile**' (Matt.v.41) is signified that which leads to truth; for the like is signified by 'a **mile**' as by 'a way.'

E. 556<sup>9</sup>. 'Whosoever shall compel thee to one **mile**, go with him two' (Matt.v.41)=that if anyone wants to lead away from truth to falsity and from good to evil, he is not to be opposed, because he cannot do it. By 'a **mile**' the like is signified as by 'a way;' namely that which leads away and leads.

924. See **FURLONG**, here.

**Militant**. See under **COMBAT**.

**Military**. See under **SOLDIER**.

### Milk. *Lac.*

**Suckle**. *Lactare.*

**Nurse**. *Lactatrix.*

**Suck**. *Lactere.*

**Suckling**. *Lactens.*

A. 680<sup>5</sup>. 'Wine and **milk**' (Is.lv.1)=the Spiritual and the Celestial.

2015<sup>3</sup>. 'To suck the **milk** of the gentiles' (Is.lx.16)=to be gifted with goods. (=the insinuation of celestial good. 6745<sup>3</sup>.)

2183. 'Abram' took butter and **milk** . . . (Gen. xviii.8)=all these [goods] thus conjoined.<sup>1</sup>

2184. 'Butter'=the Celestial of the Rational; '**milk**'=the Spiritual thence.

—<sup>2</sup>. '**Milk**' (Is.vii.22)=spiritual good.

—<sup>3</sup>. '**Milk** of the flock' (Deut.xxxii.14) = the Celestial Spiritual of the Rational.

—<sup>4</sup>. As to '**milk**,' it=the Spiritual from the Celestial, or the Celestial Spiritual . . . That '**milk**'=the Spiritual which is from the Celestial is from this: that 'water'=the Spiritual; by '**milk**,' because there is fat in it, the Celestial Spiritual; or, what is the same, the truth of good; or, what is the same, the faith of love or of charity; or, what is also the same, the Intellectual of the good of the will; or, what is still the same, the affection of truth in which is the affection of good; and, what is still the same, the affection of Knowledges and knowledges from the affection of charity towards the neighbour . . . All these things are the same as the Celestial Spiritual . . . Ill.

—<sup>5</sup>. 'Buy wine and **milk**' (Is.lv.1); where 'wine'=the Spiritual which is of faith; '**milk**,' the Spiritual which is of love. ('Wine'=spiritual truth; '**milk**,' spiritual good. 2967<sup>9</sup>.) ('**Milk**'=the good of truth. 8976<sup>e</sup>.)

—. 'His teeth whiter than **milk**' (Gen.xlix.12)=the Celestial of the Spiritual which is of His Natural. (=justice. 4007<sup>2</sup>.)

—<sup>6</sup>. 'The hills shall go with **milk**' (Joel iii.18) . . . '**milk**,' here, =the Celestial Spiritual.

—. 'A Land flowing with **milk** and honey' . . . Here, by '**milk**' nothing else is meant than an abundance of celestial spiritual things. 5620<sup>9</sup>.

2643. 'Sarah shall **suckle** sons' (Gen.xxi.7)=that He implanted the Human in the Divine. . . That '**milk**'=the Spiritual from a celestial origin, or truth from good, see above; thus 'to **suckle**'=to implant this . . . and the Divine truth is the same as the Divine Human.

3183. 'A **nurse**'=innocence. —<sup>2</sup>,Ex.

—. 'Sucklings'=the first state of infants, which is a state of innocence. —<sup>3</sup>,Ill.

—<sup>e</sup>. 'Their queens—*dominae*—thy **nurses**' (Is.xlix.23)=wisdom, which is innocence.

3519<sup>7</sup>. 'Not to seethe a kid in its mother's **milk**' (Ex. xxiii.19; xxxiv.26)=that they should not destroy the innocence of infancy. (=that the good of a posterior state of innocence is not to be conjoined with the truth of a prior state of innocence. 9301<sup>e</sup>)

3755. 'Woe . . . to them that give suck in those days' (Matt.xxiv.19=those who have imbued . . . the good of innocence. . . 'To suckle'=a state of innocence.

3812<sup>4</sup>. 'Whiter than snow, and fairer—*candidi*—than milk' (Lam.iv.7)=that they were in celestial truth.

4378. 'The flocks and herds giving suck' (Gen.xxxiii.13)=interior and natural goods, which have not yet attained Divine life. . . 'Those giving suck'=recent things; here, spiritual things nascent in the Natural. Ex.

4563. A nurse, in so far as she suckles an infant, properly=the insinuation of innocence through the Celestial Spiritual; for 'milk'=the Celestial Spiritual . . .

5236<sup>2</sup>. 'A suckling,' 'an infant,' and 'a child'=the three degrees of innocence. . . and also the three degrees of love and of charity . . . 5608<sup>7</sup>.

5620<sup>3</sup>. 'Milk' (Is.vii.22)=spiritual good.

5943. In proportion as things partake of fat, in the same proportion they=good; as milk, etc.

6380. 'His teeth white with milk' (Gen.xlix.12)=that the Divine Natural is nothing but the good of truth. . . 'Milk'=the Celestial Spiritual; or, what is the same, the good of truth.

6740. For by the milk which a nurse insinuates, is signified the good of truth; or, what is the same, the Celestial Spiritual.

6745. 'Suckle him for me' (Ex.ii.9)=that it should insinuate into it good in agreement with the religiosity. 'To suckle'=to insinuate good. Ill. 6749.

—e. 'Suckling'=innocence.

6857. 'Flowing with milk and honey' (Ex.iii.8)=the derivative pleasantness and delight; (for) 'milk'=the Celestial Spiritual, or the truth of good; and, as it=the truth of good, it=also the pleasantness of it; for they are conjoined.

8056. 'A Land flowing with milk and honey' (Ex.xiii.5)=where there are gladness and joy . . . Gladness is predicated of truth . . . and 'milk' is predicated of the truth of good.

9301. 'Milk'=the truth of innocence. Hence 'a mother's milk'=the truth of the first innocence.

10530. 'To a Land flowing with milk and honey' (Ex.xxxiii.3)=the pleasantness and delight from the good of faith and of love. . . 'Milk'=spiritual good, which is the good of faith.

10835. (In the Sixth Earth) they drink milk with water; and their milk is from cows which are woolly like sheep.

T. 23<sup>2</sup>. This is to take away from children all spiritual milk—*lacticinum*.

D. 1163. The spiritual are very much delighted with milk, especially uncooked; for when I was eating this it was such a delight that I can scarcely describe it. Therefore milk belongs to the spiritual; but butter to the celestial; not that they are delighted with them as foods; but on account of the representations . . . This arises from the agreement of the spheres . . .

1842. The state of those who wanted to be innocent from themselves was represented by an infant . . . which vomited milk . . . Such is the state of those who . . . simulate innocence, or who want to be innocent from themselves, which they sustain no otherwise than as when milk is poured into such stomachs as do not endure milk . . . as are wont to be the stomachs of those who have indulged too much in inebriating drink.

2084. It is known that infants love milk, and that adults are unaccustomed to milk, so that some will not even tolerate it, because it does them harm; and therefore it is a rule of the physicians that milk is injurious in diseases. The reason it is injurious, when yet it is the simplest food, and more harmless than all things, is that they are accustomed to drinks which are repugnant [to it], especially to ales. Hence their stomach and intestines are accustomed to these, and so also is the blood, which thus do not tolerate the food of milk. When such are first consociated in the other life, there is a species of repugnance; for I have perceived from some a manifest odour of ale, when I have been drinking milk.

4018. There was represented an oblong vessel in which there was as it were milk, which was turned into a . . . bright white cloud, which concentrated itself towards the centre . . . signifying that the Angels were coming together . . .

6088<sup>2</sup>. I saw magnates . . . to whom was given only milk with bread, (because) they were doing no work . . .

E. 175<sup>3</sup>. 'Milk' (Is.lx.)=the delight of the good of love.

304<sup>45</sup>. 'Milk' (Is.vii.)=the truth through which is good. 617<sup>9</sup>.

314<sup>3</sup>. 'A child,' 'suckling,' and 'weaned one—*ablactatum*'=these degrees of innocence. Ex.

—7. 'Milk of the flock'=the internal good of truth.

372<sup>5</sup>. 'Milk' (is predicated of the good of truth).

376<sup>4</sup>. 'Milk' (Is.lv.)=the good of this truth. (=Divine truth spiritual natural. 617<sup>10</sup>.)

—5. 'The hills shall flow with milk'=that there is spiritual life from the good of charity towards the neighbour. 433<sup>13</sup>.

433<sup>4</sup>. 'White as to the teeth from milk'=that the external Human, or Natural, is nothing but the good of truth. (=that His Sensuous was in like manner Divine truth from Divine good. 556<sup>21</sup>.)

619<sup>7</sup>. 'Milk'=the delight of spiritual good.

710<sup>7</sup>. 'Them that give suck'=those who receive the truths of this good; for the milk which is given in suck=the truth from the good of love. The reason it is said 'Woe to them,' is that they cannot guard the goods and truths which they receive, because Hell then prevails, and takes them away; whence comes profanation . . .

840<sup>2</sup>. 'Wine and milk' (Is.lv.)=spiritual truth, and the derivative natural truth; both from good.

### Milky Way. *Via Lactea*.

A. 10589. The Angels found that (the Spirits of the Fourth Earth) were from a star, which is their sun . . . the situation of which is low down near the Milky Way . . .

D. 5426. The fallen multitude (of the dragons) appeared like a starry mass; as it were a **Milky Way**.

**Mill, Millstone.** See under **GRIND**.

**Millet.** *Milium.* A.2596. 3332°. 3941<sup>5</sup>. H.325.

**Million.** *Million.* H.415. A.9441. D.4769.  
See under **THOUSAND**.

**Mimic.** *Mimus.* T.380<sup>4</sup>. 381<sup>4</sup>. D.5076.

**Mind.** *Animus.*

A. 828. It is the first flower of love which . . . conjoins the **minds** of the consorts.

949. Their **mind** was continually in (longing for the goods of others).

950. With a **mind** to meet those . . .

959. The punishers had a **mind** to kill them . . .

1079<sup>2</sup>. The **animus** of hatred then shines forth . . .

1143°. Who keep the **mind** in the historical context.

1276. Over head are those who breathe high things with an elate **mind**.

1327<sup>3</sup>. Not with a deliberate intention . . .

1389. They at once know the quality of another's **mind** . . .

1484. That they captivated the **mind**. Sig.

—°. The things which are of the **mind**, or of the affection of knowing and learning.

1641°. Keeps his **mind** in the sense of the things, and not in the words . . .

1762. They expressed the sense of their **mind** by changes induced on my face.

—°. When they were communicating the interior sense of their **mind** . . .

1795<sup>2</sup>. See **MIND-mens**, here. H.30. P.324<sup>3</sup>. T.32<sup>2</sup>.

1835. (When) not so remote from charity, their **minds** are more flexible.

1850. This opinion . . . possessed the **minds** of the most instructed.

1886. Pref.<sup>2</sup>. Would strengthen his **mind** in the negative.

1967. The Spirits keep his **mind** fixedly in the thought . . .

—°. Those who are in infirmity of **mind** . . .

1983<sup>4</sup>. An immission thus into the **minds** of others.

2072. All the interior affections of the **lower mind** and of the **mind-mentis** are expressed by the face.

2216<sup>2</sup>. Is easily distinguished from cheerfulness of **mind** . . .

2219°. They who breathe such things in the **mind** . . .

2307°. He had such a **disposition** to command others.

2310. Historicals detain the **lower mind** in themselves; and thus draw away the **mind-mentem**—from thinking . . .

2699<sup>2</sup>. Some who had been of infantile **mind** . . . appear to themselves in white.

3127. The **animus** of that affection. Sig.

—°. 'To run' = propensity or **animus**.

3226. By the sense of his **mind** he can express . . .

3527. If he has learned to simulate, he assumes as it were another **lower mind** . . . for it is the **lower mind** which appears in the face. . . He is affected . . . by the **mind-mente**—which thus shines from the countenance.

3608. Perception . . . concerning the **animus** of natural good then. Sig.

3610. The **animus** of inverting the state and of depriving truth of life from itself. Sig.

—<sup>3</sup>. This **animus** lies deeply hidden . . .

3849<sup>4</sup>. The outermost affections are those which are of the body . . . those next interior are of the **lower mind**, and are called natural affections . . .

3983. That he has known **animus** and power. Sig.

—°. That to know the quality is to know the **animus**, is evident.

4121<sup>2</sup>. Those who have been of discordant **mind** are dissociated.

4126°. His sphere manifests the quality of his **mind**; that is, the quality of his will and thought.

4145<sup>3</sup>. Afterwards (in conjugal love) comes conjunction of **minds**, in that the one wills as the other . . .

4215<sup>2</sup>. There is a correspondence of the internals with all things of the face; hence the **lower mind** shines forth from the countenance; and the interior **mind** or **mind-mens**, from the eyes. . . Gladness of the **lower mind** and joy of the **mind-mentis**—produce singing . . .

4292<sup>4</sup>. All things of the body represent those of the **lower mind** and of the **mind-mentis**.

4299. The thoughts and affections are the interiors, because they are of the **lower mind** and **mind-mentis**.

4301<sup>3</sup>. This delight (in seeing) is not of the eye; but is of the **lower mind** and its affection.

4326<sup>2</sup>. The influx from the cerebellum insinuates itself especially into the face; as may be evident from the fact that the **mind** is inscribed on the face . . . so that from the face another knows what affections he has, and what are the changes of his **lower mind** and **mind-mentis**.

4658<sup>3</sup>. If his **mind** were to inhere in these things while he is dancing . . .

4750°. They hide this **disposition**.

5402. The **mind** to procure for themselves truths through scientifics. Sig.

5576<sup>3</sup>. When he is of a cheerful **mind** . . . his food nourishes better.

5655. The **mind** to procure good for truths. Sig.

—°. 'To descend' = the **mind**, or intention-**intentio**.

7363. They consociate with themselves such as agree in **minds**.

7737. That it would not enter into their **mind**. Sig.

—°. Thus, by 'the face' is signified the **mind**.

8118<sup>3</sup>. When the cupidity of dominating . . . invaded the **mind** . . .

8948. The appearance of everyone there is according to his **mind** and life.

8998. Marriages . . . are conjunctions of **lower minds** and of **minds-mentium**.

9182<sup>2</sup>. Legitimate conjunction takes places when the **minds** are conjoined ; and . . . no conjunction . . . when the **minds** are disjoined.

—<sup>3</sup>. Legitimate conjunction, which is that of **minds**, takes place when both are of like good and truth . . .

9296. Worship from a grateful **mind** . . . Sig.

9333<sup>2</sup>. This error is seated in many **minds** . . .

10756. For all things which are of the **mind** are presented in some natural shape in the body . . .

10837. When a youth sees one to whom his **mind** draws him . . .

—<sup>2</sup>. From their faces they see whether they agree in **minds** ; for the face of everyone there is the index of the **mind**.

H. 56<sup>2</sup>. Beauty, etc., affect both the senses and the **minds**.

91. Hence the face is called the index of the **mind**.

284<sup>e</sup>. How it compares with that rest of **mind** possessed by those who are content in God.

290<sup>e</sup>. The cupidities into which their **lower mind** is carried.

299. The grief of **mind** . . . which is called melancholy.

319. When this is seated in one's **mind** . . . in the same proportion he is led by the Lord.

330. The infants who die . . . are of a like infantile **mind** . . .

335<sup>e</sup>. By games suitable to the **minds** of the infants.

361<sup>2</sup>. Because thus he can remove his **mind** from an idle life.

362. The rich who have rejected the things of Heaven and the Church from the **mind** are in Hell.

363. The body . . . is the external form corresponding to the internal form which is of his **lower mind** and **mind-mentis**.

375. The essential of marriage is the union of the **minds** or of the **minds-mentium**. Hence, such as are the **minds** or **minds-mentes** in themselves, such is the union. (Continued under **MIND-mens**.)

418. Whence man has interior activities serviceable to the operations of his **mind** . . .

427. As they were of diverse **minds** . . . after a short time they were disjoined.

—<sup>2</sup>. They then see each other no longer . . . unless they are of a like **mind** from a like love.

486. For the face is the image of everyone's **mind**.

493. In the first state of man after death . . . he is of like **mind** . . .

533. When anything arises which he knows to be insincere . . . and to which his **mind** is carried . . .

555. The elation of **mind** in externals which is called pride.

— His **mind** would become torpid.

— Celebrated in the **minds** of others.

N. 41. The interiors which are of the **mind-mentis** . . . are turned to that which he loves above all things ; and the exteriors which are of the **lower mind** are turned to where the interiors are turned.

J. 13. As many men . . . so many faces, and so many **minds**.

— Innumerable parts constitute the body ; and innumerable affections constitute the **mind**.

W. 416<sup>e</sup>. Serve for captivating **minds**.

P. 141. No one is reformed in a state of sickness of **mind** ; because sickness of **mind** takes away rationality . . . for the **mind-mens** is sick and not sound ; and a sound **mind-mens** is rational, but not a sick **mind-mens**. Such sicknesses are . . . griefs of **mind** from misfortunes, anxieties and anguish of **mind-mentis**—from a vitiated state of the body . . .

317<sup>2</sup>. As he sees the **mind** of another from his face.

R. 480. A motion of the **mind** with many in the Church to receive the doctrine. Sig.

M. 244<sup>2</sup>. There are many causes which conjoin **lower minds**, but not souls . . .

246. The first external cause of cold is a dissimilitude of **lower minds** and manners.

—<sup>2</sup>. But external similitudes and dissimilitudes are not of souls, but of **lower minds**. By **lower minds** are meant the external affections and derivative inclinations . . . For we say, Have I a **mind** to do this or that ? by which is perceived the affection and inclination to it. The persuasions taken up concerning this or that kind of life are also wont to form these **lower minds** . . .

T. 103<sup>2</sup>. As the soul is the man himself . . . it is evident whence it is that the **mind-mens**, the **lower mind**, the nature-**indoles**, the inclination, and the affection of the father's love dwell in offspring after offspring . . .

373. In every work which proceeds from man, there is the whole man such as he is as to the **mind**, or such as he is essentially. By the **mind** is meant his affection of love and the derivative thought. These form his nature-**naturam** ; in general, his life.

405<sup>1</sup>. The phantasy of this love carries their **minds** away . . .

433<sup>2</sup>. Which exhilarated the **mind** of everyone . . .

— As by their . . . feasts such consociations of **minds** were signified . . .

521. Sons are born into a general likeness of their parents as to . . . **minds**.

— You might thus be convinced of the likeness of **lower minds** and **minds-mentium**.

535. When anyone is revolving evil in the **mind**, and intending it . . .

678<sup>e</sup>. So draw away their **mind**, and alienate them from Christianity.

Ad. 61. The lower or natural **mind-mens**, commonly called the **animus** . . .

88. The third of man's faculties in succession is the natural **mind-mens**, or **animus**. (See **MIND-mens**, here, and at 653.)

647. These Genii correspond completely to that power in man which has been called above the **lower mind-mens**, or **animus**. It is the nature of these Genii that they there excite those affections which are called the passions of the **lower mind** . . .

[Ad.] 916. To animals a certain mind-*mens*-has been given which is called the *animus*; from which they are called animals; and the like is also given to man, which has been called by us above the natural mind-*mens*; but in order that it might be of service to his intellectual mind-*menti* . . .

933<sup>3</sup>. And the natural mind-*mentem*-itself, or *animus* . . .

— The passions of the lower mind; thus the properly animal life . . .

949. Cupidities, which are longings in the natural mind-*mente*; from which this mind-*mens*-is called the *animus*; and these cupidities, the cupidities of the *animus*.

950<sup>3</sup>. To these succeed again infra-celestial goodnesses, which are middle ones between the spiritual and the natural ones, and properly affect the natural mind-*mentem*, or *animus*, which men have in common with animals.

952<sup>e</sup>. To these succeed the evils which properly touch the lower mind-*mentem*, or *animus* . . .

D. 377<sup>2</sup>. (These mice, etc.) are formed according to . . . the purpose for the sake of which they are misers.

515. Nor can a man's lower mind be torn to pieces without perishing, because it coheres with the body.

516<sup>e</sup>. With a mind to persevere.

526<sup>e</sup>. Whether he (acknowledged this) from his mind, I do not yet know.

610. They retain in mind the companions they had had in the life of the body.

625. With a mind to chastise.

647. Speech and persuasions have no effect when the mind desires, or is affected with love. Ex.

865<sup>e</sup>. Others who have a like *animus* . . .

908<sup>e</sup>. Has the mind intent on wealth.

909. There was his mind . . .

951. That the Angels can examine the mind of a man separated as it were from the man. Ex.

— What he had had, or had intended, in the mind.

1558a. How the minds of the inhabitants in this world are in common. Ex.

2182. The mind is Known (from their speech).

3663. It came into my mind that . . .

3861<sup>2</sup>. The mind, or the affections of the man, appear inscribed on the face.

3963. Men not only as to the mind and memory, but also as to sense.

4277<sup>e</sup>. Until such a disposition ceases.

4278. Their deceitful disposition.

4538. Keeping the mind in these things, and thus driving to them.

4731. Similitudes of minds effect such things.

4848<sup>e</sup>. They induced into the minds of others whatever they wanted.

6052. The love of commanding sinks the mind into its proprium.

6054<sup>e</sup>. Unless he has an intention to marry her.

6056<sup>e</sup>. His place in the temple agrees with his mind.

6060. Debilitated in mind . . . because his conceit had been depressed.

6072. The love of uses holds together the mind in its delight. D. Wis. xi<sup>4</sup>.

6073. He rejected the Word from his mind.

E. 544<sup>3</sup>. In the Spiritual World there is a communication of minds; that is, of thoughts and affections.

866<sup>e</sup>. All the evil have a mind and cupidity, consequently a will, to destroy the truths of Heaven . . .

932<sup>2</sup>. It is in their mind that good works may be omitted.

1185<sup>2</sup>. Eminence and opulence (are what) principally affect minds, because they are proper to the natural man.

D. Love xv<sup>2</sup>. They keep the mind as in a prison . . .

## Mind. Mens.

### Mental. Mentalis.

See under DEGREE, IDEA, REGION, SENSE, SOUL, SOUND-*sanus*, THINK, UNDERSTANDING, and WILL.

A. 35. When the understanding is ruled by the will, they together constitute one mind, and thus one life; for then, that which the man wills and acts, he also thinks and intends. But when the understanding is dissident from the will, as is the case with those who say they have faith, but live otherwise, then the one mind is drawn asunder into two; one of which wants to betake itself into Heaven, and the other tends to Hell; and, as the will does everything, the whole would rush to Hell, unless the Lord had mercy on him. 44<sup>2</sup>.

111. Many do not know what the will and understanding are, and that they constitute one mind . . . 116.

310. Seed from a celestial origin is such that love rules the whole mind, and makes it one mind. For the human mind consists of two parts: the will and the understanding. To the will belongs love, or good; to the understanding, faith, or truth. From love, or good, they perceived what is faith, or truth; thus the mind was one mind. (And then) if they decline from truth and good, it is very dangerous; for they thus pervert their whole mind, so that in the other life it can scarcely be restored.

1745. The mind such as it was with the Lord. Sig. and Ex.

1795<sup>2</sup>. Such as are the lower mind and mind, such is the estimation of all things which come forth through the External . . .

1974. Affected the mind.

1999. When the mind is kept in . . .

2011<sup>e</sup>. Therefore the human mind is (then) in no fallacy.

2176<sup>2</sup>. Historicals attract the mind.

2177<sup>2</sup>. That human minds may, through that Supper, be conjoined with heavenly minds . . .

2231<sup>2</sup>. (Thus) the will is one thing, and the under-

standing another ; and thus the human **mind** is distinguished into two parts, which do not make a one. Yet man has been so created that these two parts should constitute one **mind** ; and that there should be no other distinction, than . . . such as there is between a flame and the derivative light . . .

2268. The human **mind** as to truths is . . . called 'a city' . . . 2851<sup>7</sup>.

2310<sup>e</sup>. The Word . . . unites angelic **minds** with human ones . . .

2479<sup>e</sup>. In proportion as the **mind** can be withdrawn from sensuous and corporeal things, it is elevated to spiritual and celestial things.

2728<sup>e</sup>. When good united to truth flows down into a lower sphere, it presents this union of **minds** . . . and therefore the union of **minds** from good united to truth . . . is conjugal love itself.

2731. The conjunction of **minds** is such that . . .

2734. And there becomes the union of **minds**, in which is Heaven.

2737. With those who live in conjugal love, the interiors of the **mind** are open through Heaven even to the Lord . . .

2857<sup>e</sup>. Every temptation in which the man conquers, elevates his **mind**, and the things of his **mind** . . .

2927. From gladness and joy the **mind** is elevated.

3020. The rational **mind** is what disposes all things . . . and by influx into the natural **mind**, ordines them ; but the natural **mind** is that which ministers and administers. As the natural **mind** is distinct from the rational **mind**, and is in a degree below it, and also acts from a certain proprium, it is called, relatively, the elder servant of the house, and the administrant of all things which are there.

—<sup>2</sup>. The things which are in the natural **mind** are all scientifics, thus also all Knowledges of every kind whatever ; in a word, each and all things which belong to the exterior or corporeal memory. To it also belongs all the Imaginative, which is the interior Sensuous with man . . . and also all the natural affections, which man has in common with brute animals.

—<sup>3</sup>. But the rational **mind** is interior. The cognitive things which are there are not open before the man ; but, while he lives in the body, are imperceptible ; namely, each and all things which belong to the interior memory ; and also all the Cognitive which is perceptive of what is fair and just, and also of what is true and good ; also all spiritual affections, which are properly human . . . This **mind** inflows from these things into the natural **mind**, and excites the things which are there, and views them with a kind of sight, and thus judges and concludes.

—<sup>e</sup>. That these two **minds** are distinct, is manifestly evident from the fact that with many the natural **mind** dominates over the rational **mind** . . . and that it does not dominate, but serves, solely with those who are in the good of charity . . .

3129. Hence it is that the **mind** both rational and natural is called a house or family . . .

3212<sup>3</sup>. When man is being regenerated . . . although

he has a like face, he has not a like **mind**. His **mind**, when he is regenerate, is open towards Heaven, and there dwell therein love to the Lord and charity towards the neighbour with faith ; it is the **mind** which makes another and a new man.

3223. The interior **mind** of man, where are his intellectual ideas which are called immaterial, is in the light of Heaven . . . 3224.

3224<sup>3</sup>. For truths and goods, which are from the light of Heaven, inflow into the interior **mind**, which with them is closed, (and they are therefore denied). The truths and goods cannot be acknowledged except with those with whom that interior **mind** has been opened . . . This **mind** is opened solely with those who are in innocence, in love to the Lord, and in charity towards the neighbour ; but not with those who are in the truths of faith, unless they are at the same time in the good of life.

3347. The Angels compared human **minds** to the external form of man, which comes forth and subsists from innumerable forms which are within. Enum.

—<sup>2</sup>. But they compared angelic **minds** to those things which are within, which are relatively indefinite and also incomprehensible . . .

3509<sup>2</sup>. The rational **mind** is distinguished into two faculties, called the will and the understanding . . .

—<sup>e</sup>. As the natural **mind** is regenerated through the rational **mind** . . .

—<sup>e</sup>. 'Isaac' = the rational **mind** as to good . . . 'Rebekah,' as to truth.

3527<sup>2</sup>. The Most Ancients could see the **minds** of another conspicuous as in a form in his face.

3849<sup>4</sup>. The outermost affections are those of the body, and are called appetites and pleasures ; those which are next interior are of the lower **mind**, and are called natural affections ; but the internal ones are of the rational **mind**, and are called spiritual affections.

4054. The brain, where is the **mind** of man . . .

4215<sup>2</sup>. There is a correspondence of the internals with all things of the face ; hence the lower **mind** shines forth from the countenance, and the interior lower **mind**, or **mind**, from the eyes. 4299.

4292<sup>4</sup>. In a word, all things which are of the body represent those which are of the lower **mind**, and which are of the **mind**.

4390<sup>e</sup>. The human **mind** in the universal has no other objects than those which are of truth and good ; its understanding, those which are of truth ; and its will, those which are of good.

4454. Their will and understanding made . . . one **mind** ; and therefore they had a perception of truth from good . . . 5113<sup>3</sup>.

4574<sup>2</sup>. For man has been so created that the understanding and the will should constitute one **mind** ; and they (do so) when the understanding acts as one with the will ; that is, when the man thinks and speaks as he wills and thence acts. Then also his intellectual things are forms of his will . . . Hence it follows, that, regarded in itself, the Intellectual is nothing but the Voluntary formed.



[A.] 4835<sup>4</sup>. As the **mind** of man (appears in a representative image) in his face.

4973. 'The house'=**the mind** in which is good; here, the natural **mind**.

— There are with every man a natural **mind** and a rational **mind**; the natural **mind** in his external man; the rational **mind** in his internal man. Scientifics are the truths of the natural **mind** . . . 5301.

5023. See HOUSE, here.

5145. The faculties of the **mind** are in the head . . .

5180<sup>2</sup>. They hold the **mind** of another in the thing they want to know.

5293. The **mind** of man, where are his interior understanding and interior will, or where are the intentions or ends, is nourished even when it lives in the body (solely by these spiritual and celestial foods).

5301. The natural **mind** or man is what is meant by the Natural, simply so called.

— That the **mind** is the man himself.

5302. 'The land (of Egypt)'=**the natural mind**; and, as it=**the natural mind**, it=**the man himself**; for man is man from his **mind**; for the **mind** itself constitutes the man; and such as the **mind** is, such is the man. By the **mind** is signified the Intellectual and the Voluntary of man; consequently his veriest life.

5311. That the natural **mind** shall be subordinate and submissive thereto. Sig. and Ex.

5614<sup>3</sup>. As the interior or rational **mind** of the man who is in good is in the Spiritual World, and his exterior or natural **mind** in the natural world, it cannot be otherwise than that each **mind** thinks, but the interior one spiritually, and the exterior one naturally; and that the Spiritual falls into the Natural, and they act as one by correspondence.

—<sup>4</sup>. That the interior **mind** of man, whose ideas of thought are called intellectual . . . does not think from the words of any language, consequently not from natural forms, may be evident . . . for he can think in a moment what he can scarcely utter in an hour; thus by means of universals . . .

5835. The **mind** of man, which is the man himself, and where is the life of man, has two faculties; one, which is allotted to the truths of faith, and the other which is allotted to the good of charity; (the former) is called the understanding, and (the latter) the will. In order for man to be man, these two faculties must make a one. But at this day (they) are completely disjointed. Ex. . . But they ought not to be disjointed. Ex. . . These two faculties are (therefore) to be conjoined, which is effected through regeneration by the Lord; and this through the implantation of the truth of faith in the good of charity; for thus . . . the man is gifted with a new understanding; and . . . with a new will. Hence come two faculties which make one **mind**.

6032<sup>2</sup>. So the intellectual **mind**, which is man's internal eye . . .

6141. That the **mind** must be cultivated with the scientifics of the Church. Sig. and Ex.

— 'The ground'=**the receptacle of truth**: the receptacle itself is the **mind**; here, the natural **mind**, because it is the ground of Egypt.

6158. For the nourishment of the **mind**. Sig. and Ex.

— When man is called 'a field,' it is his **mind** which is meant; for man is man . . . from his **mind**; that is, from understanding and will, which constitute the **mind**; and also from the truth of faith and the good of charity, which constitute a **mind** still more interior. This, namely the **mind**, when it is in the genuine sense a man, is nourished and supported by truth and good.

6222<sup>2</sup>. These . . . cause the Intellectual and the Voluntary to constitute one **mind**.

6326. All the operations of the **mind** are variations of its form; which variations in the purer substances are of such perfection that they cannot be described; and the ideas of thought are nothing else; and these variations come forth according to the changes of the state of the affections. Examp.

6502. Evils and falsities . . . induce sicknesses of **mind** . . .

6629. Hence the elevation of their **mind** to interior things.

7130. There are with man two **minds**; one is the natural **mind**, and the other is the rational **mind**; the natural **mind** is the **mind** of the external man, but the rational **mind** is the **mind** of the internal man. The things which are of the natural **mind** are called scientifics; but the things which are of the rational **mind** are called intellectual reasons. They are distinguished also by this: that the things which are of the natural **mind** are for the most part in the light of the world, which is called the lumen of nature; but the things which are of the rational **mind** are in the light of Heaven, which light is spiritual light.

7179<sup>2</sup>. (The will and understanding) conjoin themselves with those who are in good and thence in truth; and also with those who are in evil and thence in falsity. With the latter and the former these two faculties make one **mind**. It is otherwise with those who are in truth as to faith, and in evil as to life; and so also with those who are in falsity as to faith, and in apparent good as to life.

7353. 'Bed-chambers'=**the interiors of the mind**.

—<sup>6</sup>. The Ancients compared the **mind** of man to a house . . . The human **mind** also is such; for the things—*res*—which are there are distinguished scarcely otherwise than as a house is into its chambers. Ex.

7408. For all things which are in the **mind** of man are disposed into series, and as it were into bundles; and into series within series, or into bundles within bundles. Ex.

7848. Whether you say man, or his **mind**, it is the same . . .

8243<sup>2</sup>. Hence, concerning the face, they have the idea as of the **mind** in form.

8378. With those with whom [the sense of] taste commands, the body sickens, or at least becomes languid within; consequently also the **mind**; for this behaves itself according to the state of the recipient parts, which are of the body . . .

8455<sup>2</sup>. Thus makes the **mind** of man a Heaven.

8505. 'Field' = man; here, the **mind** of man . . .

8631. They represented the intellectual **mind** as a beautiful form . . .

8694<sup>3</sup>. The **mind** is then at rest and serene . . .

8701<sup>9</sup>. In the other life, all are reduced to this state : that they have one **mind** . . .

8734<sup>3</sup>. The conjunction of lower minds (consists in this :) that the **mind** of the one presents itself in the **mind** of the other with all the good of his thought and will towards him, and thus affects him. And spiritual disjunction (consists in this :) that the **mind** of the one presents itself in the **mind** of the other with the thought and will of destroying him; whence comes rejection.

8783. For, at first, human **minds** apprehend only earthly and worldly things . . .

8998. For, regarded in themselves, marriages are conjunctions of lower minds and of **minds** . . .

9003<sup>2</sup>. The nourishments of human **minds**. Ex. and III.

9093. He who divides his lower **mind** or **mind**, destroys it; for the **mind** of man is consociated of two things (the understanding and the will); and he who divides these two parts, disperses the things which are of the one part; for the one lives from the other; hence the other perishes likewise.

9300<sup>2</sup>. With a regenerate man the understanding and will make one **mind**; and they communicate reciprocally . . .

H. 30. The interiors of man which are of his **mind** and lower **mind** are in a like (tripartite) order: he has an inmost, a middle, and an ultimate . . . Therefore man communicates with the Heavens as to his interiors . . .

90. The interiors, which are of his **mind** . . . make his Spiritual World; and the exteriors, which are of his body . . . make his natural world. (Their correspondence.)

314. For angelic **minds** and human **minds** are similar . . .

356<sup>9</sup>. The human **mind** is like ground, which is such as it is [made by] cultivation.

367. Marriage in the Heavens is the conjunction of two into one **mind**. . . The human **mind** consists of two parts, (the understanding and will); and when these act as a one they are called one **mind**. N.28.

375. The **mind** is formed solely from truths and goods . . . consequently a union of **minds** which have been formed from genuine truths and goods is the most perfect.

425<sup>2</sup>. It is not allowable for anyone in Heaven or Hell to have a divided **mind**. Ex.

533. In proportion as Heaven is conjoined, the higher things which are of his **mind** are opened . . .

J. 12<sup>2</sup>. The form of Heaven is like the form of the human **mind**, the perfection of which increases according to the increments of truth and good, whence are intelligence and wisdom. The reason the form of a human **mind** which is in heavenly wisdom and intelli-

gence is like the form of Heaven, is that the **mind** is the least image of that form . . .

—<sup>3</sup>. The human and the angelic **mind** is such that it can be enriched to eternity; and, as it is enriched, so it is perfected; which is done especially when the man is led by the Lord; for he is then introduced into genuine truths which are implanted in the understanding, and into genuine goods which are implanted in the will; for the Lord then disposes all things of such a **mind** into the form of Heaven, even until it is a Heaven in the least form.

25. Man has been created to the form of Heaven as to his **mind**; and the form of Heaven is from the Divine Itself.

27<sup>3</sup>. All things which are of the spiritual **mind** are presented in forms before their sight. Hence it is that the Spiritual World cannot be described as to its magnificent and amazing things.

Life 43. Man has two faculties, one of which is called the will, and the other the understanding. These are distinct from each other, but are so created that they may be a one; and, when they are a one, they are called the **mind**; and therefore these are the human **mind**, and are all the life of man there.

—<sup>2</sup>. Nothing is of more importance than to know how the will and the understanding make one **mind**. They make one **mind** as good and truth make a one; for there is a like marriage between the will and the understanding as there is between good and truth . . . Thus the will with man is the very esse of his life, and the understanding is the derivative existence of life; for the good which is of the will forms itself in the understanding, and in a certain way presents itself to view.

81. Cunning and deceit insinuate themselves into the man's spiritual **mind**, in which is his thought with understanding.

86. Man has a natural **mind** and a spiritual **mind**; the natural **mind** is below, and the spiritual **mind** is above. The natural **mind** is the **mind** of his world; and the spiritual **mind** is the **mind** of his Heaven. The natural **mind** may be called the animal **mind**; but the spiritual **mind** the human **mind**. Moreover, man is distinguished from an animal by this: that he has a spiritual **mind**; by this he can be in Heaven while in the world; by this also it is that man lives after death.

—<sup>2</sup>. Man can be in the spiritual **mind** with the understanding, and thence in Heaven; but he cannot be in the spiritual **mind** with the will . . . unless he shuns evils as sins; and if he is not there with the will also, he is still not in Heaven; for the will draws the understanding downwards, and makes it equally as natural and animal as itself.

—<sup>4</sup>. So long as a man does not shun evils as sins, the concupiscences of evil block up the interiors of the natural **mind** on the side of the will; and are there like a dense veil, and like a black cloud, below the spiritual **mind**, and prevent it from being opened. But verily as soon as a man shuns evils as sins, the Lord inflows from Heaven, and takes away the veil, and disperses the cloud, and opens the spiritual **mind**, and thus introduces the man into Heaven.

F. 32. Every man has a natural mind and a spiritual mind; the natural mind is for the world, and the spiritual mind is for Heaven. As to the understanding, man is in both; but not as to the will, until he shuns and is averse to evils as sins. When he does this, the spiritual mind is opened as to the will also; and, when it is opened, there inflows thence into the natural mind spiritual heat from Heaven—which heat in its essence is charity—and vivifies the Knowledges of truth and good which are there, and from them forms faith.

W. 40<sup>2</sup>. Appearances are the first things from which the human mind forms its understanding . . .

135. That all the interiors both of the mind and of the body of the Angels are turned to the Lord as a Sun. Gen.art.

136. The will and understanding rule the body . . . from which it is evident that the body is a form corresponding to the understanding and will . . . and that the form of the body corresponds to the form of the understanding and will . . . Hence it is that the mind—or the will and understanding—rules the body at its beck . . . (Thus) the interiors of the mind act as one with the interiors of the body; and the exteriors of the mind, with the exteriors of the body.

137. As the interiors of the mind make one with the interiors of the body, it follows that when the interiors of the mind turn themselves to the Lord as a Sun, the interiors of the body also do in like manner; and as the exteriors of both the mind and the body depend upon their interiors, these, too, do in like manner. . . From these things it is evident that because an Angel turns his face and body to the Lord as a Sun, all the interiors of his mind and body are also turned thither. The like holds with man: if he has the Lord constantly before his eyes . . . he then regards Him not only with the eyes and face, but also with the whole mind and the whole body; that is, with all things of the will and understanding, and at the same time with all things of the body.

138. When the interiors are opened, love and wisdom inflow into the interiors of the mind; and the heat and light of Heaven into the interiors of the body.

—<sup>2</sup>. (But) with those who are not in love and wisdom . . . the interiors of both mind and body are closed; and, when they are closed, the exteriors react against the Lord.

155. Keep the mind in an idea abstracted from space and time . . .

162. They no longer want to elevate the mind above nature; and therefore their mind is closed above and opened below . . .

186<sup>2</sup>. It is the like with men: the interiors of their mind are distinguished into as many degrees as there are Angelic Heavens. (Continued under DEGREE.)

203. For man as to the interiors which are of his mind is a Heaven in the least form.

219. The interiors which are of the mind are in no power, except through the forces in the body . . .

—<sup>2</sup>. The interiors which are of the mind correspond to the interiors of the body; and the interiors of the body correspond to its exteriors . . . and therefore the

former two are in power through the exteriors of the body.

239. In a word, the mind of man, which consists of the will and the understanding, from creation, and thence from birth, is of three degrees; thus man has a natural mind, a spiritual mind, and a celestial mind; and thereby man can be elevated into angelic wisdom, and can possess it while he lives in the world; but still he does not come into it until after death . . .

260. That the natural mind, because it is the covering and containant of the higher degrees of the human mind, is the reagent; and, that if the higher degrees are not opened, it acts against them; but if they are opened, it acts with them. Gen.art.

—<sup>2</sup>. Another reason why the natural mind reacts against the spiritual mind, is that the natural mind consists not only of substances of the Spiritual World, but also of substances of the natural world . . .

—<sup>e</sup>. It is the same whether you say the natural and spiritual man, or the natural and spiritual mind.

261. (Thus) if the spiritual mind is closed up, the natural mind continually acts against those things which are of the spiritual mind; and fears lest anything should inflow therefrom to perturb its states . . . 262.

262<sup>e</sup>. When a man is such, he successively closes up the spiritual mind closer and closer: confirmations of evil by means of falsities especially close it up.

263. But the state of the natural mind is altogether different when the spiritual mind is open. Ex.

—<sup>2</sup>. When the natural mind acts from the delights of its love, and from the pleasant things of its thought, which in themselves are evils and falsities, then the reaction of the natural mind removes those things which are of the spiritual mind . . . and causes action to take place from such things as agree with its reaction. Thus are effected an action and reaction of the natural mind which are opposite to the action and reaction of the spiritual mind; and hence is effected a closing up of the spiritual mind, like the retorsion of a spire.

—<sup>3</sup>. But if the spiritual mind is opened, the action and reaction of the natural mind are inverted; for the spiritual mind acts from above or from the interior, and at the same time through those things which are disposed to compliance with it in the natural mind, from below or from the exterior; and it retorts the spire in which are the action and reaction of the natural mind; for this mind is from birth in the opposite against those things which are of the spiritual mind.

—<sup>4</sup>. Such is the change of state which is called reformation and regeneration. The state of the natural mind before reformation may be compared to a spire twisting or circumflexing downwards; whereas after reformation it may be compared to a spire twisting or circumflexing upwards . . .

266. As the natural mind can be elevated (as to the understanding even to the light in which are the Angels of the Third Heaven, and can see truths, acknowledge them, and then speak them), it is evident that an evil man, equally with a good man, enjoys that faculty which is called rationality . . . and that he can think and speak those truths. Ex.

269<sup>e</sup>. The malignity of evil increases according to the

degree of the closing up of the spiritual mind; for thus the natural mind is also closed above; and this is not restored in the descendants, except by, from the Lord, shunning evils as sins. Thus and no otherwise is the spiritual mind opened; and, through it, the natural mind is brought back into a correspondent form.

270. That all evils and the derivative falsities, both ingenerated and superinduced, reside in the natural mind. Ex.

— The reason evils and the derivative falsities reside in the natural mind, is that this mind is in form or image a world; whereas the spiritual mind is in form or image a Heaven, and evil cannot lodge in Heaven; and therefore this mind is not opened from birth, but is only in the potency of being opened. Moreover, the natural mind derives its form in part from the substances of the natural world; but the spiritual mind solely from the substances of the Spiritual World; and is conserved in its integrity by the Lord, in order that the man may be able to become a man; for he is born an animal, but becomes a man.

—<sup>2</sup>. The natural mind with all things belonging to it is circumflexed into gyres from right to left; but the spiritual mind into gyres from left to right. Thus these minds are in a contrary turning towards each other: a sign that evil resides in the natural mind; and that from itself it acts against the spiritual mind: and the circumgyration from right to left is turned downwards, thus towards Hell; whereas the circumgyration from left to right goes upwards, thus towards Heaven...

273. That the natural mind, which is in evils and the derivative falsities, is a form and image of Hell. Ex.

— The quality of the natural mind as it is with man in its own substantial form, or the quality of it as it is in its form woven from the substances of both worlds in the brains—where this mind resides in its primes—cannot be described here. A universal idea concerning that form will be given in what follows, where the correspondence of the mind and the body is to be treated of. Here, something shall be said concerning its form as to the states and their changes through which are presented perceptions, thoughts, intentions, volitions, and the things which belong to them; for the natural mind which is in evils and the derivative falsities, is, as to these things, a form and image of Hell. This form supposes a substantial form as a subject; for changes of state are not possible apart from a substantial form which is their subject...

—<sup>2</sup>. As to the form or image whereby the natural mind resembles Hell: that form or image is such, that the reigning love with its concupiscences—which is the universal state of this mind—is as the devil is in Hell; and that the thoughts of falsity originating from that reigning love, are as the devil's crew...

274. That the natural mind, which is a form or image of Hell, descends through three degrees. Ex.

— The natural mind, from its two faculties, which are called rationality and freedom, is in this state: that it can ascend through three degrees, and descend through three degrees. It ascends from goods and truths; and it descends from evils and falsities; and, when it

ascends, the lower degrees which tend to Hell are closed; and, when it descends, the higher degrees which tend to Heaven are closed. The reason is, that they are in reaction.

275. That the three degrees of the natural mind... are opposite to the three degrees of the spiritual mind... Ex. (See DEGREE, here.)

276. That the natural mind which is a Hell, is in all oppositeness against the spiritual mind which is a Heaven. Ex.

277. That all things which are of the three degrees of the natural mind are enclosed (or included) in the works which are done by the acts of the body. Gen.art.

— All things of the mind... of a man are in his acts or works, enclosed therein... (Continued under DEGREE.)

291<sup>e</sup>. The affections are mere states of the forms of the mind.

369<sup>2</sup>. Hence it is, that he who elevates his mind to the Lord, is wholly elevated to the Lord; and that he who casts down his mind to Hell, is wholly cast down thither... It is from angelic wisdom, that the mind of a man is a man, because God is a Man; and that the body is the external of the mind which sensates and acts; and that thus they are one, and not two.

372. That all things of the mind relate to love and wisdom; and all things of the body to the heart and lungs. Ex.

374. That there is a correspondence of the will and understanding with the heart and lungs; and thence a correspondence of all things of the mind with all things of the body. Ex.

386. That the mind of man is his spirit, and that the spirit is a man; and that the body is the external through which the mind or spirit sensates and acts in its world. Ex.

—<sup>e</sup>. As the mind of man is his spirit, the Angels, who are Spirits, are called minds.

387. The reason that the mind of man is his spirit, and that the spirit is a man, is that by the mind are meant all things of the will and understanding of man; and these are in principles (or beginnings) in the brains, and in principiates (or derivatives) in the body; thus they are all things of man, as to their forms; and, as it is so, the mind—that is, the will and understanding—actuates the body and all things of it at its beck. Does not the body act whatever the mind thinks and wills? The mind erects the ear to hear, and directs the eye to see; the mind moves the tongue and lips to speak; it acts the hands and fingers to do whatever it pleases, and the feet to walk where it wills. Is the body anything else than the obedience of its mind? Can the body be such a thing unless the mind in its principiates is in the body? Is it congruous with reason to think, that the body from obedience *does*, because the mind so wills? In this case they would be two, the one above and the other below; and the one must command, and the other must hearken. As this is not in agreement with any reason, it follows, that the life of man is in principles in the brains, and in principiates in the body...

388. (Thus) the mind of man is the man himself. (Continued under HUMAN FORM.)

[W.388]<sup>6</sup>. The mind of man, not only in general, but also in every particular, is in a perpetual endeavour after the human form, because God is a Man.

P. 124. In a like form, from the connection of all things, is also the human mind ; for the human mind is a spiritual man ; and also is actually a man. Hence it is that the spirit of man, which is his mind in the body, is in all form a man . . .

174. The things which are done by the Lord in the interior substances and forms of the mind are infinitely many . . .

178<sup>2</sup>. The mind of man is continually in these three things, which are called end, cause, and effect. If one of these is absent, the human mind is not in its life. Ex. . . This life of the mind would be diminished . . . in an event foretold.

181. The reason there is the like in the spiritual things of the mind as in the natural things of the body, is that all things of the mind correspond to all things of the body ; and therefore also the mind actuates—*agil*—the body in externals . . . it actuates the eyes to see, etc. . . The mind not only actuates the externals to these things, but also the internals in the whole series ; from the inmosts, the ultimates ; and from the ultimates, the inmosts. Thus, while it is actuating the mouth to speak, it actuates the lungs, the larynx, the glottis, the tongue, the lips ; and each one distinctly and simultaneously to its own function ; and also the face to agreement.

—<sup>2</sup>. Hence it is evident that the like which has been said about the natural forms of the body, is to be said about the spiritual forms of the mind ; and that what has been said about the natural operations of the body, is to be said about the spiritual operations of the mind ; consequently, as man disposes the externals, [so] the Lord disposes the internals . . .

—<sup>e</sup>. The mind of man is also in its whole form a man ; for it is his spirit, which after death appears as a man exactly as in the world . . . and thus the things which have been said about the conjunction of externals with internals in the body, are to be understood also about the conjunction of externals with internals in the mind ; with the sole difference, that the one is natural, and the other spiritual.

196. Now, as it is the mind of man which thinks, and as it thinks from the delight of its affection ; and not the body ; and as the mind of man is his spirit, which lives after death ; it follows that the spirit of man is nothing except affection and the derivative thought.

199<sup>3</sup>. That in the interiors of the mind of man there are such infinite things that they cannot be defined by numbers, is evident from the infinite things in the body, of which nothing arrives at the sight or sense, except the action alone in much simplicity, to which there yet concur thousands of motor or muscular fibres, thousands of nervous fibres, thousands of little blood-vessels, thousands of things of the lungs which co-operate in every action, thousands of things in the brains and in the dorsal spine ; and still more by far in the spiritual man, which is the human mind ; all the things of which are forms of affections and of the derivative perceptions and thoughts. (Continued under *Soul*.)

279<sup>1</sup>. Hence it may be evident, that the operations of the purely organic substances of the mind are nothing else (than changes and variations of its state and form) ; with the difference that the operations of the organic substances of the body are natural, whereas those of the mind are spiritual ; and that the latter and the former make a one by correspondences.

—<sup>8</sup>. It cannot be shown to the eye of what quality are the changes and variations of the state and form of the organic substances of the mind—which are affections and thoughts ; but still they can be seen as it were in a mirror from the changes and variations of the state of the lungs in speech and singing ; for there is also a correspondence. Ex.

—<sup>9</sup>. Now as sound and speech are produced from no other source than the affections and thoughts of the mind . . . it is evident that the affections of the will are changes and variations of the state of the purely organic substances of the mind ; and that the thoughts of the understanding are changes and variations of the forms of these substances . . . (Continued under *MEMORY*.)

—<sup>o</sup>. These changes and variations are infinitely more perfect in the organics of the mind than in the organics of the body. Ex.

296<sup>15</sup>. These . . . are the secret operations of the soul in the body. Man feels nothing of them . . . and yet the like take place in the interiors of the mind of man, for nothing can take place in the body unless it is thence—for the mind of man is his spirit ; and the spirit is equally a man—with the sole difference, that the things which take place in the body, take place naturally ; and those which take place in the mind, take place spiritually. There is a likeness in every way.

299. He who does not know the quality of Heaven and the quality of Hell, cannot at all know what is the quality of the mind of man—the mind of man is his spirit which lives after death. The reason is that the mind or spirit of man is in all the form in which is Heaven, or Hell : it does not differ at all, except that the one is the greatest, and the other the least ; or, that the one is the effigy, and the other is the type. Ex.

307<sup>2</sup>. For the mind of man, which in itself is spiritual, cannot be elsewhere than among the spiritual, among whom also it comes after death.

—<sup>3</sup>. The Lord rules the interiors of the mind of man (by transferring the man's spirit from one Society of Hell into another, if he is evil ; or, if he suffers himself to be reformed, he is led out of Hell, and carried up into Heaven, and is also there transferred from one Society into another, and this up to the time of his death) ; but He rules its exteriors in the World of Spirits . . . The reason is that for the most part man is different in externals from what he is in internals . . . and therefore his external is ruled in one way, and his internal in another ; his external is ruled in the World of Spirits, and his internal either in Heaven or in Hell, so long as he is in the world ; and therefore when he dies, he comes first into the World of Spirits, into his external, and there he puts this off, and is then carried into his place, to which he has been inscribed.

319. It has been said above that man's affections of love and derivative thoughts are changes and variations

of the state and form of the organic substances of his mind. It shall now be told what and of what quality are these changes and variations. An idea of them may be procured from the heart and lungs—that they are expansions and compressions, or alternate dilatations and contractions . . . The like exist in all the other viscera of the body, and others like them in their parts, by means of which the blood and animal juice are received and promoted. (—<sup>2</sup>) The like exist in the organic forms of the mind, which are the subjects of the affections and of the thoughts of man . . . with the difference, that the expansions and compressions, or reciprocations, of the latter, are relatively in such higher perfection, that they cannot be expressed in the words of natural language, but only in the words of spiritual language, which can sound no otherwise, than that they are vorticular ingyrations and egyrations, after the manner of perpetual and inflexed spires, wonderfully confasciated into receptive forms of life. (—<sup>3</sup>) With the good (these substances and forms purely organic) are spirated forwards; but with the evil backwards; and those which are spirated forwards are turned to the Lord, and receive influx from Him; whereas those which are spirated backwards are turned to Hell, and receive influx thence. It is to be known that in proportion as they are turned backwards, in the same proportion they are open behind, and closed in front; and conversely . . .

320. (It is) an appearance, that wisdom and prudence are from man, and that they do not flow according to the state of the organisation of their mind.

324<sup>3</sup>. (By the taking away of his material body) man's immortal [part] is laid bare, which is his mind, and then becomes a spirit in a human form; his mind is this spirit. That the mind of man cannot die, was seen by the Sophi or ancient wise ones; for they said, How can the lower mind or mind die, when it can be wise?

326<sup>3</sup>. It is the like with all things which are in the human mind: in it there are innumerable things, and each thing there is consociated and conjoined according to the affections, or according as one thing loves the other.

R. 736. 'This is the mind' (Rev. xvii. 9) = that this is the understanding and interpretation of the things which have been seen.

M. 6<sup>4</sup>. There is a certain current hidden in the affection of the will of every Angel which attracts the mind to be doing something. By this the mind tranquillizes itself, and satisfies itself . . .

44<sup>5</sup>. The chaste love of the sex is the deliciousness itself of the mind and thence of the heart . . .

—<sup>6</sup>. (Their love) at once conjoins their souls, and afterwards their minds . . .

55<sup>7</sup>. The conjunction of minds and not at the same time of bodies . . . is spiritual love.

94. As a man progresses from knowledge into intelligence, and from this into wisdom, so does his mind change its form; for it is opened more and more, and conjoins itself more nearly with Heaven . . . If, therefore, he stands still at the first threshold . . . the form of his mind remains natural; and this form receives the influx

of the universal sphere, which is that of the marriage of good and truth, no otherwise than . . . beasts and birds receive it.

101. That two consorts are the form (of the marriage of good and truth) in their inmosts . . . as the interiors of their mind are opened. Ex.

— . There are three things of which every man consists, and which follow in order with him: soul, mind, and body. The soul is his inmost; the mind is his middle; and the body is his ultimate. Everything which inflows from the Lord into man, inflows into his inmost, which is the soul; and descends thence into his middle, which is the mind; and through this into his ultimate, which is the body. Thus does the marriage of good and truth inflow . . . 158.

102. For the mind is opened successively, from infancy even to extreme old age. For man is born corporeal; and, as the mind is opened proximately above the body, he becomes rational; and, as this Rational is purified . . . from fallacies . . . and concupiscences . . . it is opened, which is effected solely by means of wisdom; and, when the interiors of the rational mind have been opened, the man becomes a form of wisdom; and this form is the receptacle of love truly conjugal. Ex.

145. In the same proportion his mind is elevated into a higher aura . . .

156a. On the conjunction of souls and minds by marriage . . . Chapter.

158. That conjugal love conjoins two souls and thence minds into a one. Ex.

— . The soul, being the inmost of man, is from its origin celestial; the mind, being his middle, is from its origin spiritual; and the body, being the ultimate, is from its origin natural . . .

—<sup>2</sup>. (For) the souls and minds of men are not in space . . .

172. Hence does the union of souls and the conjunction of minds take place effectively . . . because in the Prolific of the husband is his soul, and also his mind as to its interiors which are conjoined with the soul.

178<sup>2</sup>. For the soul makes not only the inmosts of the head, but also the inmosts of the body; in like manner the mind, which is middle between the soul and the body; and which, although it appears in the head, is still actually in the whole body also . . . Hence it is that the acts which the soul and mind intend, flow into the body in an instant . . .

179. That . . . love truly conjugal . . . is a union of souls, a conjunction of minds . . . Ex.

180e. For innocence and peace are of the soul, tranquillity is of the mind, inmost friendship is of the bosom, full confidence is of the heart, and the longing of the lower mind and of the heart to make all good mutual to the other, is of the body from them.

187. With both (men and women) the external form which is of the body is integrated (or made entire) according to the integration of the internal form which is of the mind; for the mind acts into the body, and not the reverse . . .

188. That with men there is an elevation of the mind

into higher light, and with women there is an elevation of the **mind** into higher heat . . . Ex.

[M.188]<sup>3</sup>. Regarded in themselves, these elevations are openings of the **mind**; for the human **mind** is distinguished into regions . . .

191. According to the conjunctions of their **minds** by conjugal love . . .

—<sup>2</sup>. With these . . . the ardour of the body . . . forcibly draws into communion with itself the lower things of the **mind**; whereas with those who love each other interiorly, the **mind** is the prime agent, and draws the body into communion with itself. It appears as if love ascends from the body into the soul . . . but still it descends from the **mind**, and acts into the lower things according to their disposition; and therefore a lascivious **mind** acts lasciviously, and a chaste **mind** chastely; and the latter disposes the body, whereas the former is disposed by the body.

192. That marriages induce other forms on souls and **minds**. Ex.

—<sup>2</sup>. They are then Spirits and Angels, who are nothing else than **minds** and souls in a human form, stripped of the exuviae . . . and, when these have been cast out, the forms of the **minds** are clearly seen, such as they had been within their bodies; and then it is clearly seen that with those who live in marriage those forms are different from the forms with those who do not. Des.

203. The **mind** is (then) closed up from below; and is sometimes twisted like a spire into the contrary direction. But with some it is not closed up, but remains half-open above; and, with some, it remains open.

214. That with those in love truly conjugal the conjunction of **minds** increases . . . but that with those who are not in conjugal love, it decreases. Ex.

221. As the **mind**, while it is acting, is also in the body, it follows that the latter has the like states.

230<sup>e</sup>. (Used in the sense of meaning.)

249. While a man . . . is in any use, his **mind** is bounded and circumscribed as in a circle, within which it is successively co-ordinated into a truly human form, from which, as from a house, he sees various concupiscences outside of himself . . .

260. It is believed at this day that the **mind** of man is in the head, and nothing of it in the body; when yet both soul and **mind** are in both the head and the body; for the soul and the **mind** are the man; for both constitute the spirit which lives after death . . .

270. There are three regions of the human **mind**, one above another; and in the lowest region dwells natural love; in the higher one, spiritual love; and in the highest, celestial love; and in each region there is the marriage of good and truth . . .

—<sup>3</sup>. See MARRIAGE LOVE, here.

273<sup>2</sup>. For Angels and Spirits have a **mind** and a body; and the affections and derivative thoughts are of the **mind**, and the sensations and derivative pleasures are of the body.

293<sup>4</sup>. Through this wisdom the interiors of the **mind** and thence of the body (of the husbands) are opened . . .

303. That by betrothal the **mind** of the one is conjoined with the **mind** of the other . . .

305. For there are in human **minds** three regions, of which the highest is called celestial, the middle spiritual, and the lowest natural. Man is born in this lowest, and he ascends into his higher region, which is called spiritual, by means of a life according to the truths of religion; and into the highest one, by means of the marriage of love and wisdom. In the lowest region . . . reside all the concupiscences of evil, and lasciviousnesses; but in the higher region . . . there are not any of (these) . . . and in the highest region . . . is conjugal chastity in its love. Man is elevated into this region by means of the love of uses . . .

310. Consequently, the **mind** speaks through its organ, and the **mind** acts through its organs in the body. Hence it is evident that such as is the **mind**, such are the speech . . . and the deeds; (and therefore) the **mind**, through a continual influx, builds the body to activities concordant and synchronous with itself; and therefore the bodies of men, regarded interiorly, are nothing but forms of their **minds** exteriorly organized to effect the behests of the soul. (Therefore) the **minds** or spirits are first to be united . . .

—<sup>2</sup>. For . . . the form of the **mind** is also interiorly the form of the body. (Continued under MARRIAGE LOVE.)

313. That the states of the **minds** of both (consorts) proceeding in successive order inflow into the state of marriage . . . Ex.

—<sup>2</sup>. That all those things which precede in **minds** form series; and that the series are collected together, one beside the other, and one after the other; and that these together compose the ultimate, is as yet unknown in the world; but as it is a Truth from Heaven, it is here adduced; for by means of it there is opened what influx operates . . .

380<sup>6</sup>. Do you not know that the human **mind** is capable of being elevated above sensuous things . . .

—<sup>7</sup>. (Used in the sense of opinion.) T.79.

491<sup>e</sup>. It follows that the form of the human **mind** is according to the confirmations, being turned to Heaven if its confirmations are in favour of marriages; but to Hell if they are in favour of adulteries; and such as is the form of the **mind** of a man, such is his spirit, consequently such is the man.

497<sup>e</sup>. As conjugal love opens the interiors of the **mind**, and thus elevates them above the sensuous things of the body even into the light and heat of Heaven; so the love of adultery closes up the interiors of the **mind**, and thrusts down into the body the **mind** itself as to its will . . .

530<sup>2</sup>. The **mind** of every man, according to his will and derivative understanding, actually dwells in one of the Societies (of Heaven or Hell); and intends and thinks in like manner as do those who are there . . .

—<sup>e</sup>. For the deeds follow the body into the tomb; but the **mind** rises again.

I. 8. That . . . love and wisdom inflow . . . into the soul of man; and, through this, into his **mind**, its affections and thoughts; and, from these, into the senses, speech, and actions of the body. Gen.art.

— Through the soul into the rational mind . . .

—<sup>4</sup>. For the mind is subordinate to the soul ; and the body is subordinate to the mind ; and the mind has two lives, one of the will, and the other of the understanding. The life of the will is the good of love, and its derivations are called affections ; and the life of the understanding is the truth of wisdom, and its derivations are called thoughts : through the latter and the former the mind lives. But the senses, speech, and actions are the life of the body . . .

—<sup>5</sup>. The human soul, which is a higher spiritual substance, receives influx immediately from God ; but the human mind, being a lower spiritual substance, receives influx from God mediately through the Spiritual World ; and the body, being from the substances of nature, which are called matters, receives influx from God mediately through the natural world.

12. The soul inflows into the human mind . . .

14. By the human mind are meant its two faculties, which are called the understanding and the will . . .

16<sup>6</sup>. As the angelic Heaven is distinguished into three degrees, so therefore is the human mind distinguished into three degrees, because it is an image of Heaven . . .

T. 13<sup>e</sup>. They (thns) close up the higher things of the mind for God, and open the lower things of their mind for the devil . . .

32<sup>2</sup>. The mind—*animus*—of one is never exactly like that of another ; and therefore it is said, As many heads so many minds—*animi* ; consequently the mind—that is, the will and understanding—of one, is never the same as that of another . . .

34. The human mind, from which and according to which man is man, is formed into three regions, according to three degrees. Enum.

—<sup>2</sup>. The human mind, organized according to these three degrees, is a receptacle of the Divine influx . . .

37<sup>2</sup>. (There are) two essentials and universals by which human minds come forth and subsist, which are the will and the understanding . . . and the will is the receptacle of love, and the understanding of wisdom ; and therefore the two correspond to the Divine love and the Divine wisdom, from which they originate.

38<sup>3</sup>. For there is a perpetual correspondence of all things of the mind with all things of the body. Hence it follows that the human mind is organized, interiorly of spiritual substances, and exteriorly of natural substances, and finally of material things ; the mind whose delights of love are goods, interiorly of spiritual substances such as are in Heaven ; but the mind whose delights are evils, interiorly of spiritual substances such as are in Hell . . .

40. Human and angelic minds are these forms.

—<sup>3</sup>. In the same proportion he casts down his mind from Heaven to earth, and . . . becomes natural, sensual, and corporeal ; for he closes up the higher regions of his mind . . . and, when the higher regions of the mind, where dwells the true light of life, have been closed up, the region of the mind below them opens itself, into which only the lumen of the world is admitted . . .

69. The human mind is distinguished into three degrees. (Continued under DEGREE.)

71<sup>2</sup>. God created man's rational mind according to the order of the whole Spiritual World ; and his body according to the order of the whole natural world . . .

147. The human mind is distinguished into three regions. Enum. The minds of all men who deny the holiness of the Word and the Divinity of the Lord think in the lowest region . . .

151. The mind of man consists of understanding and will ; and understanding is to think ; and will is to do . . .

152. For the human mind grows as does its body ; but the latter in stature, and the former in wisdom. Thus also is the latter exalted from region into region. Enum. But this exaltation of the mind does not take place except from time to time ; thus as the man procures for himself truths, and conjoins them with good.

154<sup>5</sup>. In the Internal of man, by which is meant his voluntary and perceptive mind, there are congeries of ideas . . .

156. That the spirit of man is his mind, and whatever proceeds from it. Ex.

— The mind of every man is his internal man, which actually is the man, and is within the external man which makes his body ; and therefore when the body is rejected . . . it is in a full human form. Therefore they err who believe that the mind of man is solely in the head. It is there in principles (or beginnings) only, from which there first goes forth everything which man thinks from the understanding and acts from the will ; but it is in the body in the principiates (or derivatives) formed for sensating and acting ; and, as it adheres to the corporeals inwardly, it imparts to them sense and motion ; and also inspires the perception as if the body thought and acted from itself . . . (Continued under SPIRIT.)

186. In what region of the mind do the theological things with man reside ? . . . At first I believed that they were in the highest region ; for the human mind is distinguished into three regions, as a house is into three stories . . . An Angel said, With those who love truth because it is truth, theological things rise up even into the highest region . . . and are in the light in which are the Angels ; but moral things, theoretically contemplated and perceived, place themselves beneath these in the second region, because they communicate with spiritual things ; and political things beneath these in the first region ; but scientifics . . . make the door to these higher things . . . 482. 494.

—<sup>2</sup>. But with those who love truth . . . only for the glory of their reputation, theological things reside in the lowest region (of the mind) where are scientifics . . . Beneath these, in the same region, are political things ; and beneath these moral things ; because with these persons the two higher regions are not opened on the right side ; and therefore they have no interior reason of judgment, nor affection of justice . . .

224<sup>2</sup>. The understanding is a receptacle of Divine truth, and the will of Divine good ; consequently, the human mind, which consists of these two principles, is nothing else than a form of Divine truth and Divine



good spiritually and naturally organized. The human brain is that form. And as the whole man depends on his **mind**, all things which are in his body are appendages, which are actuated by these two principles . . .

[T.] 296<sup>2</sup>. The human **mind** is like a house of three stories . . .

350<sup>e</sup>. The human **mind** is like soil . . .

351<sup>2</sup>. He who does not know that the human **mind** is organized; or that it is a spiritual organism ceasing in a natural organism, in which and according to which the **mind** operates its ideas, or thinks, cannot but suppose that perceptions, thoughts, and ideas are nothing but radiations and variations of light inflowing into the head . . . But . . . the brains are organized, and the **mind** dwells in them . . . What then is the nature of this organization? . . . It is an ordination of all things in series, as it were in bundles . . . Ex.

—<sup>o</sup>. From these things it may be seen, that unless there were such an ordination of substances in the human **mind**, man would not have anything analytic of reason; which everyone has according to the ordination, thus according to the abundance of the Truths cohering as it were in a bundle; and the ordination is according to the use of reason from freedom.

357<sup>2</sup>. Has not man a rational **mind** . . .

366<sup>2</sup>. The difference is that the evil block up the way . . . to prevent God from entering into the lower things of their **mind**; but the good . . . open the door, and invite God to enter into the lower things of their **mind**; as He dwells in its highest things . . .

375. Only mental and perishable things . . .

—<sup>2</sup>. There is not anything in the **mind** to which there does not correspond something in the body . . .

381<sup>4</sup>. Such is the **mind** of hypocrites: it can be opened on the side of Hell, and on the side of Heaven; and, when it is opened towards the one side, it is closed up towards the other . . .

392<sup>2</sup>. Therefore the human **mind** in which charity is conjoined with faith . . . is likened to 'a garden' . . .

395. The human **mind** is distinguished into three regions . . . From the highest region man looks to God; from the second one he looks to the world; and from the third one he looks to himself. As the **mind** is such, it can be elevated and can elevate itself upwards, because to God and Heaven; it can be poured forth and can pour itself forth to the sides in every direction, because into the world and its nature; and it can be let down and can let itself down downwards, because to the earth and to Hell. In these respects the sight of the body emulates the sight of the **mind**: it also can look up, look around, and look down.

—<sup>2</sup>. The human **mind** is like a house of three stories, between which there is a communication by means of stairs; and in the highest of which dwell Angels from Heaven; in the middle one, men from the world; and, in the lowest, Genii. The man in whom these three loves have been rightly subordinated, can ascend and descend at pleasure; and, when he ascends into the highest story, he is together with the Angels as an Angel; when he descends thence into the middle one, he is together with men there as an Angel man;

and when he descends from this further, he is together with Genii as a man of the world, and instructs, reproves, and masters them.

403<sup>2</sup>. All the works done by a man . . . are done according to the state of the **mind** in his head . . .

420. In common perception the **mind** of man is indeed the internal man; but the **mind** itself is divided into two regions (a spiritual one and a natural one). The spiritual **mind** looks principally into the Spiritual World . . . but the natural **mind** principally into the natural world . . . All the action and speech of man proceed from the lower region of the **mind** directly, and from its higher region indirectly; because the lower region of the **mind** is nearer the senses of the body, and the higher region is more remote from them. There is this division of the **mind** with man, because he has been created to be spiritual and at the same time natural; and thus a man and not a beast. Further ex.

475. The **mind** of man is kept by the Lord in the Spiritual World. The **mind** of man is his spirit which lives after death; and his spirit is continually in consort with his like in the Spiritual World; and, through the material body . . . is with men in the natural world . . .

498. Free will . . . resides in man's soul . . . and from that . . . it flows into his **mind**, into its two parts . . .

578. If (these) inflowed into the spiritual organism of the **mind** of those who are in the delight of evil . . . they would be tortured . . . As this organism consists of perpetual spirals, it would involve itself in the spires . . .

601<sup>e</sup>. Religion is allotted the highest seat in the human **mind** . . .

603. The human **mind** is distinguished into three regions. Enum. By regeneration, man is elevated from the lowest region which is natural, into the higher one which is spiritual; and, through this, into the celestial one . . . from which it is evident that the **mind** of a regenerated man has been elevated into the spiritual region; and there from the higher **mind** it sees the things which are going on in the lower or natural **mind**. Ex.

608. Therefore the human **mind** is distinguished into three degrees or regions according to the Heavens.

658. Every learned man knows that there are two faculties or parts of the **mind**: the will and the understanding; but few know how to discriminate them justly . . . They who cannot do this cannot procure for themselves any notion about the **mind** except a very obscure one. (Continued under WILL.)

720<sup>e</sup>. After death, the interiors of their **mind** have been fixed . . .

816. Their **minds** are continually . . . travelling . . . outside their city . . . and as is the state of a man's **mind** in the natural world, such is it in the Spiritual World; for the **mind** of a man is his spirit, or the posthumous man living after his departure from the material body.

Ad. 88. Man's highest life, or rather faculty, is what is properly called his soul; the second in succession is called his intellectual **mind**, which . . . is heavenly;

but the third, which succeeds to this again, is the natural *mind* or *animus* . . .

653. The soul itself is the highest power in man ; to it succeeds the intellectual *mind* ; and to this the lower *mind*, or *animus* ; then, finally, the external sensations. These are the principal substances of man . . .

916. See *MIND-animus*, here.

917. Man consists of four faculties ; namely, of the soul properly so called ; of the intellectual *mind*, to which is added the will ; of the natural *mind*, which men have in common with brute animals ; and, finally, of sensation, which is fivefold. These are the essential parts of man.

918. But the essential parts of brute animals are three ; namely, the soul, which is their principal essence ; also the natural *mind*, or *animus* ; and external sensation, which is in like manner fivefold. But they have no intellectual *mind* . . . but in place of it is the soul, which rules their natural *mind* ; and this the body.

922. At the time of the Fall the way between the soul and the rational *mind* was closed . . .

923. How the *mind* of man is formed ; that is, conceived and born . . . cannot be perceived, unless it is known that there are four faculties ; namely, the soul, properly so called ; the rational *mind*, properly the human *mind* ; the natural *mind*, properly the animal *mind* ; and sensation, which is properly of the body.

924. The formation itself of the human *mind* is effected by means of the external senses, especially through the hearing and the sight . . . 987.

D. 1827. They do not know that there is a certain natural *mind*, which is almost like the *animus* of brutes ; for to it belong the cupidities, the phantasies, the imagination ; and to it are attributed the material ideas. This *mind* is distinct from the corporeal things. Besides, there is a *mind* more interior, which is truly human ; for it does not exist in brute animals ; to it belong the understanding and the will ; and that it is more interior, or higher, may be clearly evident from this : that man can think, and thence can will, which a brute animal cannot do ; and moreover it can command the concupiscences of the natural *mind* . . . There is besides an inmost *mind*, as in the Heavens where is the Inmost Heaven, and which cannot be described ; for it is known that the things which are of the thought are ruled from the inmosts . . . Thus does man correspond to the Heavens . . .

1828. And therefore there are three degrees of life within man . . . which are distinguished into an interior one, which is of the natural *mind* ; into a more interior one, which is of the intellectual *mind* ; and into an inmost one, which corresponds to the Inmost or Third Heaven.

2769. Animals . . . cannot elevate their *minds* towards Heaven.

2770. The inmost soul of the brutes is in the sphere of our intellectual *mind* . . .

2904. That men are spiritual *minds*. Ex.

3474. Certain Spirits inferred that they have a proprium which is not evil ; to wit, the inmost and the more interior *minds*. Ex. 3475.

6005. An arcanum : that the Lord conjoins good with truth in the spiritual *mind* . . . and what is done by the Lord in this *mind* does not come to the manifest perception of man, but only obscurely . . .

E. 98. Unless it is known that all things which are done by man flow from the interiors which are of his *mind* ; and that the *mind* is the all in all things which man does ; and that the body is only obedience . . .

— These two faculties are called by the one word *mind* . . .

112<sup>3</sup>. His spiritual *mind* . . . is then empty . . .

126. There are two *minds* with man, one exterior and the other interior. The exterior *mind* is called the natural *mind* ; and the interior *mind* is called the spiritual *mind*. The natural *mind* is opened by means of the Knowledges of the things—*rerum*—which are in the world ; and the spiritual *mind* by means of the Knowledges of the things—*rerum*—which are in Heaven . . .

148. With those who live according to the Lord's precepts, and who acknowledge the Divine in His Human, the interior *mind* is opened, and then the man becomes spiritual . . .

177<sup>3</sup>. For these loves open the interior or higher *mind*, which is formed to receive the light of Heaven ; and through that *mind* the light of Heaven inflows with them and illustrates them ; but they do not perceive truths in this *mind* while they are living in the world ; but they see them in the lower *mind*, which *mind* is of the external or natural man . . . Their interior or spiritual *mind* looks to the Lord ; and then the Lord elevates that *mind*, and at the same time the lower or natural *mind*, to Himself . . .

263. The elevation of the *mind*, and attention. Sig.

351<sup>o</sup>. That which is done in Heaven inflows also into the *minds* of men ; for the *minds* of men make a one with the *minds* of Spirits and Angels.

401. There are two *minds* with man, a spiritual one and a natural one. The spiritual *mind* thinks and perceives from the light of Heaven ; but the natural *mind* from the light of the world . . . This *mind* is that which is called the natural man ; but the former, the spiritual man. As the natural *mind* is below or outside the spiritual *mind*, it is therefore around it ; for it wraps it round on every side ; and therefore it is called 'sack-cloth of hair ;' for, when the spiritual *mind* . . . is closed up, the natural *mind* . . . is in thick darkness as to all things of Heaven and the Church ; for all the light which the natural *mind* has, and which makes its intelligence, is from the light of its spiritual *mind* . . .

—<sup>35</sup>. For all the light of truth is from spiritual good ; and spiritual good resides in the higher or interior *mind*, which is called the spiritual *mind*. This *mind* cannot be opened with those who are in the love of self ; for in each thing they look to self : if they elevate their eyes to Heaven, still the thought of their spirit sticks in the view of self . . .

404. It is said the spiritual man, and there is meant the spiritual *mind*, which is the higher or interior *mind* of man ; whereas the lower or exterior *mind* is called

the natural man. . . 'Rolled up like a book' = that it has been closed up ; for the spiritual mind . . . is opened through truths applied to life, thus through goods ; but is closed up through falsities applied to life, thus through evils ; and the closing up is as if the roll of a book were being rolled up.

[E.] 406. There are with man two minds ; one higher or interior, which is called the spiritual mind ; and the other lower or exterior, which is called the natural mind. The natural mind is first opened and cultivated with men, because this mind stands forth nearest the world ; whereas the spiritual mind is opened and cultivated afterwards ; but in proportion as the man receives the Knowledge of truth which are from the Word, or from doctrine from the Word ; and therefore it is not opened with those who do not apply them to life. And, when the spiritual mind is being opened, the light of Heaven inflows through this mind into the natural mind, and illustrates it, from which this mind becomes spiritual natural ; for the spiritual mind then sees in the natural one almost as a man sees his face in a mirror, and acknowledges the things which agree with itself. But when the spiritual mind has not been opened, as takes place with those who do not apply to their life the Knowledge of truth and good . . . a mind is still formed with him interiorly in the Natural, but this mind consists of mere falsities and evils, for the reason that the spiritual mind has not been opened ; in consequence of which the light of Heaven is not let into the Natural by the right (or straight) way, but only through chinks round about, whence it has the faculty of thinking, reasoning, and speaking, and also the faculty of understanding truths ; but not the faculty of loving them, or of doing them from affection ; for (this faculty) is given solely through the influx of the light of Heaven through the spiritual mind ; for the light of Heaven [coming] through the spiritual mind is conjoined with the heat of Heaven . . . whereas the light of Heaven inflowing through chinks into the Natural, is the light separated from the heat of Heaven . . . whence it may be evident that the man with whom the spiritual mind has been opened is like a garden and a paradise ; and that the man with whom the spiritual mind has not been opened is like a solitude, and a land covered with snow ; because the mind makes the man ; for his mind is the understanding and the will ; and therefore it is the same whether you say the mind, or the man ; thus whether you say the spiritual and the natural mind, or the spiritual and the natural man. 408.

504<sup>18</sup>. For Divine influx from Heaven with the good opens the spiritual mind, and adapts it to receive ; but, with the evil, who have not any spiritual mind, it opens the interiors of their natural mind, where evils and falsities reside ; whence they have aversion towards all the good of Heaven, and hatred against truths, and concupiscence for every crime ; whence comes their separation from the good, and presently damnation.

513<sup>20</sup>. Therefore when no truth of Heaven is any longer acknowledged, and no good of Heaven affects, the spiritual mind, which is called the spiritual man, is closed ; and the natural mind receives mere falsities from evil . . .

514<sup>22</sup>. For the stormy motions of the natural man are appeased by the Lord, when the spiritual mind is being opened ; and the Lord inflows through it into the natural mind.

527<sup>4</sup>. For every man has a lower or exterior mind, and a higher or interior mind ; (the former) is the natural mind, which is called the natural man ; but (the latter) is the spiritual mind, and is called the spiritual man. The reason the mind is called a man, is that man is man from his mind. These two minds . . . are entirely distinct ; through the lower mind man is in the natural world and together with men there ; whereas through the higher mind he is in the Spiritual World with the Angels there. These two minds are so distinct, that so long as he lives in the world, man does not know what is being transacted with himself in his higher mind ; and when he becomes a Spirit . . . he does not know what is being transacted in the lower mind. Hence it is said that 'God distinguished between the light and the darkness . . .'

569<sup>8</sup>. For the Spiritual is the Divine inflowing ; for it is the light of Heaven, which is Divine truth proceeding ; and this inflows through the higher mind, which is called the spiritual mind, into the lower mind, which is called the natural mind ; and conjoins this with itself ; and, through the conjunction, makes it so that the natural mind makes a one with the spiritual mind . . .

572<sup>2</sup>. It follows that there is no intelligence with those who are in the falsities of evil ; for the higher and spiritual mind is with them closed, and only the lower mind, which is called the natural mind, is open. This mind, when the higher one is closed, does not receive anything of truth and good, consequently no intelligence from Heaven, but only from the world ; and therefore, instead of intelligence, these have only knowledge ; and, from this, thought ; from which proceeds reasoning ; and, through this, the confirmation of falsity and evil against truth and good.

579<sup>2</sup>. For the Divine things of the Word can never be conjoined except with heavenly love . . . if with any other love . . . the higher mind, which is called the spiritual mind, is closed, and the lower mind only, which is called the natural mind, is opened ; nay, with those who conjoin the truths of the Word with the affection of the love of self, the natural mind also is closed, and only the ultimate of this mind, which is called the Sensuous, is opened. . . .

625<sup>5</sup>. The man who in the world has lived a life of love to the Lord and a life of charity towards the neighbour, after his departure from the world, comes into this ineffable intelligence and wisdom ; for his interior mind, which is the mind itself of his spirit, is then opened ; and, when he becomes an Angel, the man thinks and speaks from this mind ; consequently such things as he could not utter or comprehend in the world. Such a spiritual mind, which is like the angelic mind, is in every man ; but in the world, as he there speaks, sees, hears, and feels by means of the material body, it lies hidden within the natural mind, or lives above this mind ; and the man is then completely ignorant of what he is thinking therein ; for the thought

of that **mind** inflows then into the natural **mind**; and there limits, bounds, and presents itself to be seen and perceived . . .

644<sup>3</sup>. There are with every man two **minds**; one interior which is called the spiritual **mind**, and the other exterior which is called the natural **mind**. The spiritual **mind** is created for the reception of the light of Heaven; and the natural **mind** for the reception of the light of the world; and therefore the spiritual **mind**, which is the interior **mind** of man, is Heaven with him; and the natural **mind**, which is the exterior **mind** of man, is the world with him. The interior **mind** . . . is opened in proportion as the man acknowledges the Divine of the Lord; and a man acknowledges this in proportion as he is in the good of love and of charity, and in the truths of doctrine and of faith. But this interior **mind** . . . is not opened, in proportion as a man does not acknowledge the Divine of the Lord, and does not live a life of love and of faith; and this **mind** is closed in proportion as a man is in evils and the derivative falsities; and, when it has been closed, the natural **mind** becomes Hell with the man; for in the natural **mind** is evil and its falsity; and therefore when the spiritual **mind**, which is Heaven with him, has been closed, the natural **mind**, which is Hell, dominates.

654<sup>4</sup>. With every man there is an Internal, which sees from the light of Heaven, which Internal is called the internal spiritual man, or the internal spiritual **mind**; and an External, which sees from the light of the world, which External is called the external natural man, or the external natural **mind**. With every man of the Church the Internal must be conjoined with the External; and when they have been conjoined, the spiritual man . . . dominates over the natural man . . . From this conjunction a man is a man of the Church, and an Angel. But, when the natural man is not conjoined with the spiritual, and subordinate to it, which is the case especially when the spiritual man has been closed up—and it has been closed up with those who deny the Divine things of the Word and of the Church; for they then see nothing from the light of Heaven—then the natural man is in blindness as to spiritual things; and, by means of his Rational, he perverts all the truths of the Church; and, by means of the ideas with him, he turns them into falsities. Tr.

714<sup>2</sup>. What is heavenly and Divine . . . cannot inflow immediately into the natural **mind**; but mediately through the spiritual **mind**, which can be opened and formed for the reception of heavenly light and heat; that is, for the reception of Divine truth and Divine good. The reason why these cannot inflow immediately into the natural **mind**, is that in this **mind** reside the hereditary evils of man, which are of the love of self and of the world. Hence, regarded in himself, the natural man does not love anything except himself and the world . . . and therefore it has been provided by the Lord that these evils may be removed, and that thus there may be a place for the truths and goods of spiritual love; namely through the opening and formation of the spiritual **mind**, which is above the natural **mind**; and through the influx thence of Heaven from the Lord through that **mind** into the natural **mind**.

730<sup>21</sup>. Every man is born natural, and also lives natural, until he becomes rational; and, when he has become rational, he can be led by the Lord, and become spiritual; which is effected through the implantation of the Knowledges of truth from the Word, and at the same time through the opening of the spiritual **mind**, which receives those things which are of Heaven . . . This opening . . . is not possible except through temptations . . .

739<sup>3</sup>. For the spiritual degree, or spiritual **mind**, contracts itself at any evil or falsity of evil, as a fibril of the body does at a sting . . . The like is the case with the interior **mind** of man, which is called the spiritual **mind**, at the touch or afflatus of evil and the derivative falsity. But verily when things homogeneous, which are Divine truths from the Word, and which derive their essence from good, approach this **mind**, it opens itself; but the opening is effected no otherwise than through the reception of the good of love inflowing through Heaven from the Lord, and through the conjunction thereof with the truths which the man had committed to memory . . . Hence it may be evident how the second or middle degree is opened. (Continued under DEGREE.)

759<sup>4</sup>. All who are of (the Church which is called 'the New Jerusalem') have the understanding illustrated . . . and, as they thus see truth, they acknowledge it, and receive it in the affection of the will; whereby truths with them become spiritual; and consequently the spiritual **mind**, which is above the natural **mind**, with them is opened; and being opened it receives angelic sight, which is the sight of truth itself from the light of it . . .

775<sup>3</sup>. (Thus) the understanding and will—which in one word are called the **mind**—consequently also, intelligence and wisdom, reside in the brains; and are there in their primes . . . and the organs which are formed to receive the senses, and to perform motions, are derivations thence . . . as principiates from their principles, or as substantiates from their substances; and these derivations are such that the brains are present everywhere . . . whence it follows that the universal body, and each and all things of it, are forms under the view, auspices, and obedience of the **mind**, which is in the brain . . . so that a part in which this **mind** is not present, or to which it does not give its life, is not a part of man's life. From these things it may be evident, that the **mind**, when it is in its thought which is of the understanding, and in its affection which is of the will, has extension into each single thing of the whole body, and there, by means of its own forms, it expatiates, as do the thought and affections of the Angels into the Societies of the universal Heaven.

—4. If, therefore, the **mind** is in the faith of falsity, and in the love of evil, then the whole of its body is in the like; that is, the whole man; as may be manifestly evident from a man when he becomes a Spirit, good or evil; for then his whole spiritual body, from head to heel, is altogether such as is his **mind**. If his **mind** is heavenly, his whole spirit, even as to the body, is heavenly; if his **mind** is infernal, his whole spirit, even as to the body, is infernal . . .

[E.] 790<sup>3</sup>. Every man has two **minds**, one natural, and the other spiritual; and, as it is the **mind** which wills and thinks, every man has also a natural will and thought, and a spiritual will and thought; the natural **mind** wills and thinks as a man in the world; and the spiritual **mind** wills and thinks as an Angel in Heaven . . .

—<sup>4</sup>. As every man has two **minds** . . . and the natural **mind** is opened and formed through such things as are in the world, and the spiritual **mind** is opened and formed through such things as are in Heaven . . . therefore it is necessary that man's spiritual **mind** be opened and formed through those things which are in the Word. Ex. . . When the spiritual **mind** is closed, the natural **mind** is opened and formed only through such things as are in the world . . . From these things it follows that faith is not faith so long as only the natural **mind** has been opened.

—<sup>5</sup>. The spiritual **mind** is opened primarily by this: that the man abstains from doing evils, because they are contrary to the Divine precepts in the Word. Fully ex.

—<sup>6</sup>. These things have been said concerning the opening of the spiritual **mind**: its formation shall now be spoken of. The spiritual **mind** is formed from those things which are in the man's memory from the Word. Fully ex.

—<sup>7</sup>. Fourthly: Truths elevated into the spiritual **mind**, are not in a natural, but in a spiritual form. Ex. . . Hence it is that when a man becomes a Spirit, and his spiritual **mind** is opened, he no longer thinks and speaks naturally, but spiritually.

—<sup>8</sup>. Fifthly: So long as a man lives in the world, he does not at all know that he thinks in the spiritual **mind**; but only what he thinks from that **mind** in the natural one. But after death the state is changed: he then thinks from the spiritual **mind**, and not from the natural one.

—<sup>9</sup>. When the spiritual **mind** of man has been opened and formed, then the Lord forms the natural **mind**; for the natural **mind** of man is formed by the Lord through the spiritual **mind**. The reason is, that the spiritual **mind** of man is in Heaven, and his natural **mind** is in the world; for the Natural cannot be formed to the idea of such things as are in Heaven, except from Heaven, nor until communication and conjunction have been effected with Heaven. The formation is effected by the Lord by means of influx from the spiritual **mind** into the natural one, whereby the things which are in the natural **mind** are disposed so as to correspond to those which are in the spiritual one. . . The things which are in the natural **mind** from the spiritual one, are called rational truths, moral truths, natural truths; and, in general, scientific truths; and the goods which are in the natural **mind** from the spiritual one, are called affections and longings for those truths . . . and, in general, uses. All things which are from the spiritual **mind** in the natural one come under the view and into the perception of the man.

—<sup>10</sup>. It is to be known that this formation of both **minds** with man lasts from his infancy to his old age, and afterwards to eternity; sometimes from the middle age of man to his last one, and then to eternity; but still differently after the life in the world . . . and, as

the man is formed, so is he perfected in intelligence and wisdom, and becomes a man; for no man is a man from his natural **mind**; from this he is a beast rather . . .

—<sup>11</sup>. (Thus) although the will and the understanding are two faculties of life, still they act as a one; and therefore these two faculties are called one **mind**. These are in the natural man. In the spiritual man also there are will and understanding, but much more perfect, which also are called one **mind**. The latter, therefore, are called the spiritual **mind**; and the former, the natural **mind**. But these are such with the man whose spiritual **mind** has been opened and formed; but it is altogether different with the man whose spiritual **mind** is closed, and only the natural **mind** opened.

—<sup>12</sup>. Charity and faith act as a one, like the will and understanding . . . but these [do so] in the natural **mind**; whereas in the spiritual **mind** instead of charity there is the love of good, and instead of faith there is the perception of truth.

794<sup>3</sup>. The spiritual **mind** is what is called the internal and spiritual man; and the natural **mind**, the external and natural man.

797<sup>11</sup>. It is the like if it is said that Heaven is closed to a man, or that the higher **mind** of man, which is called his spiritual **mind**, is closed; for the spiritual **mind** of man is his Heaven; and therefore man has conjunction with Heaven through it: and the natural **mind** of man is his world; and therefore through it he has conjunction with the world.

798<sup>4</sup>. With these (who are in faith from charity) the spiritual **mind** is opened; whereas with the former (who are in natural faith) the natural **mind** only is opened; but more deeply and interiorly according to the quality of the faith and the derivative quality of the life. The **mind** of these latter, viewed in the light of Heaven, appears snowy, such as is rational light; and the Rational is the middle between the spiritual **mind** and the natural **mind**.

—<sup>6</sup>. To do good from charity is impossible for anyone except him whose spiritual **mind** has been opened; and the spiritual **mind** is opened solely by this: that the man abstains from doing evils, and shuns and is at last averse to them, because they are contrary to the Divine precepts . . .

862. For good opens the spiritual **mind**, which receives light from Heaven, and illustrates the natural **mind**. Hence truths, when they appear, are acknowledged and received, and falsities are rejected . . .

865<sup>2</sup>. This (signification of 'first-fruits') originates from the fact that there are two **minds** with man, a natural **mind** and a spiritual **mind**. From the natural **mind** alone there is not produced anything except evil and the derivative falsity; but as soon as the spiritual **mind** has been opened, there is produced good and the derivative truth. This which is first produced is meant by 'the first-born' and 'the first-fruits.' And as all things which are born and produced from the spiritual **mind** are not from man but from the Lord, therefore these were sanctified to Jehovah . . .

—<sup>3</sup>. But in order that this may come still more clearly into the understanding, it is to be known that the merely natural **mind** is formed to the idea or image

of the world ; but the spiritual mind to the idea or image of Heaven ; and that the spiritual mind is not opened with any one, except through the acknowledgment of the Divine of the Lord, and through a life according to His precepts ; and, before this mind has been opened, there is not produced any good and the derivative truth ; but, as soon as it has been opened, it is then produced ; and that which is produced is from the Lord. The first thing, therefore, which is produced, is called 'holy ;' and it signifies that all things which are produced afterwards are holy. From these things it is evident, that 'the opening of the womb' = the opening of the spiritual mind . . .

—<sup>e</sup>. For with (those who will be of the New Church), and not with any others, is the spiritual mind opened ; and therefore no others are led by the Lord . . .

897<sup>2</sup>. The genuine reason why no others can be let into spiritual temptations than those who are in the marriage of good and truth, is that the spiritual mind, which is properly the internal man, cannot be opened with others ; for, when this mind is being opened, then temptations come forth. The reason is, that Heaven—that is, the Lord through Heaven—inflows through the spiritual mind of man into his natural mind. There is no other way for Heaven—that is, for the Lord through Heaven—into man ; and, when Heaven inflows, it then removes the obstacles, which are the evils and the derivative falsities, which reside in the natural mind, or in the natural man ; and these cannot be removed, except by a living acknowledgment of them by the man, and grief of soul on account of them. Hence it is that in temptations man has anguish from the evils and falsities which rise up into the thought . . .

923<sup>3</sup>. For these have not any spiritual good ; and this good . . . alone opens the spiritual mind, through which the Lord inflows, and illustrates ; and, without the opening of this mind, illustration is not possible, consequently neither is the understanding of truth. He who believes that he can see any truth of the Church from the lumen of reason alone, is much mistaken. He can indeed know it from another ; but he cannot see it in light . . .

969<sup>2</sup>. Man is born from his parents an image of the world, and is born anew that he may be an image of Heaven . . . Man is an image of the world as to his natural mind, and he is an image of Heaven as to his spiritual mind. The natural mind, which is the world, is below ; and the spiritual mind, which is Heaven, is above. The natural mind is full of evils of every kind ; as thefts, adulteries, murders, false witnesses, concupiscences ; nay, blasphemies and profanations of God. These evils, and many others, reside in that mind ; for the loves of them are there, and the derivative delights of thinking, willing, and doing them. These things are innate in that mind from the parents ; for man is born and grows up in the things which are in that mind, being restrained only by the bonds of civil right, and by the bonds of moral life, from doing them . . . Who cannot see that the Lord cannot inflow from Heaven with man, and teach and lead him, before these evils have been removed . . .

970<sup>4</sup>. In a word, so long as man does not desist from evils because they are sins, his spiritual mind is closed ; but as soon as man desists from evils because they are sins, the spiritual mind is opened ; and, with this mind, Heaven also ; (and then) the man comes into another light as to all things which are of the Church, of Heaven, and of eternal life ; although, so long as he lives in the world, he can with difficulty notice the difference between this light and the former one. The reason is that a man in the world thinks naturally even about spiritual things ; and spiritual things are enclosed in natural ideas, until the man passes . . . into the Spiritual World . . .

983<sup>3</sup>. When the understanding of truth, which is with the man, makes a one with the affection of good which is with the woman, there is a conjunction of two minds into one mind. This conjunction is the spiritual marriage from which descends conjugal love ; for when two minds have been conjoined, so that they are as one mind, there is love between them . . .

1050<sup>2</sup>. Man has two minds . . . the natural mind is opened with him by means of knowledges and the Knowledges of truth and good ; and the spiritual mind is opened by means of a life according to them. (Continued under PROFANATION, and also at 1055<sup>3</sup>.)

1056<sup>2</sup>. The love of dominating by means of the holy things of the Church, completely closes up the interiors of the human mind from the inmosts towards the outermost, according to the quality and quantity of this love. Ex. . . Man has a spiritual mind, a rational mind, a natural mind, and a sensuous mind. Through the spiritual mind, man is in Heaven, and is a Heaven in the least form ; through the natural mind, he is in the world, and is a world in the least form. The Heaven with man communicates with the world in him through the rational mind ; and with the body, through the sensuous mind. With man after his birth the sensuous mind is first opened ; afterwards, the natural mind ; and, as he studies intelligence, the rational mind ; and, as he studies wisdom, the spiritual mind. Then, afterwards, in proportion as the man is wise, the spiritual mind is to him as the head, and the natural mind is as the body, to which the rational mind serves for conjunction, as the neck does to the head ; and then the sensuous mind is as the soles of the feet. With infants, all these minds are disposed by the Lord by means of the influx of innocence from Heaven so that they can be opened. But with those who from childhood begin to be inflamed with the desire of dominating by means of the holy things of the Church, the spiritual mind is completely closed, and also the rational mind, and finally the natural mind down to the sensuous mind . . . and thus they become merely sensuous, who are the most stupid of all in spiritual and the derivative rational things, and the most astute of all in worldly and the derivative civil things.

1061. 'This is the mind having wisdom' (Rev. xvii. 9) = the understanding of these things in the natural sense from the spiritual. Ex.

1092<sup>5</sup>. Man is in the Spiritual World with his head, as he is in the natural world with his body. By his head is here meant his mind, which is understanding,

thought, will, and love; and by his body are here meant his senses . . . and where his **mind** is, there is the whole man with head and body when he becomes a Spirit.

[E.] 1163<sup>3</sup>. The man's **mind**, before it was conjoined with Heaven, was turned backwards, because it had not yet been brought forth from Hell . . . But after the **mind** has been conjoined with Heaven, it is turned forwards, and is elevated to the Lord, and looks from right to left; that is, from good to truth, which is according to order. Thus is the turning effected.

1202<sup>4</sup>. As man has a spiritual **mind**, and this **mind** is above his natural **mind**; and as his spiritual **mind** can view such things as are of Heaven and the Church, and also the things which are of the state as to good manners and the laws . . . therefore man is able not only to think rationally . . . but also to receive influx through Heaven from the Lord, and to become intelligent and wise. This no beast can do . . .

—<sup>5</sup>. As man has a spiritual **mind**, and at the same time a natural **mind**; and as his spiritual **mind** is above his natural **mind**; and as his spiritual **mind** is such that it can view and love truths and goods in every degree, conjointly with the natural **mind**, and [also] abstractedly from it, it follows that the interiors of man, which are of both his **minds**, are able to be elevated to the Lord by the Lord, and to be conjoined with Him. Hence it is that every man lives to eternity. It is not so with a beast. A beast does not enjoy any spiritual **mind**, but only a natural one; and therefore its interiors, which are solely of knowledge and affection, cannot be elevated by the Lord, and be conjoined with Him; and therefore it does not live after death.

J. (Post.) 308. In such a decreasing continuous degree is the human **mind** . . .

D. Love xiii<sup>4</sup>. For the **mind** of man in each thing of it expatiates into all things of its body . . . Unless there were a body for the **mind**, the man would be neither **mind** nor man.

xvii<sup>6</sup>. Thus is his spiritual **mind** opened . . . D. Wis. xi. 7a.

D. Wis. v<sup>e</sup>. Both taken together are the human **mind**.

viii<sup>2</sup>. That in man there is an angelic **mind** . . .

—<sup>3</sup>. That such a **mind** cannot be formed except in man . . .

—<sup>6</sup>. That an angelic **mind** cannot be procreated . . . except in man. Ex.

xii. 3<sup>4</sup>. For the **mind** of man is his Spiritual World . . .

5 M. 5. The same **mind** remains with them after death; and as the **mind** is not only in the head, but also in the whole body, they have a like body also; for the body is the organ of the **mind**, and is continued from the head; and therefore the **mind** is the man himself.

— That the **mind** is in the whole body; and is the man himself who lives after death. Ex.

Coro. II. As the **mind** . . . had thought in the material body . . . and the material body was only obedience, it follows that the **mind**, which is a sub-

stantial man, and is called the spirit, undergoes the Judgment . . .

29<sup>2</sup>. Every man has a natural **mind** and a spiritual **mind**. They are distinct from each other as are the two stories of one house, which are conjoined by stairs; and in the higher story of which dwell the master and mistress with their children, but in the lower one their servants . . . The spiritual **mind** with man, from birth to first childhood, is closed up; but from this first age the spiritual **mind** is gradually opened; for there has been given to every man the faculty, and afterwards the power, of preparing for himself stairs by which he ascends and talks with the master and mistress; and afterwards descends, and executes their commands. This power has been given him by means of the gift of free will in spiritual things. Ex.

Inv. 14. The human **mind** is of three degrees . . . In the first is the soul; in the second is the spirit or **mind**; in the third is the body. (Continued under DEGREE.)

— That [part] of the body is called the **mind** which is in principles; thus where the first of it is; all the rest are propagated and continued thence. What is the **mind** if it is solely in the head . . .

## Mine. *Fodina*.

H. 586. (Likeness of some Hells to mines.) D. 4900.

T. 245. The Word is like a **mine** . . . These **mines** are opened according to the understanding of the Word.

D. 5729. The Mongols have a diamond mine.

E. 1208<sup>e</sup>. From the vegetation of minerals into such forms in **mines**. W. 61<sup>e</sup>.

## Mine. *Meus*.

M. 229<sup>2</sup>. They think . . . She is **mine** . . . he is **mine**. 316<sup>3</sup>.

## Mineral. *Mineralis*.

W. 223. There is not the least in any **mineral** (in which there are no degrees of both kinds).

M. 389<sup>e</sup>. There is something similar (to the love of children) in **minerals—mineralis**. Ex.

## Mineral Kingdom. *Regnum Minerale*.

H. 104<sup>2</sup>. The correspondences in the **mineral kingdom** are the more noble and ignoble metals, precious stones and non-precious ones, and earths of various kinds, and also waters. Besides these, there are also correspondences which are prepared from these things by human industry . . .

S. 66<sup>e</sup>. From the **mineral kingdom**. In the bosom of the earth, in certain places, there are **minerals** impregnated with gold, silver, and iron. From the exhalations stored away in the earth gold draws its element; silver its; and iron its. E. 1084<sup>5</sup>.

W. 61<sup>3</sup>. The relation to man from each and all things of the **mineral kingdom** appears solely in the endeavour to produce forms which have relation; which are . . . each and all things of the vegetable kingdom; and thus to perform uses; for as soon as a seed falls into the bosom of the earth, it cherishes it, and gives of its abundance from every side, in order that it may grow,

and present itself in a form representative of man. That there is such an endeavour in its dry things also, is evident from corals at the bottom of the sea, and from the flowers in mines, formed from the minerals there, and also from the metals. The endeavour to vegetate, and thus to perform uses, is the ultimate from the Divine in created things.

65. Ultimates are each and all things of the **mineral kingdom**, which are matters of various kinds from substances stony, saline, oily, mineral, metallic, superinduced with soil consisting of vegetable and animal [elements] broken up into the finest dust. In these lie concealed the end and also the beginning of all the uses which are from life. The end of all uses is the endeavour to produce these [uses]; and the beginning is the force acting from this endeavour. These are of the **mineral kingdom**.

185<sup>2</sup>. Without a Knowledge of these degrees, nothing can be known . . . of the distinctions . . . among the matters of the **mineral kingdom**.

190<sup>2</sup>. It is the same in all things of . . . the **mineral kingdom**. . . In metals and in stones there is a conglobation of parts in a three-fold order.

313. The forms of the uses of the **mineral kingdom** cannot be described, because they do not appear to the sight. The first forms are the substances and matters from which are earths, in their leasts; the second forms are congregates of these, which are of infinite variety; The third forms are from plants fallen to dust and from the remains of animals, and from the continual evaporations and exhalations of these, which add themselves to the earths, and make their soil. These forms of the three degrees of the **mineral kingdom** relate to creation in this: that, actuated by the sun through the atmospheres and their heat and light, they produce uses in forms, which have been the ends of creation.

338<sup>e</sup>. (The evil uses) in the **mineral kingdom** are all poisonous earths.

T. 366<sup>2</sup>. It is the like with the subjects of the **mineral kingdom**: each of them . . . receives influx according to the form of the contexture of the parts . . . Some of them adorn themselves with the most beautiful variegated colours; some transmut the light without variegation; and some confuse and suffocate it in themselves.

E. 1208<sup>2</sup>. Hence . . . the **mineral kingdom** is only a storehouse, in which are, and from which are taken, those things which compose the form of the two (other) kingdoms.

Docu. 302. I. Par. 6. There is not a single object in the **mineral kingdom** which does not give out an odour; and, indeed, in the form of an impalpable powder, by which seeds are impregnated.

**Minerva.** *Minerva.*

T. 159<sup>5</sup>. See APOLLO, here.

D. 3952. They are called Pallasas, not **Minervas**.

4775<sup>2</sup>. See JUPITER (the god) here.

**Mingle.** See MIX.

**Minister.** *Minister.*

**Minister, To.** *Ministrare.*

**Ministry.** *Ministerium.*

**Ministration.** *Ministratio.*

See under CLERGY, LAITY, and PRIEST.

A. 50<sup>2</sup>. The Angels do indeed lead; but they only **minister**; for it is the Lord alone who rules man through the Angels and Spirits; and as it is done with the **ministry** of the Angels, it is said 'Let us . . . ' 300<sup>e</sup>.

1097. Celestial men are called 'the priests of Jehovah;' spiritual ones, 'the ministers of God' (Is. lxi. 6).

1419. 'Whoever would be great among you shall be your **minister** . . . as the Son of Man is not come that it may be ministered to Him, but that He may **minister** . . . ' (Matt. xx. 27, 28).

1437<sup>2</sup>. Those who **ministered**; the things by means of which the [things] were **ministered**; and also the places where the **ministration** was (were all representative).

1925<sup>2</sup>. The Lord uses the **ministry** of Angels by infilling them with the Divine . . .

2181. 'Boy' = one who **ministers** and administers . . .

2252<sup>4</sup>. (The Levites numbered up to fifty years of age) = the full or ultimate state of discharging the **ministry**.

2276<sup>4</sup>. The reason the Levites were taken to discharge the **ministry**—which is described by coming to exercise warfare, and to do work in the tent—from a son of thirty years, to fifty (Num. iv.) was that by 'thirty' were signified those who were to be initiated; thus, who could as yet exercise warfare but little, as understood in the spiritual sense.

3587<sup>e</sup>. When reformation by the **ministry** of truth has been finished.

3670<sup>2</sup>. The Regal itself and the Sacerdotal itself are holy, whatever be the quality of him who **ministers** . . .

—<sup>e</sup>. The Holy in which were the priests when they were **ministering**.

4122. With whom the Angels are present as **ministers** . . .

4250<sup>e</sup>. When good dominates . . . truths are nothing else than **ministers** and servants.

4790<sup>e</sup>. 'Attendants' = those things which **minister**.

4926<sup>e</sup>. By 'Uzzah' was represented that which **ministers**; thus truth; for this **ministers** to good.

4976. '(Joseph) **ministered** to him' (Gen. xxxix. 4) = that the Scientific was appropriated to its own good; (for) 'to **minister**' = to be of service in supplying that of which another is in need; here, to be appropriated, because it treats of the natural good to which the Scientific is to be appropriated. Moreover, 'to **minister**' is predicated of scientifics; for by 'a **minister**,' and by 'a servant,' in the Word, is signified the Scientific or natural truth; because this is subordinate to good, as to its lord. Ex.

4977. For good is lord, and truth is **minister**; and, when it is said of a lord that he set a **minister** over, or of good that it set truth over, in the internal sense it is not signified that it ceded the dominion to it, but that it applied itself.



[A.] 5081. 'Upon his two **ministers** the stewards' (Gen. xl.2)=from the sensuous things of the body of both kinds . . . The sensuous things of the body . . . relatively to the interior man, are **ministers** like stewards . . . for they **minister** to him. Ex.

— In general, all exterior things are **ministers** relatively to interior ones . . .

—<sup>2</sup>. This word, in the Original Language, signifies a **minister**, steward, chamberlain, eunuch. In the internal sense, by it is signified the natural man as to good and as to truth. Ill.

5088. '(Joseph) **ministered** to them' (ver.4)=that he instructed. 'To **minister**' = to instruct. That 'to **minister**,' here, is not to **minister** as a servant, is evident from the fact that Joseph was set over them; and therefore 'to **minister**,' here, = to sub-**minister** the things which would conduce to their [welfare].

—<sup>e</sup>. 'To be set over' is predicated of the good of life; and 'to **minister**' of the truth of doctrine.

5164<sup>2</sup>. 'Servants' are said relatively to the Divine truth which is from the Lord; and '**ministers**' (Matt. xx.) relatively to the Divine good from Him.

6482<sup>2</sup>. The royalty is not only with the king himself, but also with his **ministers**, who administer in such things as he himself cannot . . .

—<sup>e</sup>. The reason the Angels are His **ministries**, is that they may be in an active life . . . but still the **ministries** which they perform are not from them, but from influx from the Lord.

6731. The **ministries** of that religiosity which is from falsity. Sig.

— 'Girls' = **ministries**. Ex.

6822. Good can be insinuated into another by anyone in the Country; but not truth, except by those who are teaching **ministers**. If others (do it), heresies come forth, and the Church is disturbed and torn to pieces.

8241. 'Moses His servant' = the Lord as to the Divine truth proceeding from Him and **ministering**.

—<sup>2</sup>. 'A servant' = one who **ministers**; and therefore the Lord as to the Divine Human, when He was in the world, is called 'a servant' . . . for He then '**ministered**.'

9274<sup>2</sup>. The will is the man himself; and the understanding is his **minister**.

9419. 'Joshua his **minister**' (Ex.xxv.13)=what is representative . . . because what is representative is of service and **ministers**. —<sup>2</sup>, Ex.

9806<sup>2</sup>. When it is treating of the twofold **ministry**, which is of judgment, and of worship. (Continued under JUDGE.)

9925. 'To **minister**' (Ex.xxviii.35)=while in worship and evangelization. (For 'to **minister**,' when said of Aaron, by whom is represented the Lord, = worship and evangelization. Ex.

10083<sup>2</sup>. 'To **minister** the **ministry** of Jehovah' (Num. viii.).

— The Levites represented truths **ministering** to good; and Aaron, the good to which they **ministered** . . . For in truths there must be life from the Divine in order for them to **minister** to good.

10242<sup>2</sup>. Worship from the good of faith, or from the good of charity . . . was represented by the **ministration** of Aaron and his sons in the Tent of the Assembly . . . and worship from celestial good . . . was represented by the **ministration** of Aaron and his sons at the altar.

10245. 'In approaching to the altar to **minister**' (Ex. xxx.20)=worship from the good of love; (for these words)=to represent the Lord as to the good of love.

10272<sup>2</sup>. By **ministrant** goods and truths are meant the goods and truths which are in the natural or external man, which are called Knowledge and scientifics. Ex. . . There are also goods and truths **ministrant** to these again . . .

10335<sup>e</sup>. As the truth of faith **ministers** to the good of love . . . it is said of Aholiab that Jehovah gave him with Bezaleel, which is to serve him.

10557. 'And his **minister** Joshua' (Ex.xxxiii.11)=Divine truth **ministering** . . . in the place of Moses.

H. 51<sup>2</sup>. The prefects, officers, and **servants** in one royal palace . . .

108. The queen-bee lays eggs; the rest **minister** to her.

213<sup>e</sup>. The governments in the Heavens . . . differ according to the **ministries** which belong to each Society. 217.

218. Governors who are such do not dominate and command; but **minister** and serve; for to do good to others from the love of good is to serve; and to provide—*prospicere*—that it may be done, is to **minister**. Neither do they make themselves greater than the rest; but less . . . Nevertheless they have honour and glory . . . (which) they accept not for the sake of self, but for the sake of obedience . . . These things are what are meant by the Lord's words (in Matt.xx.27,28; Luke xxii.26).

381. An image of conjugal love . . . in order that they may be **waited on** in sickness and old age.

W. 220<sup>2</sup>. Hence it is that inaugurations into the **ministry** are made by the imposition of hands.

333<sup>e</sup>. Man is only a . . . **minister** steward . . .

P. 113. Concupiscences are its **ministries** and attendances, by means of which it governs the exterior things . . . But, as is the king, such are the **ministers** and attendants . . .

197<sup>e</sup>. Put on the garments of political **ministers** . . . M. 354<sup>2</sup>. T. 663.

206<sup>2</sup>. All are as servants and **ministers** of their lord . . .

210<sup>2</sup>. If you want to be led by the Divine Providence, use prudence, as a servant and **minister**, who faithfully dispenses the goods of his lord.

R. 3<sup>2</sup>. The Lord says this (Matt.xx.) because by 'a servant,' and 'a **minister**,' is meant one who is of service and **ministers** by teaching; and, abstractedly from person, Divine truth, which was Himself. (Continued under SERVANT—*servus*.)

—<sup>3</sup>. In Heaven, all are called servants of the Lord who are in His Spiritual Kingdom; but **ministers**, who are in His Celestial Kingdom. The reason is, that (the former) are in wisdom from Divine truth; and (the

latter) are in love from Divine good ; and good ministers ; and truth is of service.

20. Those in wisdom from the Lord are called 'kings' sons,' and 'kings ;' and those who are in love from Him are called 'ministers,' and 'priests' . . .

128. 'And charity and **ministry**' (Rev.ii.19) = the spiritual affection which is called charity, and its operation. . . The reason '**ministry**' = its operation, is that those are called '**ministers**,' in the Word, who operate the things which are of charity. A man a worshipper of God is now called 'a servant,' now 'a minister ;' and 'a servant of God' he is called who is in truths ; and 'a minister of God,' who is in goods. The reason is that truth is of service to good ; and good ministers to truth. . . That he who is in good is called 'a minister.' Ill.

224<sup>2</sup>. We are Englishmen, and we have heard many things from our sacred **ministry** . . . Some of them have said, We are **ministers** of God, and we know.

417<sup>9</sup>. **Ministers** of God, seduce not the flock.

500<sup>4</sup>. When afterwards promoted to an honoured **ministry**, they think (only) about themselves and the world . . .

533<sup>2</sup>. In the Heavens . . . there are **ministries** and priesthoods . . .

548<sup>2</sup>. By 'Michael' . . . is meant a **ministry** in Heaven. (This) **ministry** is with those who confirm from the Word that the Lord is the God of Heaven and earth. . . By 'Gabriel' is meant the **ministry** with those who teach from the Word that Jehovah came into the world . . . Moreover, those who are in these **ministries** are named Michaels and Gabriels.

786. Those not in any order of the **ministry**. Tr.

795<sup>6</sup>. Concerning the **ministers** (of the Papists) there is the idea that they are full of the Lord . . .

937. 'His servants shall minister unto Him' (Rev. xxii.3). . . By 'the servants' of the Lord are signified those who are in truths from Him ; and by 'the ministers,' those who are in good from Him. Hence by 'the servants who shall minister unto Him' are signified those who are in truths from good through the Word from the Lord, and do His commandments.

962. All clothed with the garment of the sacerdotal **ministry**.

M. 5. In other rooms they talked the news about courts, **ministries** . . .

7<sup>4</sup>. From the number of their courtiers, **ministers**, and retinue, and the magnificent vestments of these . . .

15. The dress of the prince and his **ministers**. Des.

20<sup>3</sup>. Then the attendants took loaves . . . and gave to each guest . . .

196. The understanding is nothing else than the **ministry** and servitude of the will.

207<sup>2</sup>. In Heaven there are administrations, **ministries**, functions . . . Ex.

308<sup>2</sup>. As the ecclesiastical order . . . **ministers** those things which are of the priesthood with the Lord, that is, which are of His love, and thus also the things which

are of blessing, it is necessary that marriages be consecrated by His **ministers** ; and, as they are also the heads of the witnesses, that the consent to the covenant be heard, accepted, confirmed, and thus established by them.

483<sup>6</sup>. We fear only some of the ecclesiastical **ministry** . . .

B. 59. Those **ministers** of the Church who are ambitious for a reputation of wisdom . . .

T. 14<sup>3</sup>. The Word from which the **ministers** proclaim a God . . .

106. The state of information by masters and **ministers**.

— . The state of every student who is being initiated into the **ministry** before he becomes a priest.

141. As if some **minister** of the Church were to teach . . . and beside him another minister stands, and murmurs into his ear . . .

146. Inauguration into the **ministry** carries these things with it.

154<sup>2</sup>. It is the like with every **minister** of the Church ; both with him who is in truths, and with him who is in falsities ; each has his own mouth and his own intelligence ; and each speaks from his own mind ; that is, from his own spirit which he possesses.

381<sup>4</sup>. **Ministers**, who are hypocrites . . . at the time when they are ministering holy things, and teaching truths from the Word, know no otherwise than that they believe them . . .

418. Who loves . . . any **minister** of the Church . . . except from his learning, integrity of life, and zeal for the salvation of souls ?

429. By the debts of charity, are not here meant the debt of functions in a kingdom and republic ; as of a **minister** that he should minister . . .

441<sup>2</sup>. Like these are priests who perform the debts (or duties) of their **ministry** solely for the sake of the emoluments attached to them . . .

459<sup>4</sup>. When I have consulted the **ministers** of the Church, I have heard that faith was the only means . . .

—<sup>10</sup>. Besides, to a **minister** is given the opportunity to bless . . .

482<sup>6</sup>. This free will is at this day denied by many **ministers** of the Church.

484. What, then, are Heaven and Hell, except fables of the **ministers** and prelates—*praesulum*—of the Church . . .

487<sup>3</sup>. Religion . . . is to be taught by **ministers** both small and great . . .

539<sup>6</sup>. It does no harm for anyone burdened in conscience to enumerate his sins before a **minister** of the Church, for the sake of absolution . . .

568<sup>4</sup>. We have heard from our **ministers**, that the internal man is not anything but faith.

577<sup>6</sup>. While the **minister** is preaching . . .

660. A comparison may be made with a **minister** of the Church : that he is estimated from his will and love, and at the same time from his understanding in spiritual things ; and not from his affability and dress.

D. 1282<sup>2</sup>. Their **aiders** are with them in that deepest . . .

1531<sup>2</sup>. They are of service as **ministries** for instructing others . . .

1761. They employ the harmless as **ministries** . . .

3934. As kings and their chief **ministers** openly write Falsities . . .

E. 155. 'And **ministry** and faith' (Rev.ii.19)=good and truth there.

—<sup>1</sup>. The reason '**ministry**'=good, is that '**ministry**,' in the Word, is said of good. Hence it is that the function of Aaron, of his sons, and of the Levites, has been called '**ministry**;' and, in general, [so has] the function of priests; and that by '**to minister** to Jehovah' or the Lord, is meant to worship Him from the good of love. Hence it is evident that, '**ministry**' has relation to works . . .

—<sup>2</sup>. That '**ministry**,' and '**to minister**,' in the Word, are said of the good of love. Ill.

—<sup>3</sup>. 'He shall make His **ministers** a flaming fire' (Ps.civ.4)=that they are recipients of the Divine good. Hence it is evident that by '**ministers**' are meant those who are in the good of love.

—<sup>3</sup>. '**Ministers** of His, doing His will' (Ps.ciii.21). . . '**Ministers**'=those who are in goods.

—<sup>4</sup>. 'Ye shall be called the priests of Jehovah, the **ministers** of our God' (Is.lxi.6). The priests are called '**ministers**,' because they represented the Lord as to the good of love. Hence it is that those who are in the good of love, are called, in the Word, '**priests**.' From this also it is that they are called '**ministers** of God.' Hence it is that the function of Aaron and his sons is called '**ministry**' . . . and that to enter into the Tent of the Assembly and perform the **ministry** there, and also to approach the altar and perform the **ministry** there, is called '**ministry**.' Ill.

—<sup>5</sup>. Of those who are in the Celestial Kingdom, '**to minister**,' is said . . . Hence it is evident what is signified by '**to minister**,' and '**a minister**,' in the following places. Ill.

—<sup>6</sup>. As '**to minister**' is predicated of the good of love, it is said '**to minister** to Jehovah' . . . and therefore it is said of the Lord that He '**will minister**.'

—<sup>e</sup>. (Thus) by '**ministry**' is signified all that is done from the good of love; thus the good of love.

282<sup>2</sup>. 'The rams of Nebaioth shall **minister** to thee' (Is.lx.7)=the truths which lead the life from spiritual affection.

336<sup>9</sup>. '**To minister**' is predicated of good.

340<sup>6</sup>. '**To minister**'=worship from spiritual good.

409<sup>2</sup>. The Lord as to His Divine Human is called '**Servant**' and '**Minister**,' Ill. —<sup>4</sup>.

419<sup>11</sup>. By '**ministers**' (Ps.civ.) are meant those who are in the Lord's Celestial Kingdom; and, as they are recipient of the Divine good, it is said that 'He makes them a flaming fire.' 504<sup>14</sup>.

—<sup>1</sup>. That **ministers** are called '**ministers**' from the reception of Divine good. Ref.

478<sup>9</sup>. Those who are in good are called in the Word '**the Lord's ministers**;' and [are said] '**to minister** to Him.'

527<sup>5</sup>. 'With the Levites the priests My **ministers**' (Jer.xxxiii.21)=conjunction with the Lord through Divine good.

734<sup>14</sup>. The **ministry** of the Levites was called '**welfare**.' Ex.

951. The garments in which the Angels go clothed correspond to their **ministries** . . . Therefore Aaron and sons had garments of linen, in which they **ministered**. Ill.

—<sup>2</sup>. The Divine good **ministers** all things through the Divine truth.

1015<sup>9</sup>. To be '**delivered** by the judge to the **minister**' . . .

1033<sup>2</sup>. The Babylonians persuaded the people that . . . no others (understand the Word) who have not been inaugurated into the **ministry**.

1053<sup>9</sup>. In this kind of profanation are all who are in sacred **ministries**, and who, by means of the holy things of the Church, seek for themselves honour and glory, and rejoice at heart from these; and not from the use, which is the salvation of souls.

1062. Which their **ministers** and monks teach.

1091. (The Pope) has made his **ministers** deities.

1143. The Vicar and his **ministers** . . .

1226<sup>6</sup>. By uses in the Heavens and on earth are meant **ministries**, etc.

—<sup>7</sup>. In this love is everyone who is delighted with the use in which he is for the sake of use, whether king, magistrate, priest, **minister** . . .

D. Wis. x. 4. The **ministry** (of the will and understanding).

xi. 4. In the Heavens, as in the world, all are in some function and **ministration**.

5. To bestow useful contributions and debts on the **ministry** of the Church (a general use).

C. 131. From these is the common good . . . What is Divine is there by means of **ministers** . . .

134. That **ministries**, etc., are the goods of use which individuals perform, from which comes forth the common good. By **ministries** are meant priestly offices and their duties.

135. They who are in **ministries** perform [the use] that what is Divine is there.

Abom. 24. Hence it follows that there is not any **ministry**, etc.

## Ministering Spirits. *Tjensteandar.*

D. 3985. As he knew that there are Spirits who are of service to man, called **ministering Spirits** . . .

## Minnith. *Minnith.*

A. 3941<sup>7</sup>. The goods of love and of charity are '**wheat minnith** and **pannag**' (Ezek.xxvii.17). (=goods and truths in general. E.375<sup>35</sup>.) (=the truths and goods of the Church of every kind. 433<sup>22</sup>.) 619<sup>12</sup>.

## Minute. *Minutum.*

## Minute. *Minutus.*

See SMALL.

A. 637<sup>9</sup>. Could not live one **minute**. 687<sup>2</sup>. 697.

1382. Thousands of years appear as if they had lived a minute. D.3476.

1641. They express more in a minute than . . . —<sup>2</sup>. 2209<sup>2</sup>. 8734. H.240.

6987<sup>2</sup>. Man can think in one minute what . . . D.2009.

8458. 'A minute round thing' (Ex.xvi.14)=the good of truth in its first formation; 'minute' is predicated of truth. 8459.

—<sup>2</sup>. Truth is presented in a discrete quantity; as much, or as minute.

9333<sup>3</sup>. So that not a very little thing—*minutulum*—is wanting.

**Miracle.** *Miraculum.*

**Miraculous.** *Miraculosus.*

**Miraculously.** *Miraculose.*

See PRONIGY.

A. 863<sup>e</sup>. The Lord miraculously provided, and distinguished the Intellectual from the Voluntary of man . . . Without this miraculous Providence, no one could ever have been saved. 4601<sup>3</sup>.

1880<sup>3</sup>. When the interior sight was first opened to me, and they saw the world through my eyes . . . the Spirits and Angels said, This is a miracle of miracles . . . but now that it has become familiar, they marvel nothing.

2383<sup>2</sup>. All the miracles which have been done by the Lord have always involved such things . . .

2916<sup>4</sup>. All the miracles which have been done by the Lord, being Divine ones, involved states of His Church. 3316<sup>e</sup>.

4013. When the magi were doing magical miracles (they used a rod). Ex.

4031<sup>2</sup>. He supposes that the Lord could save everyone . . . as by miracles . . .

—<sup>3</sup>. They who once acknowledge at heart, and afterwards deny, are they who profane; hence manifest miracles do not take place at this day, but miracles not manifest, or invisible; which are such things as do not infuse what is holy, or take away freedom from man; and therefore the dead do not rise again; and man is not withheld from evils through immediate revelations, and through Angels . . .

4208<sup>4</sup>. In order that (the Israelites) might be kept in externals, so many miracles came forth with them; which would never have done so if they had been in internals . . . 4281<sup>e</sup>. 4289<sup>3</sup>. 4311<sup>4</sup>. 5508<sup>4</sup>. 7290.

4288<sup>5</sup>. This miraculously of the Divine Providence . . . 4311<sup>2</sup>.

4317<sup>6</sup>. They succumbed . . . whenever they did not see miracles.

4545<sup>7</sup>. Done miraculously by representatives . . .

4936. Magi appeared with rods . . . who believe that they can do miracles with them . . .

5223<sup>2</sup>. The magi communicated with Spirits, and thence learned illusory arts, by means of which they did magical miracles.

5508<sup>3</sup>. Hence it is that no miracles are done at this day; for, as these are all things visible and comprehensible, they compel the man to believe; and things which

compel take away freedom; when yet all the reformation and regeneration of man are done in his freedom . . .

5573<sup>3</sup>. (Impotence of miracles to convince. Ex.) D.3521.

6910. 'I will smite Egypt with all my marvels'=means of Divine power against falsities. . . That 'marvels'=means of Divine power, by means of which those in falsities are subjugated, is evident from the marvels or miracles done in Egypt, by means of which they were at last driven to let the sons of Israel go. Every marvel or miracle there=a means of Divine power. 7030. 8304.

6988<sup>3</sup>. All the miracles done by the Lord=the state of the Church and of the human race saved by His Advent into the world; namely, in that those were then delivered from Hell who had received the faith of charity. The Lord's miracles involve these things. In general, all the miracles treated of in the Old Testament =the state of the Church and of the Lord's Kingdom. In this are Divine miracles distinguished from diabolical or magical miracles, however much they may appear similar in the external form; as the miracles of the magi in Egypt.

7290<sup>2</sup>. But with those who are in internal worship, that is, in charity and faith, miracles do not take place; for they are hurtful to them; for miracles compel to believe; and what is compelled does not remain. Ex.

—<sup>3</sup>. Although they had seen so many miracles in Egypt.

—<sup>4</sup>. Miracles would effect still less at this day . . .

—<sup>e</sup>. That miracles effect nothing. III.

7317<sup>3</sup>. They who have been in miraculous faith. Sig.

7337. It is to be known that Divine miracles differ from magical miracles as Heaven does from Hell. Divine miracles proceed from the Divine truth, and advance according to order. Effects in ultimates are miracles when the Lord pleases that they should be presented in that form. Hence it is that all Divine miracles represent the states of the Lord's Kingdom in the Heavens, and of the Church on earth. This is the internal form of Divine miracles. Such is the case with all the miracles in Egypt, and also with all the rest treated of in the Word. So, also, all the miracles which the Lord Himself did when He was in the world, signified the coming state of the Church; as, that there were opened the eyes of the blind, the ears of the deaf, the tongues of the dumb, that the lame walked, the maimed and the lepers were healed, signified that such as are signified by the blind, etc. would receive the Gospel and be spiritually healed; and this by the Advent of the Lord into the world. Such are Divine miracles in their internal form.

—<sup>2</sup>. Whereas magical miracles involve nothing whatever; they are done by the evil to acquire power for themselves over others; and in the external form they appear like Divine miracles. The reason that the like things appear, is that they flow from order; and the order appears alike in the ultimates where miracles are presented. Examps.

[A.] 7465. It is to be known that each miracle done in Egypt=a peculiar state into which those come who in the other life are in falsities and infest. There are ten states into which they come successively . . .

8078<sup>3</sup>. Faith merely natural is faith which is insinuated through an external way . . . as the faith of miracles, which is when it is believed that it is so solely from miracles.

8200<sup>2</sup>. All miracles have been done by means of the Divine truth.

8364<sup>6</sup>. For Divine miracles are distinguished from others by this: that they involve and regard the states of the Church and of the Heavenly Kingdom; and besides, the Lord's miracles were especially healings of diseases. Ill. 8408<sup>2</sup>. 9051<sup>6</sup>. 9086<sup>2</sup>. 9325<sup>9</sup>. S.17<sup>4</sup>.

8588<sup>6</sup>. With the Jews, holy worship was miraculously elevated into Heaven . . .

8615<sup>3</sup>. All the miracles treated of in the Word were done by means of correspondences.

10566. He who worships God solely on account of a miracle, worships only the name of God . . .

10751<sup>6</sup>. Compelled faith, such as is that which enters by means of miracles, does not inhere; and also would do harm to those with whom faith can be implanted by means of the Word in a state not compelled.

S. 17<sup>4</sup>. (Signification of the Lord's miracles *ex. seriatim.*)

P. 130. That no one is reformed by means of miracles and signs, because they compel. Gen.art.

— . It cannot be denied that miracles induce faith, and strongly persuade that that is true which he who does the miracles says and teaches; and that this in the beginning so takes possession of the external of the man's thought, that it as it were binds and fascinates it. But the man is thereby deprived of his two faculties, which are called rationality and freedom; so that he cannot act from freedom according to reason; and then the Lord cannot inflow through the internal into the external of his thought, except solely to leave to the man to confirm from his rationality that thing which has been made of his faith by means of the miracle.

—<sup>2</sup>. Such blindness and deafness are induced on the human mind by means of miracles.

131. From these things it may be evident that faith induced by means of miracles is not faith, but persuasion; for there is not anything rational in it, still less anything spiritual . . . When a miracle alone leads the man to acknowledgment (of God), worship, and piety, he acts from the natural man, and not from the spiritual. For a miracle infuses faith by an external way, and not by an internal way; thus from the world, and not from Heaven; and the Lord does not enter by any other way with man than the internal way, which is by the Word, doctrine, and preachings therefrom; and, as miracles close this way, no miracles are done at this day.

132. That miracles are such, may be manifestly evident from the miracles done before the Jewish and Israelitish people. Although they had seen so many miracles in the land of Egypt, and afterwards at the

Sea Suph, and others in the wilderness, and especially upon Mount Sinai . . . nevertheless, a month after . . . they made for themselves a golden calf, and acknowledged it as Jehovah . . . Also from the miracles done afterwards in the Land of Canaan; and yet they as often receded from the commanded worship. In like manner from the miracles which the Lord, when He was in the world, did before them; and yet they crucified Him.

—<sup>2</sup>. The reason miracles were done with them, was that the Jews and Israelites were completely external men . . . And as they could not be brought to the representation of these things through the internals of worship, they were . . . driven and compelled through miracles.

—<sup>6</sup>. But after the Lord had manifested Himself, and had been received and acknowledged in the Churches as God eternal, miracles ceased.

133. But the effect of miracles with the good is different from with the evil. The good do not want miracles; but they believe the miracles which are in the Word; and if they hear anything about a miracle, they do not attend to it otherwise than as to a light argument which confirms their faith; for these think from the Word . . . and not from the miracle. But it is otherwise with the evil: these can indeed be driven and compelled to faith through miracles; nay, to worship, and to piety; but only for a short time; for their evils are shut in; the concupiscences and derivative delights of which are continually acting into their external of worship and of piety; and, in order that they may get out of their confinement . . . they [do not] think about the miracle, and at last call it a trick or artifice, or a work of nature, and so they return into their evils. And he who, after worship, returns into his evils, profanes the truths and goods of worship . . . Besides, if miracles were to be done with those who do not believe from the miracles in the Word, they would have to be done continually . . . From these things it may be evident whence it is that miracles do not take place at this day.

282. The Lord could have healed the understanding with every man . . . through miracles . . . But to heal the understanding alone, is to heal the man only outwardly . . .

R. 424<sup>3</sup>. By the miracles in Egypt is described the vastation of the Church . . . 399.

M. 535. I heard . . . from the lower regions, Do miracles, and we will believe; and I asked whether these things are not miracles; and it was replied, They are not; and I asked, What then are miracles? and it was said, Manifest and reveal future things, and we will have faith. But I replied, Such things are not given from Heaven, because in proportion as a man knows future things, in the same proportion his reason and understanding, with his prudence and wisdom, fall into idleness, are torpid, and are ruined; and I asked again, What other miracles shall I do? And then there was a cry, Do miracles like those which Moses did in Egypt. To this I replied, Perhaps you will harden your hearts at these like Pharaoh and the Egyptians; and it was replied that they would not. But I returned, Asseverate to me that you will not dance around the golden calf,

and adore it as did the descendants of Jacob; which they did in the space of a month after they had seen all Mount Sinai burning, and had heard Jehovah Himself speaking out of the fire; thus after a miracle which was the greatest of all—a golden calf, in the spiritual sense, is the pleasure of the flesh—and it was answered from the lower regions, We will not be like the descendants of Jacob. But I then heard this said to them from Heaven, If ye believe not Moses and the Prophets—that is, the Word of the Lord—ye will not believe from miracles any more than did the sons of Jacob in the wilderness; nor any more than they believed while they saw with their eyes the miracles done by the Lord Himself, when He was in the world. T.849.

T. 91. Divine miracles are done according to Divine order; but according to the order of the influx of the Spiritual World into the natural world . . .

104°. The state of glorification is also the state of union. In this state He was . . . when He did miracles.

282. The Laws were promulgated from Mount Sinai with so great a miracle in order that they might know that those laws are . . . also Divine laws.

344°. Living faith; and miraculous faith.

501. It is asked at this day, why miracles are not done, as formerly; for it is believed that if they were done, everyone would acknowledge with the heart. But the reason miracles are not done at this day, as before, is that miracles compel, and take away free will in spiritual things; and, from spiritual, they make the man natural. All in the Christian world . . . can become spiritual; and they become spiritual solely from the Lord through the Word; and the faculty for this would perish, if man were brought to believe through miracles; for . . . everything which is compelled in spiritual things betakes itself into the natural man, and closes up the spiritual man as with a door . . . and bereaves this of all power of seeing any truth in light; and therefore he would afterwards reason about spiritual things from the natural man alone . . .

—<sup>2</sup>. But the reason why miracles were done before the Advent of the Lord, was that then the men of the Church were natural, to whom the spiritual things which are of the Internal Church could not be opened . . .

—<sup>3</sup>. Miracles are not done at this day, especially on account of this reason: that the Church has taken away all free will from man . . . The man who believes this becomes more and more natural; and the natural man . . . regards everything spiritual invertedly, and thence thinks against it. The higher region of the mind, where free will in spiritual things primarily resides, would be closed up; and the spiritual things which had been as it were confirmed through miracles, would occupy the lower region of the mind, which is merely natural; falsities concerning faith, conversion, and salvation, thus remaining above this region; whence it would come to pass that satans would dwell above, and Angels below . . . Hence, after some time, the satans would break down the barrier, and would burst forth with fury upon the spiritual things which had been allotted the place below, and would not only deny, but would also blas-

pheme and profane them; thence the latter lot of the man would become much worse than the former.

D. 227. Concerning miracles: that they effect nothing without faith. Ex.

655. What is a miracle.—A miracle is that which is done by the Lord, when anything concerns Him, faith in Him, His Heaven, or the Church in the universal; and thus passes through His Heaven; and thus the Spirits effect it, without any co-operative force of theirs. This is a miracle, and is called 'the finger of God.'

656. But verily false miracles are those which are prepared by evil Spirits by artificial methods; and in fact for no end except a very depraved cupidity. Such is also permitted, and in the external face it appears alike; but it has no internal face; but it is not distinguished except by those who are in faith in the Lord.

1391. That Jonah was swallowed by a whale . . . actually took place in the world; and also the miracles of Egypt; and many other things which are called miracles.

1755. If Spirits were allowed to exercise such magical arts, they could easily induce the minds of men to believe that they were miracles . . . Hence are false miracles, which are of the devil, and which were those of the magi of Egypt.

2433. Concerning the miracles of this time.—In ancient times . . . when there was external worship . . . there were manifest miracles. Enum.

2434. But it is not so at this day. Manifest miracles have ceased; and miracles have succeeded which are unknown to man, and do not appear, except to those to whom the Lord reveals them. For all contingencies, which are all in all things, in the most general, in the generals, in single things, in the most singular things, are miracles; but invisible, and continual, which, as manifest miracles were to cease, are not evident, because there is no faith from miracles. Ex.

3521. Therefore faith cannot be rooted by means of miracles; still less persuasion; but it must be without miracles for them to be persuaded. (How they would explain the miracles.) 3570.

3892. Man cannot possibly be reformed through miracles.

4123. There are Spirits who do not want anything to be said about the things revealed; but they have been told that these are in place of miracles; and that without them [people] do not know that the book is such; they do not buy it, read it, understand it; they are not affected with it; they do not believe it; in a word, they ignore it; nor do they want to hear anything about the interior things of the Word . . .

4322. That no one becomes good without means, or miraculously. Ex.

4759. They who have faith from revelation, can be confirmed . . . from miracles, because they are in the affirmative . . . But they who have not faith from revelation, cannot be confirmed . . . from miracles, because they are in the negative. Ex.

[D.] 4770<sup>2</sup>. New Churches had been so commenced before; namely, the Jewish Church through **miracles** . . . the Christian Church through **miracles** . . .

5416. The Jesuits fled to their arts, which appeared like **miracles**. Des.

D. Min. 4580<sup>3</sup>. They who have been in the good of life . . . can be brought to the affirmative through experiences, and through **miracles**. They who are in evil of life cannot; because evil is recipient of the negative . . .

4724. Why **miracles** were done in the time of the apostles, in order that the Church might be instaurated. This was because it was entirely unknown everywhere that the Lord had come into the world, who would save souls; and because it would never be received by anyone without **miracles** . . . For these reasons **miracles** were done; but now when doctrine has been received, they are done no longer. The inrooting of truth and good with the gentiles is from external things; but with Christians, who are in the Knowledge of internal things, otherwise.

E. 152<sup>18</sup>. For all Divine **miracles** involve such things as are of the Church and Heaven. 376<sup>29</sup>.

401<sup>18</sup>. This **miracle** (of the sun standing still), if it had been done just so, would have inverted the universal nature of the world; which is not done by the rest of the **miracles** in the Word . . .

419<sup>24</sup>. This **miracle** of the Lord (the stilling of the storm) involves arcana . . . Divine **miracles** differ from **miracles** not Divine in this: that (the former)=Divine things, because what is Divine is in them; whereas **miracles** not Divine=nothing, because there is nothing of what is Divine within them; and besides, in the description of the Divine **miracles** in the Word, and in each thing of it, there is a spiritual sense. This **miracle** involves the temptations of the spiritual [man] . . . 455<sup>22</sup>. 475<sup>17</sup>. 502<sup>11</sup>. 543<sup>6</sup>.

617<sup>4</sup>. This **miracle** was done because the Lord had previously taught them . . .

700<sup>11</sup>. Hence **miracles** were done by the ark. Fully ex.

706<sup>2</sup>. That a sign and a **miracle** differ . . .

—. 'Signs' relate to the things of truth . . . '**miracles**,' to those of good. Ill.

—. They are called 'signs' because they testified and persuaded; '**miracles**,' because they excited and induced amazement. Yet they agree in this: that the things which excite and induce amazement also testify and persuade; as those things which excite the will also persuade the understanding . . . Further ill.

—<sup>5</sup>. Here, **miracles** are called 'signs' . . .

—<sup>6</sup>. For the **miracles** which the Lord did in abundance . . . were not signs to them; for the reason that **miracles** are not signs except with the good.

—<sup>14</sup>. Although these were **miracles**, still they are called 'signs' . . . They would have been called '**miracles**' if applied to the evil; for with these such things only induce amazement . . . and do not persuade to believe . . .

815<sup>4</sup>. See FAITH, here.

—<sup>8</sup>. (Therefore) the Lord could not do **miracles** in His own country . . .

—<sup>9</sup>. **Miraculous** faith . . . is meant here . . . because the Jewish nation believed in Jehovah solely on account of the **miracles** . . . Moreover, **miraculous** faith was the first faith with those with whom a new Church was to be instaurated. Moreover, this faith is the first faith with all in the Christian world at this day, and therefore the **miracles** done by the Lord have been described, and are also preached; for the first faith with all is historical faith . . .

—. What those **miracles** signified which the disciples were to do . . .

1000<sup>2</sup>. All the **miracles** done in Egypt signified . . .

1155<sup>3</sup>. That man is not reformed by external means . . . By external means is by **miracles** and visions . . . Ex.

Can. God viii. 12. God acts with men from primes through ultimates; not through anything of man, but through what is His own in him. With the Jews He acted through the Word with them . . . through it also He did **miracles** through Elijah and Elisha. But, as the Jews had perverted the Word, God Himself came and made Himself the Ultimate; thus, then, He did **miracles** from Himself.

Abom. 31. I have spoken with Paris, whose **miracles** constitute two volumes, as to how he did his **miracles**: that [it was] by means of Spirits who entered into the memory of the man, (and persuaded him . . . but still he had not been given to any religion, and thus had not known anything of the truth of the Church . . . Abom. 3/18.) Inv. 29.

Coro. I. This New Church is not being established by any **miracles** . . .

LI. But in place of them there has been revealed the spiritual sense of the Word; and the Spiritual World has been disclosed; and the nature of Heaven and Hell has been manifested; and also that man lives as a man after death; which are more excellent than all **miracles**. Inv. 39. 43. 46. 52. 55<sup>6</sup>.

De Miraculis I. **Miracles** were done in the Church before the Lord's Advent, because they were then external or natural men . . .

II. After the Lord's Advent, when man . . . became internal . . . **miracles** have been prohibited . . .

III. **Miracles** would abolish worship truly Divine, and would introduce the former idolatrous worship, as also has been done for many ages back. Yet these **miracles** were not Divine, but such as had been done by the magi of yore.

IV. That in place of **miracles** at this day there has been made the manifestation of the Lord Himself, in-tromission into the Spiritual World, and illustration there by means of immediate light from the Lord in such things as are the interiors of the Church: but principally the opening of the spiritual sense in the Word, in which is the Lord in His Divine light.

V. That these revelations are not **miracles**, since every man as to his spirit is in the Spiritual World without separation from his body in the natural world; but I, with a certain separation, but only as to the intellectual part of my mind, and not as to the voluntary part. And, as to the spiritual sense, by means of it the

Lord is in that light, and by means of it in his natural lumen, with all who approach Him in faith.

**Inv.** [VII.] That this Church is instaurated and established not through miracles, but through the revelation of the spiritual sense, and through the introduction of my spirit and at the same time of my body into the Spiritual World, in order that I might know there what Heaven and Hell are; and that, immediately in light from the Lord, I might imbibe the Truths of faith, through which man is led to eternal life.

6. **Miracles** close up the internal man, and take away all free will . . . And miracles are like veils and bolts to prevent anything from entering; but this bolt or barrier is successively broken down, and all truths are dissipated.

29. These things which are afterwards mentioned are not miracles; but are testimonies that I have been introduced by the Lord into the Spiritual World . . .

#### 55. *De Miraculis.*

(60.) *De Miraculis* [*Fragmentum*]. All things which are viewed in nature . . . take place from the influx of the Spiritual World into the natural; and, in themselves, are marvels; which, on account of their accustomed aspect and perennial recurrence, are not accounted as miracles. But know that the miracles which are related in the Word were done in like manner by means of influx from that prior World into this posterior one; and that they were done by means of the bringing in-*illationem*-of such things as are in the Spiritual World into corresponding things in the natural world; as that the manna [descended] upon the camp of the Sons of Israel every morning, [was] things flowing down from the bread in Heaven, and brought into the receptacles of nature. In like manner the bread and fishes into the baskets of the apostles . . . and also the wine from Heaven into the water in the waterpots at the wedding . . . and that the fig-tree withered, through there being no longer the influx of spiritual aliment for it, which was nourishing it from the root. In like manner in the rest. So that miracles have not been done from causes sought out from nature, according to the insanities of certain of the learned at this day. And therefore miracles are of the Divine omnipotence according to the order of the influx of the Spiritual World into the natural, merely with this difference: that the things which come forth actually in the Spiritual World are actually brought into such things in the natural world as correspond. That this is so, and can be done, is of the Divine omnipotence which is meant by 'the finger of God,' from which the Lord produced His own miracles.

**Docu.** 302. **A.** All things of nature are like sheaths around spiritual things, and like tunics around muscular fibres. This is the cause of all the wonders and miracles in nature.

**Mire.** See *DIRT-coenum*.

#### **Miriam.** *Mirjam.*

**A.** 8337. 'And Miriam the prophetess the sister of Aaron took a timbrel in her hand' (Ex.xv.20)=the glorification of the Lord from the good of faith. 'Miriam'=the good of faith . . . which proceeds medi-

ately from the Lord. . . As Miriam, with the women, represented external good, it is added, 'the sister of Aaron,' and not the sister of Moses . . .

#### **Mirror.** *Speculum.*

See *SPECULAR*.

**A.** 1510<sup>e</sup>. At the side were seen small mirrors . . . **D.** 4395-

4104<sup>4</sup>. Images and mirrors of heavenly things . . .

4302<sup>2</sup>. So that the things of Heaven appear as in a mirror . . .

4373. Like an image in a mirror, which appears in the mirror . . .

5033<sup>e</sup>. With these there is no mirror from the interior, but only from the exterior.

5036<sup>6</sup>. It may be compared to a man who sees himself in a mirror . . .

5113<sup>3</sup>. All the truths of faith appeared (to the man of the Celestial Church) in his Intellectual as in a mirror.

5118<sup>2</sup>. With the regenerate, goods and truths are presented in the Natural as in a mirror . . . 5168<sup>2</sup>. 5477<sup>2</sup>.

5165<sup>2</sup>. Unless the exterior Natural served interior things as a plane, in which they see themselves as in a mirror, man could not think at all.

5201. Scientifics are . . . as it were mirrors, in which an image of interior things presents itself; and, in this image, as again in a mirror, the truths and goods of faith present and represent themselves . . .

5259. Like one who sees something in a mirror, and does not know that there is a mirror there . . .

5286<sup>2</sup>. The interior looks out-*prospicit*-in the exterior, almost as a man [looks at] himself in a mirror . . .

5695. The face is so formed that the interiors appear in it, as in a representative mirror . . .

6384<sup>e</sup>. The Intellectual of these is illustrated, and is thus in a certain perception of spiritual truth, to which scientifics which are below serve as a mirror . . . 9394.

**H.** 56<sup>e</sup>. From these things it can be seen as in a mirror . . . For from the things which come forth in the natural world can be seen as in a mirror the things which are in the Spiritual World.

**W.** 21. The infinite things in God Man appear in Heaven, etc., as in a mirror. 22.

63<sup>e</sup>. An Angel sees his image (in the things around him) scarcely otherwise than as in a mirror.

**R.** 938<sup>2</sup>. The Divine truths of the Word . . . are like mirrors in which the Lord's face is seen.

**T.** 6<sup>e</sup>. To (such) the Holy Scripture is like a mirror in which he sees God . . .

11<sup>3</sup>. Knowledges about God are mirrors of God; and those who know nothing about God do not see God in any mirror turned to the eyes, but in a mirror at the back, which is covered with quicksilver or black glue . . .

32<sup>2</sup>. From this infinite variety the infinity of God the Creator can be seen as in a mirror.



[T.] 373. If we view works thus, they are as mirrors of the man.

508<sup>o</sup>. Enter into the mysteries of the Word . . . for its several Truths are so many mirrors of the Lord.

D. 1999. Like an image in mirrors . . .

2106. Spirits could recognize themselves from my face in a mirror. Ex. 2205, Ex. 3019.

E. 726<sup>4</sup>. As in a natural mirror can be seen . . .

Coro. 51<sup>2</sup>. Into the focus of a burning mirror.

**Miser.** See under AVARICE.

**Misery.** *Miseria.*

**Miserable.** *Miser, Miserabilis.*

**Miserably.** *Misere.*

See under MERCY.

A. 267<sup>e</sup>. That the state of his life would be miserable. Sig. 270.

279. Misery thence. Sig.

995<sup>2</sup>. Those who thrust themselves down into miseries (ascetically) . . .

2220<sup>3</sup>. No mercy, is described by, 'they have not strengthened the hand of the miserable and needy' (Ezek. xvi. 49).

2417<sup>8</sup>. The miserable (a class of the good).

4182. 'My misery' (Gen. xxxi. 42) = temptations.

4658. Lamenting that now they lead a miserable life, because they had imbued these things without any use.

5042<sup>e</sup>. Those who are constituted in miseries; that is, those who are in temptations; for these are in miseries, and are principally meant by 'the miserable' in the Word.

5132<sup>2</sup>. Charity is affected with mercy towards those who are in miseries.

— The Divine love is mercy, because all the human race is constituted in miseries.

5353<sup>2</sup>. As with those who are in misfortunes, miseries, and diseases, the loves of self and the world are removed . . .

5573<sup>2</sup>. (It is not necessary to make ourselves miserable.)

7318. Truth is falsified when it is said that no one can enter into Heaven except him who is miserable and poor . . . and who reduces himself into miseries.

8676<sup>e</sup>. Man is in a state of misery, because, from himself, he is wholly in evil, and in Hell.

9960<sup>7</sup>. 'Miserable-miser et miserabilis' (Rev. iii. 17) = without truths implanted in the life; thus without good.

10457. 'The voice of a miserable cry do I hear' (Ex. xxxii. 18) = their interior state lamentable.

P. 217<sup>6</sup>. They are vile slaves in Hell; in contempt and misery.

2201<sup>0</sup>. Whence, instead of wealth, they have misery.

R. 209. 'And miserable and poor' (Rev. iii. 17) = that they are without truths and goods. By 'the miserable

and poor,' in the spiritual sense of the Word, are meant those who are without the Knowledges of truth and good; for these are spiritually miserable and poor. Ill.

—<sup>e</sup>. By 'the miserable,' and 'the poor,' are chiefly meant those who are not in the Knowledges of truth and good, and yet long for them . . .

D. 1285. On those who suppose that true Christians must by all means suffer miseries. Ex. 1286. 1325.

1327<sup>a</sup>. By the miserable and the poor are meant those who are spiritually miserable and poor . . . and thus also those who suffer persecutions from those things which are false and evil, and who endure them, as in temptations; thus who fight against the crew of devils.

3790. A certain miserable wheel driven by water.

6043<sup>2</sup>. They are in a state almost miserable.

6044<sup>e</sup>. He who is in the falsities of evil and the evils of falsity (there) dwells miserably, is clothed miserably, and is fed miserably; and will live with such in Hell who had been wicked; thus continually in misery.

D. Min. 4584. 'The miserable,' in general, are all the poor, and also the sojourners and the bound. While 'the poor' regard truths; 'the miserable' regard goods.

E. 238. 'And miserable and poor' = that neither do they know that they have not the Knowledges of truth, nor the Knowledges of good . . .

— Spiritual misery and poverty is nothing else than a defect of the Knowledges of truth and good; for a Spirit is then miserable and poor.

—<sup>2</sup>. By 'the miserable,' in the Word, are meant those who are not in truths because not in the Knowledges of them. Ill. —<sup>6</sup>.

365<sup>15</sup>. By 'the miserable' (Ps. xxxvii. 11) are here meant those who are in temptations in the world.

388<sup>16</sup>. By 'the miserable' (Ps. lxxiv. 19) are meant those who are being infested by falsities, and are thence in anxiety, and are awaiting deliverance.

650<sup>63</sup>. By 'the life of the miserable' (id.) is signified the spiritual life oppressed by evils and falsities.

817<sup>9</sup>. 'In her shall the miserable of the people hope' (Is. xiv. 32) = that with those who are not wise from themselves, and who overcome in temptations against these falsities, there shall be intelligence and salvation.

J. (Post.) 23. They are reduced into miseries.

**Misfortune.** *Infortunium, Infortunitas.*

**Unfortunate.** *Infortunatus.*

See under DISEASE.

A. 8. This state rarely comes forth without misfortune, etc., which cause that the things of the body and the world become quiescent . . .

268<sup>2</sup>. When the External as it were dies; as it is wont to do in misfortunes, etc.

762. In place of spiritual temptations, there are now misfortunes, etc. . . which master and break his life of pleasures and of cupidities a little, and determine and elevate the thoughts to interior and pious things.

2041<sup>8</sup>. When the cupidities of these loves . . . are lulled, which takes place when they are in misfortunes, etc. . . they apperceive something of heavenly lumen, and of comfort thence . . . 3147<sup>2</sup>.

4227. By attributing misfortunes to the upright (they remove them).

4352<sup>3</sup>. See CONFIDENCE, here.

6493. Evil Spirits have found out how to produce a sphere from which are things unfortunate.

—<sup>0</sup>. When such a thing prevails as is contrary to Him, things unfortunate happen.

6494. What is unfortunate, is represented to them by a dusky cloud.

7564<sup>2</sup>. The truths and goods which are not the Lord's are as to a great part the things which a man does in a state of misfortune, sickness, etc.; and not in a free state; for these things are for the sake of self.

8392. A state of compulsion is a state of dejected mind from misfortune, etc.

P. 140. The reason no one is reformed in a state of misfortune, if at that time only he thinks about God, and implores aid, is that it is a state of compulsion; and therefore when he comes into a free state, he returns into his former state . . . It is otherwise with those who, in a free state, had before feared God.

—<sup>2</sup>. By states of misfortune are meant states of despair from dangers; as in battles, duels, shipwrecks, falls, conflagrations, threatened or unexpected loss of wealth, of office, and thence of honour, and in other like things. To think about God in these alone is not from God, but from self; for the mind is then as it were incarcerated in the body; thus is not in freedom, and thence neither in rationality, without which reformation is impossible.

D. 3678. Some are wont to flee to prayers at all evils and common misfortunes . . . There is no aid from this.

4137. In proportion as (Angels, Spirits, and men) are left to themselves, in the same proportion is what is evil and false produced; therefore in the same proportion misfortune; and, if it does not appear in the present, it does so successively and afterwards . . .

4138. On misfortunes.—It was perceived that no misfortunes . . . can happen to the man who is with the Lord. For evil Spirits were at hand when any horse threatened evil: they were suddenly cast down. They who were with me said that they can perceive from such things the quality of the Spirits who bring misfortunes with them; which was afterwards confirmed.

4562. There has often happened to me . . . slight misfortunes; and it was afterwards shown by the Angels that they happened because such Spirits were present; and also because their sphere prevailed against the sphere which is from Heaven . . . Moreover, evil Spirits, by their arts, found out a sphere; and, when they presented it, things unfortunate came forth, exactly as if they were fortuitous, or chance. Thence, also, it was perceived that all things and the least of all things are directed by the Divine Providence, even as to the least step, and the least nod; and that when

such a thing prevails as is contrary to the influx from the Divine, what is unfortunate happens. But what is unfortunate is such a thing as concerns the eternal blessedness and happiness of man; but not that which concerns such things as are in the world; for these appear to man as happy, when yet they are hurtful.

5568. (These Babylonians) are present for the most part when a man is in misfortunes, etc.

De Min. 4630. On the misfortunes of the faithful.—I spoke with angelic Spirits about the misfortunes of the faithful, which it is known they suffer, and that still more than the unfaithful. The reason was stated why some of them are thus let into temptations: some, lest they should attribute what is good to themselves . . . To prevent this, they equally are let into common misfortunes, so that they perish as to life, and as to wealth and possessions, equally with others. But if they were not such as to attribute to themselves good, they would often be excepted from common misfortune. Thus there are hidden causes which act; for it is known that when misfortune is at hand, many of the faithful think about what is good, and thus that they should be spared on account of the good which they have done; and if they were then to be spared, they would glory that it was because they were good . . .

4751. Concerning fear and the derivative misfortunes. (See FEAR, here.)

4784. Concerning misfortunes and fortune; and also concerning things fortuitous: whence they are.—There were certain Spirits who excited a sphere of misfortune; namely, by exciting such Spirits as want to destroy; or, rather, they excite such a sphere among Spirits. Then misfortunes happened, which had not been foreseen by them; and, as they had used this art, they were punished. Hence it was evident whence are misfortunes, and things not foreseen, which are supposed to be contingent; namely, that they are from Spirits who are continually endeavouring to destroy man . . . Unforeseen misfortunes are nothing else than perpetual endeavours of evil Spirits; and this because unforeseen goods come forth from the Lord. This from experience: it appears incredible; but still it is so.

J.(Post.) 301. They said that they should not turn themselves to them, because they would disturb them, and misfortune-infortunitas—would result to them.

## Misgab. Misgab.

A. 24687. The falsities with which they are imbued are signified by 'Misgab,' etc. (Jer. xlviii. 1).

## Missionary. Missionarius.

See under EMISSARY.

A. 10812. Monkish Spirits seen who had been travelling monks, or missionaries.

Mist. See under VAPOUR.

Mist. Nebula.

Misty. Nebulosus.

A. 581. In Hell, under a misty and dense rock . . .

D. 2700. Lest they should be veiled over with such a misty sphere.

[D.] 5765c. Where they were not seen, except as a **mist**.

E. 937<sup>2</sup>. 'I will come to thee in the **mist** of a cloud' (Ex. xix. 9). It is said 'in the **mist** of a cloud,' because by 'a cloud' is signified the Word in the letter.

De Verbo 7<sup>7</sup>. Whereas a **mist** agrees with falsities.

**Mist.** *Nimbus*.

**Misty.** *Nimbosus*.

A. 1267. (The Antediluvians) under a **misty** rock. 1512. 1673<sup>2</sup>.

1507. One who had seemed to himself to be great and wise in comparison with others . . . was encompassed as it were with a **mist**; which, advancing from him, began to cover over the Spirits, causing them distress . . . Such is the sphere of authority there. D. 2681.

3340. In the Hells . . . there appears a thick dark **mist**, in which they live.

4050. A well seen from which came forth a bright **mist**. Ex.

4299<sup>2</sup>. The **misty** and thick dark sphere which exhales from the evils and falsities of those who are in Hell, appears like a mountain or rock, beneath which they are hidden.

4415<sup>2</sup>. They looked through my eyes into the light of the world, and perceived it as a dark **mist**. . . In such is man.

4423<sup>2</sup>. Those of the old Church are then in a kind of inundation . . . which appears like a foggy **mist**. . . The state of those who are in this foggy **mist** is that they cannot possibly see what the truth of faith is, and still less what its good is; for the light of Heaven . . . cannot penetrate into this **mist**. This is the state of a devastated Church.

4598<sup>2</sup>. Progression towards interior things . . . in the other life . . . is from a kind of **mist** into the light; for they who are solely in exterior things are relatively in a **mist**; and are also seen by the Angels in a **mist**. . . and, wonderful to say, they who are in a **mist** cannot see those who are in light that they are in light; whereas they who are in light can see those who are in a **mist** that they are in a **mist**.

4674<sup>2</sup>. They cast themselves down from the light there into some infernal **mist**, where they receive their former respiration, and appear to themselves . . . as Spirits not evil.

4728<sup>5</sup>. For the thick dark **mists** which appear around them, are 'the mountains.'

5246<sup>2</sup>. This state (of temptation), when presented to view there . . . appears like a **mist** exhaled from dirty places . . .

—<sup>3</sup>. But, when the state of temptation ceases, this **mist** is dissipated . . .

6624<sup>2</sup>. The Angels distinctly apprehended all things . . . which appeared around that thing—rem—as a **mist**.

8137<sup>2</sup>. Each Hell is separated from another as by **mists**, clouds, or waters. Evils and falsities . . . appear before the eyes of Spirits as **mists** and clouds . . . the falsities from the evils of those who had been of the Celestial Church as **mists**.

8265. Lest those who are in falsities and evils should be wholly destroyed and tortured, they are covered over by their own falsities and evils as with **mists**, which are of such a nature as to break the influx of the Divine, or to repel, or suffocate it; as earthly **mists** or clouds are wont to do the rays of the sun. Sig.

8946<sup>2</sup>. All in Hell are covered over with dense **mists**; for **mists** are falsities.

H. 209. A higher Heaven appears as something **misty** above their heads.

462. Like the difference of what is clear relatively to the obscurity of a **mist**.

583. The Heavens . . . sometimes appear to Spirits as **mists**. . .

585. When the Hells are opened, there is an exhalation, (sometimes) like a **mist** and a dense cloud.

—<sup>2</sup>. A **mist** and a dense cloud correspond to the derivative falsities.

C. J. 23. There was seen above them . . . as it were a **mistiness**, which appeared from the presence of the Lord in the angelic Heavens . . . especially from His presence in the Ultimate Heaven, lest any of them should be taken away and perish, on account of their conjunction with them.

W. 292. There is a general sphere around many in Society, (which appears) in Hell under the shape of a gross and black **mist**.

M. 7<sup>2</sup>. There then appeared as it were a **mist** ascending from the lower regions (which made them think) that they were kings and princes.

115<sup>2</sup>. The Angel . . . passing through the **mist**, ascended . . . and then the circle . . . let itself down, and dispelled the **mist** which had induced darkness on the earth.

268. They were to be approached from the east, lest we should enter into the **mist** of their phantasy . . .

—<sup>2</sup>. Lo, a house . . . standing in a **mist**, which continually flowed forth like smoke through the chinks of three of the walls.

T. 22<sup>2</sup>. Like the difference between those who stand in clear light . . . and those who stand in a dense **mist**. . .

119<sup>2</sup>. If one from a mountain sees a dense **mist** rising up . . .

D. 222. By the reflections of the brightnesses of all objects.

1883. On the penalty of some who are immersed as it were in deep **mists**.

2684. This is the sphere which is . . . like a **mist**. . .

3385. A Spirit who ascended like an invisible **mist**.

3498. There came a great crowd . . . like a **mist**.

4679<sup>2</sup>. The falsities at first appeared like a gross **mist**; afterwards, like waters.

D. Min. 4786<sup>2</sup>. For there is a **misty** rock which goes over them . . .

J. (Post.) 240. The lower things appear as it were **misty**.

**Mistaken.** See under DECEIVE—*fallere*.

**Mistress.** *Domina*.

A. 1911. 'Her mistress was vile in her eyes' (Gen. xvi.4) = that this Rational held cheap truth itself adjoined to good. 'Mistress,' or Sarai, = truth adjoined to good.

—<sup>6</sup>. Mistress; that is, intellectual truth.

1936. 'Return to thy mistress' (ver.9) . . . 'Mistress' = the affection of interior truth.

2015<sup>5</sup>. 'Mistresses' (Is.xlix.23)=goods, from which they will be suckled. (=wisdom. 3183<sup>e</sup>.) (=the insinuation of good, which is of wisdom. 6740<sup>2</sup>.)

M. 283<sup>e</sup>. That the master and mistress should agree . . .

291<sup>3</sup>. A ruling wife . . .

**Mistress.** *Maitresse*. M.459. D.6054.

**Mitigate.** *Mitigare*. M.487. 530. Ad.3/5709.

**Mitre.** *Cidaris*.

A. 9818<sup>21</sup>. 'A mitre of beauty—*decoris*' (Is.xxviii.5) = the intelligence which is of truth. (=Divine intelligence. 9857<sup>2</sup>.) 9930<sup>6</sup>. (=intelligence. R.189<sup>2</sup>.)

9827. 'And a mitre' (Ex.xxviii.4)=intelligence and wisdom . . . because it is a covering for the head; and by the head are signified the interior things of man, which are of intelligence and wisdom.

— Like the mitre, the turban—*tiara*, the hat.

—<sup>2</sup>. But the mitre which belonged to Aaron = wisdom also, because it was of fine linen, and the crown of holiness was placed on it, which was a plate of pure gold, on which was engraved 'Holiness to Jehovah' . . . whereas the mitre of linen, and the rest of the garments of linen, which also belonged to Aaron, signified the intelligence which is of truth, and not the wisdom which is of good. Concerning . . . this mitre, see Lev.xvi.4; Ezek.xliv.18. For 'linen'=truth in the Natural of man; thus 'a mitre of linen'=natural intelligence (or, the intelligence of the Natural).

9934. 'It shall be upon the mitre' (ver.37)=from infinite wisdom; (for) 'a mitre'=intelligence; and, when said of the Lord, who was represented by Aaron, 'a mitre'=Divine or infinite wisdom. 9943.

9943. 'Thou shalt make the mitre of fine linen' (ver. 39)=wisdom there.

10008. 'Thou shalt place the mitre upon his head' (Ex.xxix.6)=the Divine wisdom.

R. 675<sup>7</sup>. One of the bishops . . . snatched the mitre from his own head, and threw it upon the table, saying, I will not resume it until I have taken vengeance upon the enemies of the faith of our Church . . . Upon the mitre was a plate, on which was engraved *Faith Alone*. Then, suddenly, there appeared a monster rising out of the earth . . . like 'the beast' . . . which took the mitre, and stretched it out beneath, and put it upon its seven heads; and then the earth yawned beneath its feet, and it subsided into Hell.

M. 20<sup>2</sup>. The bridegroom wore a mitre.

103<sup>3</sup>. (The prize was) a mitre set round with precious stones.

114. A voice was heard, The African shall have the mitre.

264. I saw rising up another devil, on whose head was a mitre, wound round in spires as if of an adder, the head of which stood up from the vertex.

266. The other Angel wore . . . a mitre studded on the right side with some firestones.

T. 595<sup>3</sup>. A primate crowned . . . with a mitre of two steps (or degrees).

E. 204<sup>9</sup>. 'A mitre'=the wisdom which is of Divine truth.

272<sup>4</sup>. 'A mitre of beauty'=the intelligence which is of truth from that good.

—<sup>5</sup>. 'Thou shalt be a crown of beauty in the hand of Jehovah, and a mitre of a kingdom in the hand of thy God' (Is.lxii.3); 'a crown of beauty'=the wisdom which is of good; and 'a mitre of a kingdom'=the intelligence which is of truth.

427<sup>7</sup>. 'The mitre' (of Aaron) represented intelligence and wisdom, and its front part love, from which are intelligence and wisdom . . . These things were upon the front of the mitre . . . because a mitre=the like as the head; namely, Divine wisdom; and the front (or forehead) the Divine good of love.

1189<sup>2</sup>. 'As a bridegroom setteth on a mitre' (Is.lxi. 10). 'To set on a mitre'=to put on wisdom.

Coro. 51<sup>3</sup>. Like one who regards a primate of the Church solely from his mitre and the jewels in it; or any other dignitary or leader from his fillet and head-band—*mitra*.

**Mitre.** *Mitra*.

Coro. 51<sup>3</sup>. See MITRE—*cidaris*, here.

**Mix.** *Miscere*.

**Mixture.** *Mixtio*.

See under PROFANE.

A. 3993. 'Speckled'=mixed with evil; 'spotted'=mixed with falsity.

—<sup>8</sup>. With man there is no . . . good with which evil is not mixed; nor . . . truth with which falsity is not mixed . . .

— There are evils with man with which goods cannot be mixed, and there are evils with which they can; in like manner falsities. Unless this were the case, no man could ever be regenerated. (Continued under EVIL.)

3995. That afterwards all the good of truth shall be his in which falsity and evil are mixed. Sig. and Ex. 4000. 4005. 4006.

4005<sup>3</sup>. There are goods mixed with evils, and truths mixed with falsities . . . and the mixtures and temperings of these are so various and manifold as to exceed myriads of myriads . . .

4551. Before man comes to good . . . he has very many falsities mixed with truths . . .

6156<sup>2</sup>. When a man comes into a state of evil, (remains) are withdrawn and hidden away . . . lest they should be mixed with evils, and thus perish.

[A.] 6724. 'She bituminated it with bitumen and pitch'=good mixed with evils and falsities. Ex.

—<sup>2</sup>. It is to be known, further, that good can be mixed with evils and falsities, but still not therefore be conjoined; for the one shuns the other . . .

7554<sup>e</sup>. For all stench is from evils mixed with goods, and from falsities mixed with truths.

7975. 'Much mixed crowd' (Ex.xii.38)=goods [and truths] which are not genuine. Ex.

9470<sup>e</sup>. As they who are in celestial truth cannot be in spiritual truth . . . it was ordered that 'no garment should be put on mixed from wool and linen' (Deut. xxii.11).

9994<sup>2</sup>. Therefore the cakes, as they=the Celestial of the second order, are said to be 'mixed with oil;' and the wafers, as they=the Celestial of the third order, are said to be 'anointed with oil' (Ex.xxix.2).

R. 635. By 'to mix wine,' and 'what is mixed,' is signified the falsification (and profanation) of truth also in Ps.lxxv.9. E.960<sup>e</sup>.

D. 1304. Let them beware lest they mix holy things with profane ones, and thus profane holy things.

3334. The general mixed sphere of all . . . which mixture the Angels at once recognize . . .

4450. How (Sirens) mix holy things with profane ones . . . 4462.

E. 376<sup>37</sup>. 'Men of strength to mingle strong drink' (Is.v.22). Ex. 618<sup>3</sup>.

503. 'Hail and fire mingled with blood' (Rev.viii.7) =destroying infernal evil and falsity commingled with the truths and goods of the Word . . . thus Divine truth falsified.

520. 'Wormwood'=truth mixed with the falsity of evil.

—<sup>2</sup>. Truth is mixed with the falsity of evil, when evils of life . . . are confirmed by the sense of the letter of the Word; in like manner falsities of religion by those who are in the love of self, and thence in the conceit of Own intelligence. Ex.

887. 'To be mixed with merum' (Rev.xiv.10)=to be conjoined with falsified truths. Ex.

1116. 'In the cup in which she hath mixed, mix to her double' (Rev.xviii.6)=much retribution in proportion as they have profaned truth. . . 'To mix'=to profane; for he who commingles falsity with truth, or truth with falsity, profanes it. Ill.

## Mix together, Commingle. *Commiscere.*

### Commingling, A. *Commixtio.*

See under PROFANE.

A. 301. At last they do not care whether they mix together profane with holy things . . . The things which have been mixed together by profanations adhere mixed together . . .

408. The reason why the new light or morning does not come until the Church has been devastated, is that the things of faith and charity have been mixed together with things profane; and, so long as they are mixed

together, nothing of light or of charity can ever be insinuated; for the tares destroy all the good seed.

593<sup>e</sup>. They who have the doctrine of faith . . . are able to mix together truths with falsities . . .

1001. Being the Lord's, it is never to be mixed together with the things of man's will. Sig.

1003. 'Not to eat the flesh in its soul, the blood'=not to mix together profane with holy things. Ex.

—<sup>2</sup>. The commingling of what is holy and of what is profane.

2256<sup>2</sup>. But goods are never so commingled with evils, or evils with goods, that they cannot be separated; for, if they were commingled, the man would perish to eternity . . . 2269<sup>e</sup>. 2284<sup>2</sup>.

2426. The Lord constantly provides that evil be not commingled with good . . .

4424. Goods and truths are profaned when commingled with falsities and evils.

5135<sup>4</sup>. He then commingles evils with goods, and falsities with truths, so that they cannot be separated. 6959<sup>2</sup>.

5897<sup>8</sup>. This is the commingling of truth and falsity . . .

8004. That this good must not be commingled with the good of another. Sig. and Ex.

9020. When the truth of faith which has once been acknowledged is afterwards applied to evil, it is commingled with the falsity from evil; whence is profanation.

9298. That the worship of the Lord from the truths of the Church must not be commingled with falsities from evil. Sig. and Ex.

—<sup>2</sup>. Truths with the evil are not commingled with the falsities from evil with them so long as they are only in the memory . . . But if truths are falsified to favour evil . . . then they are commingled; whence is the profanation of truth.

9673. A guard lest spiritual good and celestial good be commingled; thus the Middle and the Inmost Heaven. Sig. and Ex.

10465. 'He sprinkled it upon the faces of the waters'=a commingling with truths. . . It is signified that falsity from infernal delight had been commingled with the truths which are from Heaven.

P. 24<sup>e</sup>. (Therefore) the Lord exquisitely separates good and evil, lest they should be commingled, with man . . .

226. He then commingles holy with profane things; which, when they have been commingled, cannot be separated otherwise than by the destruction of the whole.

227<sup>2</sup>. The Lord separates evil and good so that the one is interior and the other exterior, and thus provides against their being commingled.

—<sup>4</sup>. That he then commingles good and evil, inasmuch that they cannot be separated. Ex.

—<sup>5</sup>. This freedom with its rationality has been destroyed with those who have commingled good and evil in themselves . . .

—<sup>6</sup>. Such is the lot with those who in this way commingle holy with profane things.

228<sup>2</sup>. But when a man comes into the use of his rationality and freedom . . . if he then acknowledges truths and lives according to them, and afterwards denies them, he **commingles** holy with profane things . . . Whereas if a man is in evil from the time when he has become of his own rationality and freedom . . . and afterwards acknowledges the truths of faith and lives according to them, provided he then remains in them to the end of life, he does not **commingle** them . . .

231<sup>7</sup>. This is the worst kind of profanation ; for the reason that they **commingle** holy with profane things so that they cannot be separated . . .

233<sup>2</sup>. With a hypocrite . . . the evil is within and the good is without ; and so the two are . . . not **commingled**.

—<sup>7</sup>. Many truths can be received by the understanding, and be stored up in the memory, and yet not be **commingled** with the evil of the will . . .

—<sup>10</sup>. That if (the will were to receive truths) sooner and more, the will would adulterate good, and the understanding would falsify truth, by **commingling** them with evils and the derivative falsities. Ex.

R. 204. (The 'lukewarm') have **commingled** truths with falsities, and goods with evils . . .

M. 146. With them, the chaste is above, and the non-chaste beneath, and there is as it were a door on hinges interposed by the Lord . . . lest they mix themselves together.

483<sup>2</sup>. What is more detestable than for a man to **commingle** his soul with the soul of a husband in his wife ?

T. 430. These things are not to be **mixed up** (that is, confounded).

D. 1006. They **commingle** holy with profane things.

1978. Thus a **commingling** of ideas . . . The penalty. 2059 (*Immixtae*). 2067. 2073.

E. 235<sup>4</sup>. 'To **commingle** a spirit of perversities in the midst of her' (Is.xix.14)=to pervert and falsify them.

—<sup>7</sup>. Truths **commingled** with falsities are cast out. Sig.

519<sup>8</sup>. When the interiors are evils and falsities, and the exteriors goods and truths, there is a **commingling** of both . . .

—<sup>10</sup>. Good and evil, and the truth of good and the falsity of evil, are **commingled** when evil and falsity are in the spirit of man, but good and truth in his deeds and speech ; for what is interior acts into what is exterior . . .

—<sup>e</sup>. But the **commingling** of good and evil, and of truth and falsity, is not the profanation of good and truth. Ex.

652<sup>7</sup>. Lamentation on account of the defect and **commingling** of truth with falsity. Sig.

—<sup>7</sup>. That these delights will cease, is signified by 'all joy is **mixed together**' (Is.xxiv.11).

746<sup>8</sup>. This disputation (about good and evil, and truth and falsity) is signified by 'I will **commingle** Egypt with Egypt . . .' (Is.xix.2).

## Mizpah. *Mizpah*.

A. 4198. '(He called it) Mizpah, because he said,

Jehovah look between me and thee' (Gen.xxxi.29)=the presence of the Divine Natural of the Lord . . .

—<sup>e</sup>. The quality of the presence is signified by '**Mizpah**;' here, the quality with those who are in the goods of works, or with the gentiles . . . for the name '**Mizpah**,' in the Original Language, is said from 'to look.'

## Mizraim. *Mizraim*.

A. 1160. 'The sons of Ham : . . Mizraim' etc. (Gen.x.6)= . . . so many nations, by which, in the internal sense, are signified the Knowledges, knowledges, and worships which are of faith separated from charity. 1163.

1163. By '**Mizraim**,' or Egypt, are signified knowledges, or various scientifics, by means of which they want to explore the secrets of faith, and by means of which they confirm the principles of falsity thence derived. 1165.

1165. '**Mizraim**' or Egypt, also=simply knowledges ; thus those who are useful. 1193. 1195.

1193. '**Mizraim** begat Ludim, and Anamim, and Lehabim, and Naphtuhim. And Pathrsim and Casluhim, from whom came forth Philistim and Caphtorim' (ver.13)=so many nations, by which are signified so many kinds of rituals. Ex.1194.

## Moab. *Moabus*.

### Moabite. *Moabita*.

### Moabitish. *Moabiticus*.

A. 576<sup>e</sup>. See AMMON, here. 2313<sup>e</sup>.

1360<sup>e</sup>. So were the **Moabites** and Ammonites idolaters, who were descendants of Lot.

1364. Lot is here mentioned as the father of the idolatrous worships signified by **Moab** and Ammon.

2324<sup>2</sup>. It is the end of this External Church which is signified by **Moab** and the Son of Ammon.

2466. The religiosity signified by '**Moab** and the son of Ammon' . . . is adulterated good and falsified truth. Ex.

2467. 'She called his name **Moab**' (Gen.xix.37)=the quality of the religiosity of that Church as to good. 'He is the father of **Moab** even to this day'=that thence are such.

2468. What the religiosity is, and what the nature of it, which is signified by '**Moab** and the sons of Ammon,' is evident from their origin . . . and also from many places in the Word, both historical and prophetic . . . They are, in general, those who are in external worship, which appears in some respects holy ; but not in internal worship ; and who seize upon as goods and truths the things which are of external worship, but reject and despise the things of internal worship. Such a worship, and such a religiosity, is characteristic of those who are in natural good, but who despise others in comparison with themselves. (Ex. by comparisons.) For there is a general good with them which appears not unbeautiful, but the particulars which enter are filthy. In the beginning, indeed, not so ; but successively ; for they suffer themselves to be easily imbued with all things whatever which are called goods, and derivatively with

all falsities whatever, which, because they confirm them, they suppose to be truths; and this because they despise the interior things of worship; and they despise these because they are in the love of self. These people come forth and are derived from those who are in external worship only, and who are represented in this chapter by Lot; and this when the good of truth has been desolated. They are described in the Word such as they are in the beginning, when their good has not as yet been so much defiled; then, when it is being defiled; and also, when, afterwards, it has been completely defiled; and that they reject the interior things of worship and of doctrine. (III. *seriatim*.)

[A.2468]<sup>10</sup>. 'Moab My wash pot' (Ps.lx.cviii.)=good defiled with falsities.

—<sup>16</sup>. The god of Moab was Chemosh.

—<sup>17</sup>. These things, then, are 'Moab' and 'Ammon;' but the kinds of their falsity, by which they adulterate goods, and extinguish truths, are many; and are enumerated by Jeremiah, but by mere names. III.

3242<sup>3</sup>. 'Moab' in a good sense,=those who are in natural good, and who suffer themselves to be easily seduced; but, in the opposite, those who adulterate goods. 548o.

3322<sup>5</sup>. See EDOM, here.

4779<sup>4</sup>. 'Moab'=those who adulterate goods. . .

6000<sup>8</sup>. 'Moab'=natural good; and, in the opposite sense, good adulterated; here, it treats of its vastation.

8311<sup>2</sup>. These things are described by . . . 'the powerful ones of Moab' . . .

8315. 'The powerful ones of Moab' (Ex.xv.15)=those who are in the life of falsity from that love of self. . . 'Moab' represents those who are in natural good, and who suffer themselves to be easily seduced; thus who are in the derivative life of falsity; for those who are in natural good, and not in good from the truth of faith, thus not in spiritual good, suffer themselves to be led away to believe all falsities whatever; thus to live according to them. They are led away from truths to falsities especially by means of those things which favour their loves. These are they who are meant by 'Moab.'

8908<sup>4</sup>. 'Moab' (Is.xvi.6)=those who are in the evil of the love of self, and who therefore falsify truths.

9494<sup>3</sup>. 'Moab,' whose power would be destroyed (Num. xxiv.17)=those who adulterate the goods of the Church.

10184<sup>2</sup>. The vastation of all goods with those who are meant by 'Moab,' who are those who are in natural good, and who suffer themselves to be easily seduced. Sig.

10652<sup>3</sup>. This profanation is signified by the scortation of the people with the daughters of Moab (Num.xxv.). By 'Moab' are signified those who adulterate goods; and by his daughters, the affections of that evil; and by whoredom with them, profanation.

S. 18<sup>3</sup>. By 'Moab' (in the Word) is signified the adulteration of good.

P. 251<sup>4</sup>. It is not known what kingdoms in the Christian world relate to the Moabites and Ammonites . . . but still there are those which relate to them.

R. 114<sup>6</sup>. By Moab, and thence by his king and his daughters, are signified those who defile and adulterate worship.

E. 235<sup>5</sup>. 'Moab'=those who adulterate the goods of the Church; and therefore 'vomiting' is predicated of them. 315<sup>10</sup>.

316<sup>17</sup>. By 'Moab' are signified those who are in spurious goods, and thence in falsified truths, which, in themselves, are falsities. The destruction of these falsities is signified by 'the horn of Moab is cut off;' and the destruction of those evils by 'his arm is broken' (Jer.xlviii.25).

401<sup>33</sup>. As by 'Moab,' in the Word, are signified those who are in a life of falsity from the love of self; and, by their worship, the worship of self, therefore when the Israelitish people acceded to the worship of the Moabitish people, it was commanded that the heads of the people should be hung before the sun (Num.xxv.).

411<sup>23</sup>. These things are said of Moab, by whom is signified the adulteration of good and truth, and, derivatively, those who pervert the good and truth of the Word.

— . Whence the perpetual adulterations which are signified by 'Moab.' Ex.

417<sup>9</sup>. By 'Moab' are signified those who are in the ultimates of the Word, of the Church, and of worship; and, in the opposite sense, those who adulterate these things by this: that they turn them to themselves, and regard the honour of self in each thing of them; and therefore 'the corners of Moab' (Num.xxiv.17)=the adulterations of the Word, and, derivatively, of the Church and of worship, such as are with those who are such. The like things are signified by 'the corner of Moab' in Jer.xlviii.45.

532<sup>2</sup>. By 'Moab' are meant those who are in falsities from evil; by 'his glory,' and by 'his great multitude' (Is.xvi.14) are meant those falsities. . .

637<sup>16</sup>. By 'Moab' are signified those who are in natural good, and who adulterate the goods of the Church. That, with them, the understanding of truth is null, and also the knowledge of truth, is signified by, 'in all the heads of Moab baldness, and every beard shaved. . . ' (Jer.xlviii.37,38).

653<sup>6</sup>. By 'Moab' is meant the natural man, who, from the love of self, adulterates the goods of the Church.

655<sup>7</sup>. As by 'Moab' are meant those who adulterate the goods of the Church. . .

727<sup>4</sup>. 'The waster of Moab' (Jer.xlviii.18)=the adulteration of (the external of the Church and of the Word, which is the sense of its letter). — .

811<sup>17</sup>. By 'Moab' are meant those who are in natural delight, and who therefore adulterate the goods of the Word.

— . 'I will bring back the captivity of Moab in the extremity of days' (ver.47)=that, with those who are meant by 'Moab,' truths will be opened, and they will be instructed in them (at) the Advent of the Lord.

**Mobility.** *Mobilitas*.

A. 422<sup>2</sup>. They cast themselves to Hell, where they

have respiration and mobility. Hence it is that life is represented in the Word by mobility. D.4089<sup>e</sup>.

### Mock. *Illudere.*

### Illusory. *Illusorius.*

See ILLUSION.

A. 2654. 'Ishmael mocking' (Gen.xxi.9)=not agreeing with and favouring the Divine Rational. 'To mock'=that which is of affection against that which does not agree with and favour itself.

3301<sup>e</sup>. See ELISHA, here.

5014. 'To mock us' (Gen.xxxix.14)=that it would rise up against.

5028<sup>e</sup>. Ultimate truth serves as a witness to the natural man against the spiritual, that he had as it were mocked.

5223<sup>a</sup>. Illusory arts of the magi.

7467. 'Let Pharaoh not add to mock' (Ex.viii.29)=that he should not deceive by a lie.

E. 655<sup>10</sup>. (The Lord's being mocked=the blaspheming of truth.)

8117. That they will deride and blaspheme the truths and goods of the Word, is signified by 'it shall mock kings, and dominators shall be laughter to it' (Hab.i.10).

### Mock at. *Irridere.*

### Mocking, A. *Irrisio.*

A. 961. (On those who have made jokes from the Word.) 1878. D.1304.

1080. That he derided. Sig. For with those who are in no charity, there is a continual contempt, or continual derision, of others.

1091. That external worship separated from internal is such that it derides. Sig.

2403. A mocking. Sig.

2654<sup>a</sup>. It would mock at or ridicule this.

4269. Where evils are, there they are mocked at.

5128<sup>a</sup>. They also mock at truths.

5567<sup>e</sup>. He did not appear with a face, but only as to the teeth, because he had been able to mock at others...

7290<sup>e</sup>. He would laugh at all who attributed these things to the Divine.

7332<sup>e</sup>. Without this use, the evil utterly ridicule truths.

9232<sup>e</sup>. The simpler Spirits... laughed at them... The reason of their derision was soon disclosed...

H. 575. Conjoined with contempt for others, enmity, ridicule...

### Mock at. *Subsannare.*

### Mocker. *Subsannator.*

### Mockery. *Subsannatio.*

A. 1877<sup>a</sup>. They mock at the things which are of the internal sense of the Word. 9407<sup>a</sup>.

2126<sup>e</sup>. They mocked at this reply.

5022<sup>e</sup>. If what is internal or spiritual is mentioned, they ridicule it...

5719. They who despise and ridicule the Word in the letter...

6907<sup>a</sup>. Whenever they hear anyone professing the truths of the Church... they mock in themselves...

7332<sup>e</sup>. If the truths of doctrine did not serve them as means for gain, they would mock at them.

7665. A mockery. Sig.

9348<sup>a</sup>. From the love of self spring... the derision and vituperation of others... In the other life... they deride the Word.

H. 506<sup>e</sup>. In the other life... from their evil cupidities they burst out... into mockeries and blasphemies.

575. The gnashing of teeth is the continual disputing of falsities... conjoined with... mockery, etc.

P. 208<sup>e</sup>. All are... deriders of the Divine Providence.

D. 5138. Concerning mockers, hypocrites.

E. 654<sup>55</sup>. 'This is their derision in the land of Egypt' (Hos.vii.16)=the vituperation of doctrine from the natural man, and the contempt of the latter.

7781<sup>a</sup>. See BLASPHEME, here.

Mode. See METHOD.

Moderate. *Moderare.*

Moderate. *Moderatus.*

Director. *Moderator.*

Control. *Moderamen.*

A. 967. Angels who moderate the punishment. H.391. 543. D.1494. 3299.

1992<sup>a</sup>. Angels were present... who moderated the chiding.

5479. The Lord... moderates the influx of good according to the state... It is this moderation which is (here signified).

7111. 'The directors' (Ex.v.6)=those who proximately receive; for the directors were from the sons of Israel, and the exactors from the Egyptians...

—<sup>3</sup>. 'Directors.' Ill.

—<sup>e</sup>. That directors were governors of the people distinct from their princes, elders, and judges. Ill.

7136. 'The directors of the sons of Israel were smitten' (ver.14)=that those who proximately received and communicated the infestations were injured by the injected falsities. 7137. 7141. 7155.

7250<sup>e</sup>. The Lord moderates...

8566. That they should be more moderate in their complaints. Sig.

C. J. 40<sup>e</sup>. Directors are set over the English there.

42. Here the directors dwell. J.(Post.)268.

54<sup>e</sup>. I heard from a director of that society. D.6041<sup>e</sup>.

P. 77. His freedom and rationality... regulate... —<sup>2</sup>.

3287. The presidents, the directors, the leaders in the Church...

R. 54. The Lord moderates and tempers His Divine...



344. The Lord providing and moderating. Sig. and Ex.

611. The director (of a heavenly Society).

752. Sixtus V. told me he was the Governor-*præfectus*—as chief Director of a Society of Catholics . . .

M. 14. The grandees and directors (of a heavenly Society). 207<sup>6</sup>.

166. That to a wife is given . . . the greatest prudence in moderating her husband's affections. 208<sup>2</sup>. —<sup>3</sup>.

208<sup>3</sup>. The freedom of a husband, which regards his inclinations and affections, the Lord Himself regulates from within, and through his wife from without . . .

T. 412<sup>3</sup>. The directors of this age can perform uses to society . . . and still not love the neighbour . . .

—<sup>4</sup>. They who have performed uses from love towards the neighbour are promoted to be directors of a heavenly Society, and are in splendour and honour . . .

443. So to regulate the life . . .

—<sup>2</sup>. The understanding regulating . . .

574. The understanding can . . . moderate concupiscences . . .

641<sup>3</sup>. If anything . . . not thus moderated were to touch them . . .

691<sup>2</sup>. Therefore there are perpetual temperatures which modify and moderate the ardour of that Love . . .

D. 1741. Such phantasies are moderated . . .

3525. There are two angelic Spirits with every man . . . whose office it is to regulate and rule the evil Spirits who come to him.

5050. Nor are there wanting directors of the Hells . . .

6088<sup>2</sup>. The directors are fed splendidly . . .

D. Min. 4793<sup>6</sup>. By a control of the order there . . .

E. 412<sup>16</sup>. The Divine love tempered and moderated proceeds to Angels . . .

734<sup>12</sup>. 'The directors shall speak unto the people' (Deut.xx.8).

735<sup>2</sup>. In the Societies of Angels there are directors set over the rest; but they are not Archangels under whose arbitrary power they stand: such a government has no existence in the Heavens; for no one there in his heart acknowledges anyone above himself, except the Lord. Sig.

J. (Post.) 12. The best, who are directors and magistrates, dwell in the middle of the city.

19. Without leave from some director . . .

104. Louis XIV. was made director by the Lord over the best Society of the French nation . . .

328. There are in London ten directors with like authority.

D. Love v<sup>2</sup>. Which flows from the control of the cerebellum.

xiii<sup>2</sup>. The Church, etc. are loved by the governor and directors, if . . .

**Moderately.** *Mediocriter.* W.239<sup>3</sup>.

**Modern.** See under TO-DAY.

**Modern.** *Neotericus.* M.315<sup>8</sup>. 5M.8.

**Modest.** *Modestus.*

**Modesty.** *Modestia.*

**Modestly.** *Modeste.*

A. 1125. Modest speech of the Church 'Enos.'

2590. The Gentiles behave themselves modestly . . . 2602.

4047<sup>6</sup>. (The Spirits of the pia mater) were modest and pacific. D.1727. 1728.

5180<sup>2</sup>. Some of the (Spirits of the chyle) are modest; some petulant.

5378. (The Spirits of the peritoneum) answered them modestly. D.991.

8242<sup>6</sup>. There shone forth from (the faces of the inhabitants of Jupiter) what was sincere and modest.

8622<sup>6</sup>. In other respects they have appeared modest. . .

8948. (The Spirits of Saturn) are modest.

9696. In other respects (the Spirits of the First Earth) were modest . . .

M. 164. Modesty (one of the virtues which pertain to the moral wisdom of the men-*virorum*).

218. The intelligence of women is modest . . .

292<sup>6</sup>. I added, From her connate modesty.

D. 220<sup>2</sup>. They are very modest.

1797. Their dress modest . . .

2643. These infernals had appeared modest . . . 3007.

2787<sup>2</sup>. Otherwise he is modest . . .

2906. In the sight of men he had appeared modest. . .

4377. Their modest rejections of the evil endeavours . . . were instantaneous, with such modesty that they never hurt those who were making them.

4748. Charles XII. an example of those who are exteriorly civil and modest.

D. Min. 4660. Those who are modest, but study themselves only.

**Modest.** *Pudicus.*

**Modesty.** *Pudicitia.*

M. 297<sup>2</sup>. They would prostitute their modesty.

431. The modest and chaste delights of conjugal love.

**Modest.** *Verecundus.* A.1640<sup>6</sup>.

**Modify.** *Modificare.*

**Modification.** *Modificatio.*

A. 1042. The modification of the rays of light in the rain drops.

—<sup>1</sup>. The modification of spiritual light . . .

—<sup>2</sup>. The rays of light which fall upon and as it were modify them are from the Lord.

1043. There is a spiritual modification which (must) be perceived by man by means of colours.

1623<sup>2</sup>. Every colour consists of innumerable rays, so

that myriads constitute one general Perceptible, which is as it were a **modification** of the origins of light from the celestial and spiritual things which produce it.

3001<sup>e</sup>. But, in the Spiritual World, all **modifications** which come forth from the influx of life are spiritual. Hence come such differences of intelligence and wisdom.

3337<sup>2</sup>. The imagination of man is . . . the forms and shapes of such things as he has taken up with the sight of the body, wonderfully varied, and, so to speak, **modified**. But his interior imagination, or thought, is . . . the forms and shapes of such things as he has drawn in with the sight of his mind, still more wonderfully varied, and, so to speak, **modified**.

3343. Spiritual things, which are of truth, are made by **modifications** of heavenly light . . .

3628<sup>2</sup>. The ear, with its forms constructed therein to the **modifications** of (the aerial atmosphere).

—<sup>3</sup>. Unless there were interior **modifications**, which are of life (in the ear), to which correspond the exterior **modifications** which are of the air, hearing would not come forth.

4224. Without a substance . . . there is not any **modification** . . .

4407. The eye is **modified** by a more subtle atmosphere than the ear.

4414<sup>e</sup>. Intelligence and wisdom are . . . an eminent **modification** of heavenly light.

4523. The eye has been formed correspondently to the **modifications** (of the ether and of light).

4530. Colours, there, in their essence, are variations, or, so to speak, **modifications** of intelligence and wisdom. 4677.

4922. The variegations or **modifications** of that light are the derivative variegations, and, so to speak, **modifications** of wisdom and intelligence . . .

7408<sup>2</sup>. For **modifications** receive their form from the forms which are substances in which they are, and from which they flow. (See FORM, here.)

8603<sup>4</sup>. The forms or substances recipient of life are subjects, and the things which result from their changes and **modifications** are forces, which are to be called lives . . .

9466. The colours are **modifications** of heavenly light, thus of intelligence and wisdom.

9467<sup>2</sup>. For all the colours which appear in Heaven are **modifications** of heavenly light and flame upon these two planes . . . Therefore the **modifications** of this light and flame are variegations of truth and good . . .

9814. The **modification** of this light according to the subjects which receive it, which are Angels, presents various phenomena to view; as clouds . . .

H. 239<sup>3</sup>. The ideas of thought of the Angels . . . are also **modifications** of the light of Heaven; and their affections . . . are variations of the heat of Heaven.

244. There is a speech by the face which ceases in what is sonorous **modified** by ideas.

M. 151a<sup>4</sup>. (The notion that) the understanding is only a **modification** of the light from the sun . . .

T. 39<sup>o</sup>. The love of the will **modifies** (the life of man).

443<sup>2</sup>. In the third period of man's life the will acts into the understanding, and the understanding **modifies** it.

Ad. 925<sup>o</sup>. For thought is only a **modification** . . .

D. 4063. The eye has been formed entirely according to all the **modifications** of the ether; and the ear according to all the **modifications** of the air.

E. 595<sup>5</sup>. The rainbows seen by the Angels . . . all come forth from the light of Heaven and its **modification** in the spiritual natural sphere there . . .

726<sup>3</sup>. These ethers and airs . . . when **modified** molecularly—*singillatim*—give light. —<sup>4</sup>. (See ATMOSPHERE, at these refs.)

944<sup>2</sup>. The light of the sun is the **modification** or interior action (of its fire) in substances which are outside the sun . . . called the atmospheres.

— The light proceeding (from the Lord as a Sun), which is Divine truth, is the **modification** or interior action in substances which are outside Him. These substances, in which this **modification** is effected, are the spiritual atmospheres . . .

1131<sup>4</sup>. The light of the sun . . . affects material substances by **modifying** them, and the heat by changing their states.

1206<sup>4</sup>. Light **modifies** substances, and heat actuates them . . . The presence of the sun in the substances, which appears as light, causes the activity of the forces or substances of each individual according to its form in which it is from creation. This is **modification**.

J.(Post.) 267<sup>o</sup>. Newton said, Now I know that colours are **modifications** of the light in the objects . . .

D. Love xix. The internal sensories are **modified** and actuated by spiritual light and heat.

**Modulate.** *Modulari.*

**Modulation.** *Modulatio.*

M. 55. The Angels perceive the subject—*rem*—of the affection from the symmetry and flowing forth of the **modulation**.

E. 448<sup>12</sup>. To simulate good affections in externals is signified by 'to **modulate** upon the psaltery . . .' (Amos vi. 5).

**Mogul.** See MONGOL.

**Mohammed.** *Mahumed.*

**Mohammedan.** *Mahumedanus.*

**Mohammedanism.** *Mahumedanismus.*

H. 514<sup>2</sup>. Behind (the places of instruction for adults) are those who have been addicted to the **Mohammedan** religion, and who in the world have led a moral life, and have acknowledged one Divine, and the Lord as the Very Prophet; who, when they recede from **Mohammed**, because he cannot at all help them, accede to the Lord, and worship Him, and acknowledge His Divine, and are then instructed in the Christian religion.

515<sup>e</sup>. The **Mohammedans** are instructed by Angels

who had previously been in the same religion, and have been converted to the Christian one.

516. All the instruction there is given from doctrine which is from the Word . . . Christians are instructed from the Heavenly Doctrine . . . The rest, as the Mohammedans, and the gentiles, from doctrines adapted to their apprehension, which differ from the Heavenly Doctrine only in this: that spiritual life is taught by means of moral life which is in agreement with the good dogmas of their religion, and from which they had drawn their life in the world.

J. 47. The Judgment was performed . . . also upon all who are called Mohammedans . . . It was performed first upon those of the Papal religion; then upon the Mohammedans . . .

48. Beyond (the Papists) were the Mohammedans, also distinguished according to their countries, who all appeared then in the west near the south.

50. The Judgment upon the Mohammedans des. (See LAST JUDGMENT, here.)

—2. Most of these (good Mohammedans, who in the world had acknowledged the Lord as the Greatest Prophet, and as the Son of God, and who had believed Him to have been sent by the Father to instruct the human race, and who at the same time had lived a spiritual moral life according to their religiosity) when instructed, receive faith in the Lord, and acknowledge Him to be one with the Father. There is also given them communication with the Christian Heaven by means of influx from the Lord; but they are not commingled with them, because religion separates. All from that religion, as soon as they come among their own in the other life, at first seek Mohammed; but he does not appear, but instead of him two others, who call themselves Mohammeds. These have obtained seats in the middle, under the Christian Heaven, to the left there. The reason these two are instead of Mohammed, is that all . . . after death are first led to all whom they had worshipped in the world . . . But when they perceive that they can render them no aid, they recede from them . . . Where Mohammed himself is, and his quality . . . shall be told in the book in which the Apocalypse is explained.

69. The First Heaven (which passed away) came forth not only from Christians; but also from Mohammedans and gentiles; all of whom had formed for themselves such Heavens in their own places. Ex.

C. J. 68. On the Mohammedans in the Spiritual World; and on Mohammed.—The Mohammedans in the Spiritual World appear behind the Papists, in the west, and make as it were a compass. The reason they appear (next behind the Christians) is that they acknowledge our Lord as the Greatest Prophet, the Son of God, the Wisest of all, who was sent into the world in order to teach men. T. 828.

69. As religion (resides in the supremes with man, and as his lower things live and shine from the supreme ones), and as Mohammed dwells in their lower minds together with their religion, therefore some Mohammed is always placed in their sight; and, in order that they may turn their faces to the east, above which is the

Lord, he is placed beneath in the Christian Middle. It is not Mohammed himself who wrote the Koran, but another who discharges his office; nor is he always the same, but he is changed. Formerly, there was one from Saxony, who, having been taken by the Algerines, became a Mohammedan. As he had been a Christian also, he was (sometimes) impelled to speak before them about the Lord: that He was not the Son of Joseph, as they had believed in the world, but the Son of God Himself; by which he insinuated into them the idea of the unity with the Father of the Person and Essence of the Lord. To this Mohammed, others have afterwards succeeded, who have been impelled to say like things. Hence many of them accede to the true Christian faith concerning the Lord; and they who accede are carried to a Society nearer the east, where communication is given with Heaven, into which they are afterwards elevated. In the place where this Mohammed has his seat there appears fire as of a torch, in order that he may be known; but this fire is visible solely to the Mohammedans. T. 829.

70. Mohammed himself, who wrote the Koran, does not come into view at this day. I have been told that in the first times he was set over them; but, as he had wanted to dominate as God over all things of their religion, he was cast out of his seat, which he had below the Papists, and was sent down to the right side near the south. Once, some Societies of the Mohammedans were excited by the wicked to acknowledge Mohammed as God; and in order that the sedition might be appeased, Mohammed was brought up from the Lower (Earth), and was shown them; and he was then seen also by me. He appeared like the corporeal Spirits, who have no interior perception, with a face verging to black; and I heard him saying these words only, I am your Mohammed; and presently, as it were subsiding, he returned into his place. T. 830.

71. As regards their religion, it has been permitted to be such because it agrees with the genius of the Orientals; and it has therefore been received in so many kingdoms; and also because in it the precepts of the decalogue are made at the same time [a matter] of religion; and something from the Word was also in it; and especially because the Lord has been acknowledged as the Son of God, and the Wisest of all. By this religion, moreover, the idolatries of many nations have been dissipated. The reason an interior religion was not opened to them by means of Mohammed, was on account of polygamy, which exhales what is unclean to Heaven.

72. Many of them are receptive of the truth . . . I have spoken with them about the one God, the resurrection, and marriage. (Their sentiments on these subjects stated.)

S. 105<sup>3</sup>. Around the Papists are the Mohammedans, who acknowledge the Lord as the Greatest Prophet, and as the Son of God.

117<sup>9</sup>. The Mohammedan religiosity, which succeeded, and which destroyed the prior religiosity of many nations, was taken from the Word of both Testaments. E. 1177<sup>3</sup>.

P. 255. The Mohammedan religion (is of the Divine

Providence) because it acknowledges the Lord as the Son of God, the Wisest of men, and as the Greatest Prophet who came into the world to teach men. The greatest part of them make Him greater than Mohammed. M.342. T.833.

—<sup>3</sup>. The Mohammedan religiosity was raised up, of the Lord's Divine Providence, to destroy the idolatries of many nations. Fully cx.

—<sup>3</sup>. In order that all these idolatries might be extirpated, it came to pass of the Lord's Divine Providence that a new religion accommodated to the genius of the Orientals was begun, in which there should be something from both Testaments of the Word, and which should teach that the Lord came into the world, and that He was the Greatest Prophet, the Wisest of all, and the Son of God. This was done by means of Mohammed, from whom that religion has been called the Mohammedan religion.

—<sup>4</sup>. This religion would not have been received by so many kingdoms, and could not have extirpated the idolatries, unless it had been made suitable and adapted to the ideas of the thoughts and to the life of them all. The reason it did not acknowledge the Lord as the God of Heaven and earth, was that the Orientals acknowledged God the Creator of the universe, and could not comprehend that He had come into the world, and had assumed the Human . . .

—<sup>5</sup>. From these things it may be seen, that the Mohammedan religion also arose of the Lord's Divine Providence; and that all of that religion who acknowledge the Lord as the Son of God, and at the same time live according to the precepts of the decalogue, which they have also, come into a Heaven which is called the Mohammedan Heaven. This Heaven also is divided into three Heavens, highest, middle, and lowest. In the highest Heaven are those who acknowledge the Lord as one with the Father, thus as the Only God Himself. In the second Heaven are those who renounce a plurality of wives, and live with one; and in the ultimate one, those who are being initiated.

M. 341. That at this day it has been permitted to Mohammedans to marry a plurality of wives, because they do not acknowledge the Lord Jesus Christ as one with Jehovah the Father, and thus as the God of Heaven and earth, and thence cannot receive love truly conjugal.—From the religion delivered by Mohammed the Mohammedans acknowledge Jesus Christ as the Son of God, and the Greatest Prophet, and that He was sent into the world by God the Father to teach men; but not that God the Father and He are one, and that His Divine and Human are one Person, united as soul and body . . . Therefore the followers of Mohammed could not acknowledge our Lord as any God from eternity, but only as a perfect natural man . . . and therefore they could not do otherwise than pass Him by in their worship; and this the more, because they declare Mohammed also to be the Greatest Prophet; and do not know what the Lord has taught. It is for this reason that the interiors of their minds . . . could not be opened . . .

342. That the Mohammedan Heaven is outside of the Christian Heaven; and that it is divided into two Heavens, lower and higher; and that no others are

elevated into their higher Heaven than those who renounce concubines and live with one wife, and acknowledge our Lord to be equal with God the Father, to Whom is given dominion over Heaven and earth. Gen.art.

— As they have made the Koran the book of their religion, and as, consequently, Mohammed, who wrote it, is seated in their thoughts, and as they follow him with some worship, they think but little about our Lord. T.833.

343. The reason the Mohammedans also have a Heaven, is that all in the universal world who acknowledge God, and, from religion, shun evils as sins against Him, are saved. That the Mohammedan Heaven is distinguished into two, lower and higher, I have heard from themselves; and that in the lower Heaven they live with a number of both wives and concubines, as in the world; and that those who renounce concubines, and live with one wife, are elevated into the higher Heaven. I have heard also that it is impossible for them to think of our Lord as one with God the Father; but that it is possible for them to think of Him as equal, and also that to Him is given dominion over Heaven and earth, because He is His Son; and therefore this faith is with those to whom ascent into the higher Heaven is given by the Lord. T.832.

344. I have spoken with one who came instead of Mohammed. Mohammed himself is never present, but a substitute in his place . . . He sent me an ebony spoon . . . and at the same time there was opened a communication for the heat of their conjugal love, which was perceived by me like the foul heat of a bath. T.834.

348. As polygamy . . . exists at this day with the Mohammedans, it cannot be imputed to them as sin; (and) lest it should be sin to them, they remain natural . . . It is for this reason that although from the Koran they acknowledge our Lord as the Son of God, still they do not approach Him, but Mohammed; and so long they remain natural; and thence do not know that there is anything of evil, and not even of lasciviousness, in polygamy. . . Therefore, after death, they have their own Heavens, and there enjoy delights according to their life.

352. In the Christian Heavens there is heavenly light, which is Divine Truth, and heavenly heat, which is Divine love . . . Thence it is that all communication between the Christian Heavens and the Mohammedan Heavens has been taken away . . . If there had been a communication, no others could have been saved than those who were in heavenly light and at the same time in heavenly heat from the Lord; nay, neither could these be saved if there were a communication of the Heavens; for from the conjunction all the Heavens would be so severely shaken that the Angels could not subsist; for what is unchaste and lascivious would inflow from the Mohammedans into the Christian Heaven . . . and what is chaste and pure would inflow from the Christians into the Mohammedan Heaven, (and thus) the spiritual things of the Christian Heaven would continually encompass and torture them, and would take away all the delight of their life; and,

moreover, would insinuate that polygamy is *siu*, and thus they would be constantly rebuked.

466<sup>3</sup>. A Christian cannot love a concubine and a wife equally, as a Mohammedan polygamist can do . . .

B. 37. The Mohammedans abhor Christianity because they believe there is the worship of three gods in it. T.183.

T. 137<sup>12</sup>. (He said) I once thought from (an eminent person at Gothenburg with whom I am associated) that your new doctrine savours of Mohammedanism . . .

678. In the Spiritual World, Christians are in the middle; Mohammedans are around them . . .

—<sup>e</sup>. Without the Christian sign, which is baptism, some Mohammedan Spirit . . . might apply himself to newly born Christian infants, and also to older children, and insuflute into them an inclination for his own religion . . .

828. On the Mohammedans in the Spiritual World. Gen.art.

831. The Mohammedans are hostile to Christians on account of the faith of three Divine Persons and the derivative worship of three Gods, so many Creators; and, to the Roman Catholics, on account of their genuflections before images; and hence they call the latter idolaters, and the former fanatics; saying that they make a three-headed God; and that they say one and mutter three . . .

D. 339. On Mohammed and the Mohammedans.

— (These Spirits) seemed to have found another Heaven, where Mohammed reigned; they spoke with Mohammedans who had been dead some years . . . God Messiah appeared to them in glory, through an Angel, when they fell upon their faces and devoutly adored. Afterwards Mohammed was raised up thence quickly, and was with me, and spoke many things to me, and . . . when he was instructed about God Messiah, he spoke modestly . . . and thought in like manner; and he instructed those who were in the deep that from himself he could do nothing at all; and that he perceived that he was no god, but a simple man . . . He wants to be instructed in the doctrine of true faith. I showed him the city of Amsterdam . . .

340. The Mohammedans confessed, when they heard the interior things of the Word, and heavenly Truths, that they had fallen into heavenly happiness; and now, while I am writing these things, they fall upon their faces and adore the God of the universe, who is Jesus Christ; saying that they perceived it in a heavenly manner.

344. On Mohammed.—There was represented as it were a distinct Heaven, where there were worshippers of Mohammed; but there were only Spirits there, and not Angels. When these Spirits heard what was being said in this Heaven, they asked that they too might ascend and speak; and, when they came, they spoke so skillfully and prudently . . . that the Spirits of the Heaven of Christians were affected with shame. . . They were interrogated about Mohammed; and they replied that they had acknowledged Mohammed, knowing no otherwise; but that they want to adore one God only, the

Creator of Heaven and earth. Then Mohammed . . . replied to them that he can do nothing from himself . . . thus he was raised up thence and adored the Supreme God, God Messiah indisputably.

345. Mohammed said that the Spirits who were in the Heaven where he was diminishing . . . He was instructed that they are being taken up into the angelic Heaven, and are there being instructed in the doctrine of faith; and that all their infants are in the Heavens.

346. Mohammed said that he knew no otherwise than that he was living upon earth . . .

347. That the infants only of the Mohammedans come immediately into Heaven; but not so immediately their boys and girls. Ex.

403. That the Mohammedan Spirits are very docile, and are obedient to their Mohammed, and perform all offices to him from the heart. . . They were then instructed that they should adore God Messiah only . . . with which instruction they were enkindled, and most humbly gave thanks to God, promising that they would lay it to heart.

407. On the Mohammedan Spirits. (Their washings.) 403<sup>e</sup>.

447. On Mohammed: that he drove away a crowd coming to him; and said that they should go to Jesus the Son of God.

477. On another Mohammed.

480<sup>e</sup>. The Mohammedans are docile, and suffer themselves to be led, and easily receive the faith.

509. On Mohammed.—According to his longing, Mohammed underwent temptations. . . These things show that Mohammed stood in the faith, although he was so tempted. 510. 511.

512. On the Spirits of Mohammed: how they are instructed in order to become Angels.

2995. The Mohammedans with me at first did not care for (scientifics) . . . thinking that if they receive good it is sufficient . . .

2996. On Mohammed.

3030<sup>e</sup>. The Mohammedan Heaven was opened by those who want to seek another Lord.

3033. Among these were both the Mohammeds . . .

3040. Choirs from the Mohammedans have become so familiar to me, that I could know (them) from the sound alone.

3494. Certain Mohammedans came almost at once after death into gres. Ex.

4658<sup>e</sup>. It was the effigy of Mohammed's coffin.

4748. Charles XII. praised the Mohammedan religion in preference to the Christian.

4831. I was brought to the region where the Mohammedans are, which is towards the right, in the plane of the right sole; and, when I had been brought there and was held in the idea concerning the Lord that the Father is in Him and the Holy Spirit from Him, thus that He is the one only God, then all who were there were in the same idea and completely acknowledged it. This [occurred] through the whole tract. J.(Post.)84.

5060. See LAST JUDGMENT, here. 5061. 5240. 5241. 5242. 5243. 5258-5262. 5264. 5265. 5663a-5669a. 5729. 5731. 5809<sup>a</sup>. 5856. 5861.

— On two mountains where there were **Mohammedana** they lived more harmoniously than Christians. In their first mountain they said that they live well, because they . . . obey their magistrate . . . They were better as to the understanding than most Christians. J.(Post.)85.

5061. I spoke with them about a plurality of wives ; and their elders examined with me the reasons why it has been commanded by the Lord that men should have only one wife ; and they found justice in them ; but that this had been conceded them in the world for the reason that they were Orientals ; and, if a plurality of wives had not been conceded them they would have blazed into adulteries like wild beasts, and so all there would perish. They entered well into reasons. J. (Post.)85.

5063. I spoke further with them : that true Christianity consists in this : that men ought to live in charity towards the neighbour, which is to be sincere, to be just, to be upright ; thus to do what is sincere, just, and good for their own sakes ; and to esteem and venerate them as Divine things, because the Divine of the Lord is in them, because they are from Himself ; as they also know ; for they say that there is nothing good with them except what comes from above, that is, from God ; and thus that as to whether men are Christians must be considered from the good of life ; also that the true faith ought not to make dissensions . . . It was said concerning the Lord, that He was conceived from Jehovah, and that therefore He called Jehovah His Father . . . Christians also know that He rose again as to the body, and took all things of His body with Him . . . They wondered at the stupidity of Christians, saying that they had been ignorant of these two things. When I spoke with them about various things which are from the Word, and which are of the doctrine of the true Church, I apperceived what is holy from them. J. (Post.)87.

5246. Many of the **Mohammedana** become Christians, acknowledging the Lord as the only God, because the Father is in Him, and He in the Father. When, then, they are led into Heaven, they are led first to the east, and thence to the north, and there they ascend higher and higher even to the west, and there are in what is still higher . . . J.(Post.)91.

5247. Some of them appeared to go further ; some to descend to the south ; some to be carried elsewhere . . .

5248. **Mohammedans** are in natural lumen more than Christians, and also long to know truths more than they do. Examp.

5268. On the **Mohammeda**.—The first **Mohammed** dwelt at the left beneath the plane of the sole ; and there he held his court, and inflowed thence into the **Mohammedan** nation ; but under the guidance of the Lord. There appeared as it were something luminous there, such as is wont to come from candles. I have been sent thither, and perceived what is lascivious commingled with what is conjugal, which was filthy, because it excited venery . . . It is said that in their

stead others are now succeeding, who are to be kept there by the Lord, for the reason that the common people think much about **Mohammed** . . . That lascivious sphere is from the plurality of wives . . .

5600. Concerning a certain Christian with the **Mohammedans**.—There was a discourse concerning the **Mohammedana**, that they acknowledge the Lord, but only as the Greatest Prophet, and that they do not acknowledge His Divine, for the reason that they could not apprehend how the Divine could be possible as distinguished into three Persons . . . That Christian wanted to know whether such was their doctrine, and approached them at the western part . . . They asked him what he believed . . . He said that he believed that God is one ; but they examined the ideas of his thought . . . and said . . . that at heart he believed in three . . . and that a Christian ought to speak as he thinks . . . and that it ought to be to the shame of Christians to think three gods, and that the very Gentiles are wiser . . . and he therefore receded . . . for he was affected with shame . . . The **Mohammedana** held him in the idea of his thought . . . so that he could not deny it . . . I afterwards presented the Trinity in one Person, and this in the Lord, with certain things from the Word ; and they then said that they perceive that it can be so ; and they would have been able to believe it if they had not opined differently in the world ; although they see that He is greater than they had believed, from the fact that He has bound **Mohammed**, and also because He is called the Son of God, and because He was conceived from God Himself. J.(Post.)95.

5662a. (The syncretists) concluded that they would make one Church out of many . . . and even want the **Mohammedans** to be consociated ; for the reason that they acknowledge the Lord as the Greatest Prophet, and as the Son of God . . .

5666a. **Mohammed** himself, who wrote the Koran, and was buried at Mecca, was taken out from his place—he was deep down in a place a little behind the right foot—and was elevated above, to the left of my head, and there he appeared (to his worshippers). (Continued under LAST JUDGMENT.)

5669a. Some of the **Mohammedans**, when they had heard many things about the Lord, wanted to accede to that Church ; but it was said to them that they should remain in their own religion, provided they think about the Lord from their doctrine from the Koran : that He was the Greatest Prophet, the Son of God, and the Wisest of men ; because they cannot acknowledge His Divine at heart, but only some of them with the mouth, and from the Intellectual ; because from infancy they had imbued themselves with the faith of such things ; and spiritual good has been formed from such things as had been of their faith in the world, which cannot be so suddenly extinguished by what is new of faith ; provided they live in their own good, do what is sincere and just, and know that everything just is Divine ; and that thus they can still live happy in their own way, and be successively led to the Lord. It was added that those who live in what is just and in their own good can be better than Christians, because these derogate all the Divine from the Lord. Ex. . . Hence they saw that

good Mohammedans in their hearts think better about the Lord than Christians do. J. (Post.) 97.

[D. 5669a]. They also acknowledge Moses as a great prophet, but less than the Lord; but about Moses they think nothing further.

580<sup>b</sup>. There is a book among the Mohammedane, which is in their hands, and is common there, in which some pages have been written by correspondences, and from which there is some light in the Heavens. J. (Post.) 98.

5952. On the Greeks and the Mohammedans.—There were with me many from Greece, who dwell with Mohammedans: they complained about the Mohammedans, because they frequently say to them that they worship three gods. . . The Mohammedans do not recede from this infestation until they reply that they are only the names of the one God; they then acquiesce.

—Afterwards there were with me Mohammedans thence, and they made inquiry concerning the three names of the one God. I then said how the case is; namely, that Christians have taken this from the sense of the letter of the Word, where three are named, when yet they are the names of the one God. They said that they too have the Word; but read it little. They believe that our Lord is the Greatest Prophet. But I said that He was born from God, and that this is clearly told in Matthew and Luke. They said that they had not at all known this, and that they had believed Him to be the son of Joseph. I afterwards told them why the Lord came into the world; not to reconcile the human race to the Father, but to make His Human Divine, and thus keep the Heavens in order down to ultimates, and the human race, to which the Divine could no longer reach in any other way. On hearing these things they were silent, and many acquiesced. J. (Post.) 100.

6021. Concerning the Lord with the Mohammedans.—The Mohammedans are most averse to the three Persons of the Divinity, because thus there would be three gods; and therefore when Christians and Mohammedans are talking together about God, the latter say that they make three gods; and when they reply that they have one God, they are indignant, and ask which of the three is truly God. Then some reply that God the Father is, because He created the universe. They say that so the two others are little gods. . . but when they hear that they are equal, they recede, and despise Christians as small, and as of almost no judgment in spiritual things.

—<sup>2</sup>. A certain person had a domestic servant of the Mohammedan religion, whom he interrogated concerning God, saying, What do you believe about Christ? He said that He is the Saviour. What about God? He said that He is the Creator and the Supporter of the universe. He then asked him, Has not God saved? He said that He has saved. What then did he believe about Christ? Is He not God? He said that He is God. Then he said that thus there are two. Then the servant departed, saying that he makes two gods, and therefore did not want to be his servant. In time afterwards he understood that by Christ whom he called the Saviour he understood God the Creator of the universe as to salvation; thus the same, and not another.

—<sup>3</sup>. Thus the Mohammedane who are saved acknowledge the Lord as one with the Father; and they almost hate Christians because they make three gods.

E. 1180<sup>c</sup>. A Mohammedan sees from the Koran that there is one God; that the Lord is the Son of God; that all good is from God; that there are a Heaven and a Hell; that there is a life after death; and that the evils which are in the precepts of the decalogue are to be shunned. If he does these things, he also believes them, and is saved.

J. (Post.) 71. On Mohammed. Gen.art.

76<sup>c</sup>. See MARBLE, here.

77. Once the two Mohammeds were taken up into Heaven, because they longed for it; and then they spoke with me thence. They said that they saw thence in one idea of thought innumerable things which below Heaven they had believed to be one simple thing. . .

78. There were Mohammedane in the western quarter, dwelling upon rocks, who had been rejected by Mohammed in the Christian world, because they had worshipped Mohammed as God. . . and it was found that they had then thought nothing about the Lord. . . as the Greatest Prophet and the Son of God. (Continued in D.5665a. 5666a.)

79. The two Christian Mohammeds. Ex. 80.

81. With the first Mohammed there appears something luminous, as from a torch, and the Mohammedans look thither, and he inflows into them thence by means of Spirits. . . Mohammed is skilful in instructing those who interrogate him. . . The sphere of his life appeared exteriorly delightful; interiorly concealing what is lascivious. . . It was an unclean heat, but that with the Mohammedans is a delightful heat.

82. The reason Mohammeds are continually substituted in place of the other. . .

83. I heard that Mohammed saying that he acknowledges the Lord as the Only God. . .

84. On the Mohammedans. Gen.art.

—<sup>c</sup>. Hence it was given to know that there are many of the Mohammedans who receive faith concerning the Lord, that He is one with the Father.

88. I saw a Mohammedan infestation by Christians in a certain city. . .

89. I was brought to the Mohammedans who are in the eastern quarter. (A conversation with them about God and the Trinity.) The Mohammedans comprehended this: they said that they were thinking and longing for illustration, which was afterwards given them. . .

90. I spoke with the Mohammedans about the resurrection. (They were told the doctrine held by Christians on the subject,) and the Mohammedane then replied that they wonder such a fallacy can reign with Christians. . . and that they know that they will live after death; that they will live in happy marriage; and that they will drink wine; and this after they have cast off the exuviae which had served them as an ultimate covering in that gross sphere. . .

92. Many Mohammedans, from natural lumen,

apprehend better about spiritual things than Christians, because they think much and long for truths. They have well understood that all things in Heaven and the world relate to good and truth . . .

93. In the Judgment I saw that the **Mohammedans** were brought from the west and round about in their compass around the Papists. Fully ex.

96. The abodes of the **Mohammedans** after death are palaces. For most part they are in the western quarter. After the Last Judgment many come anew into that quarter who had thought little about the God of the universe, and nothing about the Lord, but worshipped **Mohammed** as God; and, as they could not find him, they chose another on a lofty mountain above Christendom . . . and then, at the command of the new **Mohammed**, they betook themselves into the Christian world, and infested them in various ways . . .

101. They were told that there are **Mohammedans** who have received the faith that the Lord is one with the Father; and that they have a Heaven in which are all happy things; and that they live there from the Lord in the spiritual marriage of good and truth.

Ath. 167. The **Mohammedans** have not acknowledged three Persons, but one God: they have therefore denied the Divinity of the Lord, and have acknowledged the Father alone as God.

De Conj. 46. On a plurality of wives with the **Mohammedans**. Gen.art.

— I have spoken with the **Mohammedans** about the spiritual marriage: that it is the marriage of good and truth; and that good loves truth and truth good like two consorts . . . This they understood well, and also that conjugal love descends from this spiritual origin . . . from which it is evident that they . . . cannot have love truly conjugal; and it was said that . . . polygamy has been permitted them because they are in hot regions . . . and therefore they burn with libidinous heat, and therefore if polygamy had not been permitted them many of them would rush into adulteries more than Europeans, and thus would act contrary to their religiosity, (to do which) is to profane what is holy. It was shown further, that all their love of marriage is lascivious, thus not spiritual; nor can it become spiritual unless they acknowledge the Lord.

47. Their lot in the other life is such, that at first, as in the world, they associate a plurality of wives, besides concubines; but as, in the Spiritual World, conjunction is of minds, and as those who are of a different mind cannot be together, they separate themselves spontaneously, and at last are conjoined with such a woman as is of a like mind: thus they gradually separate themselves from their women, and at last are united to one, with whom their mind agrees. Moreover, they who persist in polygamy, in process of time become so weak and impotent that they nauseate marriage; for lasciviousness carries this with it.

48. Those of them who are in their Heaven have only one wife; they have rejected more; for the **Mohammedan** Heaven is distinct from the Christian Heaven; but those who at last, as many do, acknowledge the Lord to be one with the Father, are separated, and are

in Heavens which communicate with the Christian Heavens; and with these there is conjugal love.

49. They have heard conjugal love described by the Angels as to its deliciousnesses and pleasantnesses, and that it lasts to eternity, with an infinite variety of deliciousnesses and pleasantnesses, and they have wondered; and thence many of them have received faith concerning the Lord, and have been sent among the Angels of the Christian Heaven, and instructed concerning the Lord, and in the doctrine of love and faith in Him.

D. Wis. vii. 2<sup>3</sup>. That Christians could not enter to the **Mohammedans**, on account of their respiration, I have seen.

**Molar.** See under GRIND.

**Mole.** *Talpa.*

A. 893<sup>2</sup>. 'The moles and the bats' (Is.ii.20)=those who are in darkness; that is, in falsities and the derivative evils. 9424<sup>8</sup>.

10582<sup>5</sup>. 'To bow themselves to the moles and the bats' (id.)=to worship such things as are in thick darkness and in the shade of night, which is [to worship] external things without an internal.

R. 566<sup>8</sup>. Before the eyes of angelic Spirits, some were seen as bats; some as owls; some as moles . . . and they fled away into their darkness . . . T.162<sup>8</sup>.

T. 165<sup>8</sup>. He then sees truths no more than a mole.

E. 410<sup>8</sup>. The evils and falsities of doctrine from which is their worship are signified by 'the moles and the bats' (id.), because their sight is in darkness, and they shun the light.

**Molech.** *Molech.*

A. 2468<sup>16</sup>. The god of the sons of Ammon was **Molech** and Milchom. III.

R. 748. They worshipped **Molech** there by a wicked sacrifice.

E. 768<sup>26</sup>. 'To give of his seed to **Molech**' (Lev.xx.2,3; xviii.21)=to destroy the truth of the Word and of doctrine by application to the filthy loves of the body; as to murders, hatreds, revenges, adulteries, and the like; whence, instead of Divine things, infernal falsities are accepted. These falsities are signified by 'the seed given to **Molech**.' **Molech** was the god of the sons of Ammon (1 Kings.xi.7); and was placed in the Valley of Hinnom, which was called Tophet, where they cremated their sons and daughters (2 Kings.xxiii.10); by the fire of which were signified the above-mentioned loves. And as, by 'the seed given to **Molech**' is signified such infernal falsity; and stoning was the death penalty for the truth of the Word and of the derivative doctrine being injured and destroyed, it is said that 'the man who should give of his seed to **Molech**, dying he shall die,' and the people of the land shall stone him with stone.'

**Molecule.** *Molecula.*

A. 6614. The abundance of ideas from the angelic Heaven is presented visible as a bright cloud distinguished into molecules; each molecule, which consisted



of innumerable things, produced with a Spirit one simple idea . . .

**D. Wis.** ii<sup>3</sup>. Around the cerebrum, and also within it, and in the cerebellum, and in the spinal marrow, there are spherules, as it were **molecules**, called the cortical and cineritious substances and glands . . . These are the initial forms . . .

**Mollified.** See **SOFTEN**.

**Molten.** *Fusilis.*

**A.** 3574<sup>2</sup>. 'A molten thing of silver' (Hos.xiii.2)=good falsified. (=falsity appearing as truth. 8932<sup>6</sup>. R.242<sup>2</sup>.)

8869. 'A molten thing'=that which is from the voluntary proprium. (See **GRAVE**, here.)

8941<sup>9</sup>. What is religious, hatched from Own intelligence, and not from the Word, is meant by 'molten things,' 'graven things,' etc.

9424<sup>7</sup>. 'The covering of the graven things of silver, and the clothing of the molten thing of gold' (Is.xxx.22) = the scientifics of falsity and of evil which are acknowledged and worshipped as truths and goods.

— Here, also, (Is.xlviii.5) 'idol,' 'graven thing,' and 'molten thing'=doctrinal things from Own intelligence.

—<sup>8</sup>. Here, also, (Jer.x.14,15) 'the graven thing,' and 'the molten thing'=doctrinal things from Own intelligence, which, in the external form, which is from the external sense of the Word, appear as truths; but in the internal form are falsities. Hence that man is said to be 'a fool from knowledge;' and the molten thing is said to be 'a lie;' and that 'there is no breath in them' . . .

10406<sup>2</sup>. The conjunction (of these falsities) to the favouring of external loves, so that evils may appear as goods, is signified by 'a molten thing.' (See **GRAVE**, here.)

—<sup>3</sup>. Such things are signified by 'graven things,' and 'molten things,' in the following places. III.

—<sup>4</sup>. By 'a graven thing, and 'a molten thing,' are meant the falsity which is devised, and the evil which the falsity favours.

—<sup>10</sup>. As the falsities and evils of doctrine which are signified by 'graven and molten things' are fabricated by man's Own intelligence under the guidance of his love, they are called 'the work of man's hands,' 'the work of the hands of the artificer,' and 'the work of the hands of the smith.' III.

10407. 'He made it a calf of what is molten' (Ex. xxxii.4)=according to the delight of the loves of that nation. . . 'What is molten'=worship made to the favouring of external loves.

10653. 'Gods of what is molten thou shalt not make to thyself' (Ex.xxxiv.17)=the worship of self and not of the Lord; (for) 'to make gods of what is molten'=to institute worship according to the love of self; and worship according to the love of self is the worship of self and not of the Lord; for the worship of self is the end, and the worship of the Lord is the means to this end . . . Such worship exists with those who regard the

holy things of the Church as the means, and dominions as the end.

**E.** 3864. 'To cast a molten thing' (Is.xliv.10)=doctrine from Own love.

419<sup>16</sup>. By 'molten things' are signified the things which a man hatches from Own intelligence; all of which are falsities and evils.

539<sup>12</sup>. The doctrinal things which are from Own intelligence, in which are the evils of falsity and the falsities of evil, are signified by 'molten things of silver,' and by 'idols' (Hos.xiii.2). 'Their silver'=that which is from Own intelligence; and 'the work of the artificers'=this intelligence; and therefore it is said, 'in their intelligence they have made themselves idols, wholly the work of the artificers.' That these doctrinal things, being false, will pass away, is signified by, 'they shall go away like smoke out of a chimney' . . .

5874. 'Idols,' 'graven things,' and 'molten things'=the falsities of doctrine, of religion, and of worship. III.

—<sup>5</sup>. This falsity is also meant by, 'his molten thing is a lie' (Jer.x.14).

—<sup>16</sup>. The like things are signified by 'graven things,' 'molten things,' and 'idols,' in the following places. III.

654<sup>50</sup>. 'Casting a molten thing, but not from My spirit' (Is.xxx.1)=worship from infernal falsity, and not from Divine truth.

1186<sup>2</sup>. By 'a molten thing,' and by 'an idol' (Hos. xiii.2) is signified worship according to doctrine which is from Own intelligence.

**Moment.** *Momentum.*

**Momentary.** *Momentaneous.*

**A.** 24<sup>9</sup>. Thus do each and all the moments (or movements) of regeneration proceed from evening to morning . . .

59<sup>2</sup>. If the Lord did not protect man every moment . . .

2292. According to each and all the moments (or movements) of their inclination, the infants are impelled to receive the truths of good and the good of truth . . . H.336<sup>6</sup>.

2342<sup>9</sup>. Without the internal sense (these rites) are of no moment.

2694<sup>3</sup>. When some moments have passed by, they return to the same state of opinion.

3226. Can express in a moment of time what . . .

3854<sup>3</sup>. Every least moment of man's life has a continual series of consequences to eternity . . . and thus each and all the moments (or movements) of the life of both his understanding and his will. 6490. D.Min. 4652.

3957<sup>3</sup>. This life cannot be transmuted into another in a moment . . .

4063<sup>3</sup>. When a man is being regenerated, it is not effected in a moment . . .

4931. Man would not subsist for one moment . . .

4939<sup>9</sup>. 5849. 10219<sup>2</sup>.

5006<sup>4</sup>. Man's life in the world is scarcely like a moment, relatively to his life after death . . .

520<sup>2</sup>. For the man who is in good is reborn every moment, from his first infancy to the last of his life in the world, and then to eternity . . .

535<sup>4</sup>. Regeneration . . . is not effected in one moment; but from the first infancy up to the last of life, and afterwards to eternity.

539<sup>8</sup>. For they believe that sins are remitted in a moment . . . and that a man is justified by the confidence of one moment.

561<sup>4</sup>. For a man can think in a moment what . . .

599<sup>2</sup>. The Angels lead and guard man, and thus every moment, and moment of a moment; for if the Angels were to intermit [their care] for only one moment, the man would be precipitated into evil . . .

661<sup>7</sup>. The Angels perceive his life in a moment . . .

729<sup>8</sup>. No one ought to be persuaded in a moment concerning truth . . .

871<sup>3</sup>. The Lord regards such things as are momentary—as the things of this world relatively are—no otherwise than as means to eternal things . . .

933<sup>6</sup>. Believing that the life of Hell with a man can in a moment be transcribed into the life of Heaven . . .

H. 269<sup>6</sup>. Man does not know any movement of the progression when he is being regenerated.

P. 177<sup>2</sup>. Evil . . . does not receive good in a moment; nor does good . . . cast out evil from man in a moment. If either were done in a moment, life would not remain in the man. 183<sup>2</sup>.

202<sup>2</sup>. Unless the Lord leads a man every moment even the most minute, the man recedes . . . —<sup>3</sup>, Ex.

217. These three points are now to be illustrated one by one. 219. 278a.

233<sup>5</sup>. This delight cannot be removed in a moment . . . —<sup>6</sup>. This turning is not possible in a moment . . .

279<sup>4</sup>. The error . . . that the state of a man's life can be changed in a moment. Ex.

—<sup>6</sup>. That they who believe in momentaneous salvation . . . do not know that the affections . . . are mere changes of the state of the purely organic substances of the mind . . . Ex.

280. All these believe in . . . momentaneous salvation.

338. That momentaneous salvation from immediate mercy is not possible. Gen.art.

—<sup>2</sup>. That the faith concerning momentaneous salvation . . . is taken from the natural state of man. Ex.

\* 340. That momentaneous salvation . . . is the flying fire-serpent in the Church. Gen.art.

—<sup>4</sup>. That by the faith of momentaneous salvation . . . security of life is induced. Ex.

R. 500<sup>3</sup>. They believe that the remission of sins . . . is given in a moment in the act of faith . . . and they who have once imbued these things, afterwards make sins of no account . . .

896. This carrying away (in the spirit into a mountain) is done in a moment, because it is done by a change of state . . .

B. 64. Enormous births; as momentaneous salvation . . .

T. 78<sup>3</sup>. In our World such things are created in a moment . . .

—<sup>4</sup>. The reason creation in our World is momentaneous . . .

349<sup>2</sup>. The comment is to be divided into these points.

514. The second point is: As this contrition is not repentance, is it of any moment?

515. The third point is . . .

603<sup>6</sup>. In a moment or two, a man can think and conclude what . . .

794. All things which are looked at in the Spiritual World are created by the Lord in a moment . . .

D. 2010. Can think more quickly and distinctly within one moment than . . .

2714. Each moment of life is the beginning of consequences . . .

3024a. With him who is in faith, the better it is the less the ideas are determined to one thing; but so that they are applicable to each movement (or point) . . .

3399<sup>6</sup>. Ideas are moments (or movements) and varieties of respirations . . .

4136<sup>6</sup>. The moments (or beats) of the spiritual pulse, to the moments (or beats) of the celestial one, are as two and a half to one.

4480. On the reasoning of some that . . . they are justified in a moment.

4784. They took note of all the movements of thought and affection . . . I wondered how they could take note of all the movements of the thought.

D. Min. 4692<sup>6</sup>. So that the moments of his life appear like scattered pebbles.

E. 716<sup>3</sup>. These falsities from evil cannot be expelled from a man in a moment.

795<sup>2</sup>. It may be said that both (charity and faith) come forth at the same—*pari*—moment . . .

1211<sup>4</sup>. Creation there is instantaneous; and its duration is sometimes long, and sometimes momentary.

J. (Post.) 323. Houses (there) are formed in a moment, and in a moment are destroyed . . . Garments in a moment are put on, new ones are given, they are changed. The tables upon which is their food come forth in a moment, and are afterwards dissipated in a moment.

## Monad. Monas.

A. 5084<sup>4</sup>. A fallacy of sense . . . that there are simple substances, which are monads and atoms. See W.229.

I. 17<sup>2</sup>. (Such) cannot but terminate the ideas of their thought in the atoms of Epicurus, or in the monads of Leibnitz, or in the simple substances of Wolff . . .

J. (Post.) 263. Leibnitz said . . . that he had indeed acknowledged monads as unities: but that there were in them simpler and purer substances, by means of which the monad has been formed, from which came forth the changes of state therein . . . and Leibnitz therefore wondered that Wolff had maintained his monad—which

he calls a simple substance—to be created out of nothing; and, when divided, to fall into nothing . . .

**Monarch.** *Monarcha.* P.251<sup>2</sup>.

**Monarchical.** *Monarchicus.* T.9<sup>2</sup>.

**Monastery.** *Monasterium.*

**Monastic.** *Monasterialis.*

See under MONK.

A. 4951<sup>6</sup>. Many such who have plundered many houses for the monasteries.

5036<sup>5</sup>. No longer believes it holy . . . to give to monasteries . . .

H. 535<sup>3</sup>. See WORLD, here.

J. 55<sup>5</sup>. They multiply monasteries, from which they place spies and guards everywhere.

58<sup>2</sup>. That great city was full of temples and monasteries.

—<sup>4</sup>. The whole anterior tract . . . was as it were excavated, and full of monasteries.

R. 759. Those who continually aim to establish firmly (their Divine majesty and super-regal glory) by the multiplication of monasteries . . . Sig. 770.

— . By gifts given to monasteries . . . 784.

M. 54<sup>4</sup>. Those who in the world have been shut up in monasteries, whether virgins or men, after passing a monastic life, which lasts for some space of time after death, are set loose and let out, and obtain the longed-for liberty of their desires, whether they want to live as conjugal ones, or not. If [they want to be] conjugal ones, they become so; if not, they are carried to the celibates at the side of Heaven; but those who have burned with forbidden lust, are cast down. 155<sup>2</sup>.

513. In kingdoms of the Catholic religion (the women for whom these burn) are monastic virgins . . . D. 3896.

D. 3187. See MARTYR, here.

4553<sup>6</sup>. Obtaining wealth for their monasteries from the sick . . .

5254. See LAST JUDGMENT, here. 5271. 5305. 5315. 5316. 5324. 5331. 5338. 5341. 5410.

5457. Those who had perpetrated nefarious things outside and inside of monasteries . . . Des.

5598. They began to institute monasteries . . .

6110<sup>52</sup>. Virgins who have imbued piety even to some melancholy become sad wives, and cannot be among the happy in Heaven . . . Hence [this is the case with] those women who have lived in monasteries.

J. (Post.) 109. Women and virgins who have lived in monasteries, and have thought lascivious things; and, still more, those who have done lascivious things; are cast into Hells where there are direful things. But those who have studied piety alone, and have not done any work, are divided among the followers of their own religion, to act as domestic servants, learning that bare piety in idleness does not conduce to salvation. But those who have been industrious and have loved to work, are allotted places among those women in the Churches with whom it is well.

—<sup>2</sup>. Those women who have been diligent in mon-

asteries, by serving others there in various ways, for food, for clothing, and for other functions there, and who have done these things from charity and affection, have been brought outside that mountain in the confines between the south and the west, and form a Society which is safe from infestations by the men; and are sent to those who teach the truths of faith; for they are more docile than the rest.

**Money.** *Moneta.*

**Monetized.** *Moneticus.*

T. 78<sup>2</sup>. The coins of gold and silver (there, are correspondences).

320. They may be compared to impostors who coin false monies, and gild them . . .

519. They are like coins made of the lees of oil, or dried dung, and overlaid with gold.

D. 4045. There appeared . . . great silver coins, which were turned into a thicker—*crassiorum*—plate of silver, which filled the pocket of my garment. It perhaps signified those things which have now been given me.

4543. In a dream I had gold given in coins . . . Nordberg changed them into other gold, not monetized.

**Money.** *Pecunia.*

See COIN.

A. 2482. See MEMORY, here.

3957<sup>4</sup>. He leaves behind him cares for the acquiring of money and wealth; for such things are not there.

4751<sup>2</sup>. Avarice . . . is a love altogether earthly, having nothing for its end but money, in which, not in act, but in power, it believes itself to be above all.

C. J. 48<sup>3</sup>. The reason the Dutch are in these quarters of the Christian Middle, is that trade is their final love, and money the mediate subservient love, and this love is spiritual. But, where money is the final love, and trade the mediate subservient love, the love is natural, and partakes of avarice. P.220<sup>6</sup>.

D. 1166. While I have had cares concerning necessary monies . . . so that I have detained my lower mind somewhat in them, I have then fallen into a state as it were corporeal, so that the Spirits could not speak with me; as they also said: that they had been as it were absent . . .

2450. I have spoken with Spirits concerning the possession of money without use. Certain Spirits are of such a character, from the life of the body, that they want to possess money for the sake of money, and not for the sake of any use except that they may be delighted with the money. When I have asked for the sake of what use, whether it was for the sake of garments, houses, or food, they have said that it was for the sake of the delight from seeing the money, the silver and the gold; thus for the sake of no use from them. Such a cupidity is called avarice, and is most filthy, because most gross; for money is for the sake of use . . . When the use perishes, it is completely dead, and a carcase.

2566. The reason there is such a multitude of insane Spirits . . . is that the human race at this day regards

no other use than self . . . They only acquire and scrape together money, silver and gold, merely to become rich . . . never for the sake of their friends and companions, still less for the sake of any use to the commonwealth . . .

2910. There are three dominant loves, from which all other loves spring . . . thus all cupidities, evils, and falsities . . . (The last of them) is the love of the Earth, which is the love of money for the sake of no end; but only for the sake of money, which is the most sordid.

3500. (The Dutch) have their life not so much in money, as in trading itself; so that their money was not so much in money-boxes, in wares . . . but in trade.

3624<sup>2</sup>. Whenever it has been given to think . . . about money-matters (etc.), and when I have been kept long in this reflection, the Spirits at once injected troublesome and evil things, together with things confirmatory and cupidities; and I observed that when I have not been in the thought of such things for months and years, I had no care at all, still less did they induce any trouble. These are the reflections of thought; and he who is detained in them is the more infested by evil Spirits the longer he is detained.

4385. (The Jewish Spirits said that their delight was) to have money; not for the sake of use, but for the sake of the money. But it was given to say that as there is no money in the other life, and consequently no delight from money, what delight do they want to have now? . . . Thus are they gradually led to thoughts about eternal life.

4728<sup>2</sup>. (Wolff) was especially in the love of money without use; thus in filthy evil.

5963. When (the Russians) are told, when they set their hearts too much on money, that they should give something from their money to the poor or needy . . . because it is by the command of God, they do it; but after some time they receive more; for they are blessed.

E. 193. 'Talents,' 'pounds,' and 'money' (Matt. xxv. 14-31; Luke xix. 13-25) = the Knowledges of truth and good from the Word.

840<sup>6</sup>. 'The purse,' and 'the scrip' = the like as the coins and the money in them; namely, the Knowledges of good and truth from the Word.

J. (Post.) 17. The Dutch are not so much for money . . . Money is their mediate end, and is loved for the sake of trading; thus it is in the second place; and they who are such are loved in Heaven; for everyone is estimated according to his use. It is otherwise with the avaricious, as with the Jews, with whom money is in the first place . . .

## Money-box. *Cista*.

D. 3500. See MONEY-pecunia, here.

## Money-changer. *Nummularius*.

E. 840<sup>4</sup>. By 'the tables of the money-changers' (Matt. xxi. 12) are signified (those who make gain for themselves) from holy truths.

## Money-making. See HIRE, PROFIT.

## Mongols. *Mogolenses*.

### Mogul. *Mogol*.

R. 655<sup>7</sup>. Than in knowledge concerning the kingdom of the Mogul, of the diamond mine there, and of the treasure and court of its emperor.

T. 245<sup>2</sup>. Like the treasures with the emperors of the Mogul and of China.

D. 5729. (The Last Judgment on the Mongols. Fully quoted under LAST JUDGMENT.)

## Monk. *Monachus*.

### Monkish. *Monachalis*.

See MONASTERY.

A. 10785<sup>2</sup>. It was found that it was monks (who had) disturbed the angelic Spirits of the Sixth Earth.

10812. The monkish Spirits were seen, namely, those who had been travelling monks, or missionaries.

— (A conversation with one of these monks. His dense ignorance of the truths of faith, and his cupidity for gain and dominion, cause him to be cast into Hell.) D. 5513a<sup>22</sup>.

J. 56<sup>7</sup>. (The Papists) there send forth monks, to allure the gentiles to their religiosity . . .

61<sup>6</sup>. See LAST JUDGMENT, here.

C. J. 78. When monks penetrate (to the Africans) . . . They sell them. D. 6095<sup>2</sup>.

R. 294<sup>2</sup>. Near them were Papists with monks . . .

—<sup>31</sup>. One of the monks arose, and said . . . Another monk said . . .

767. By 'the merchants of the earth' are meant the lower ones in the order, who are called monks.

T. 582. The flagellation of one monk for the whole company . . .

817. The monks by clandestine arts procure a communication for themselves (with the Protestants) . . .

820<sup>2</sup>. Converted monks there teach them . . .

824. The monks especially seek there for the saints . . .

D. 3597. See JESUIT, here. De Conj. 98.

3598<sup>e</sup>. In Italy, where the monks insinuate themselves with wives . . .

4958. They were exciting the white monks . . .

5103. See LUTHER, here.

5249. See LAST JUDGMENT, here. 5271. 5285, et seq., 5419. 5732. 5738.

5450<sup>e</sup>. Those who were such were monks, because they keep all in . . . thick darkness: hence the papistical thick darkness.

5513a<sup>17</sup>. Among others who come thither are monks . . . They travel about in the same way in the other life . . .

5833. He wondered that so many of the lower monks make themselves Christ . . .

5957. Concerning a certain monk who lived in the Dark Ages . . .

E. 1044. The interiors with the monks . . . appeared so empty that they did not know a single truth which

leads to Heaven. They have been explored, and were seen to be such.

[E.] 1055. The Word is read . . . but little with the monks, who teach. 1062.

J.(Post.) 111. That they might be instructed by their own, who had been upright monks . . .

**Monkey.** See APE.

**Monogamist.** *Monogamus.*

**Monogamous.** *Monogamicus.*

See under WIFE.

M. 70. For monogamous marriages—which are those of one man with one wife—correspond to the marriage of the Lord and the Church . . .

77<sup>4</sup>. We counsel you to live monogamists . . .

—<sup>5</sup>. Therefore all of us in this Heaven are monogamists . . .

141. That chastity is predicated solely of monogamous marriages, or those of one man with one wife. Ex.

369. That spiritual jealousy exists with monogamists, and natural with polygamists. Ex.

— In the Christian world, where there are monogamous marriages . . .

**Monomania.** See INSANE at D.3626.

**Monosyllable.** *Monosyllaba.* Ad.3/23.

**Monosyllabic.** *Monosyllabicus.* A.7191<sup>2</sup>.

**Monster.** *Monstrum.*

**Monstrous.** *Monstrosus.*

**Monstrosity.** *Monstrositas.*

A. 4533<sup>2</sup>. Some (of the infernals) appear as monsters. 4623<sup>2</sup>. 4839<sup>9</sup>. Ex. 5057<sup>6</sup>. 5302<sup>2</sup>.

5199<sup>6</sup>. In the light of Heaven (the infernals) appear as monsters. 6605<sup>6</sup>. 6626. —<sup>6</sup>. H.80<sup>6</sup>. 131<sup>2</sup>. E.554<sup>3</sup>.

7042<sup>2</sup>. They then appear to themselves as monsters.

10153<sup>3</sup>. In the Hells . . . are forms of hatred and revenge; thus such monsters as cannot be described.

H. 131<sup>6</sup>. If a man is evil, he appears (to the Angels) as a monster, deformedly according to his evil.

553<sup>2</sup>. Their bodies are monstrous.

—<sup>3</sup>. At the openings which are called 'the gates of Hell,' there for the most part appears a monster, which represents in general the form of those who are therein.

—<sup>4</sup>. As soon as anything of the light of Heaven is let in, their human forms are turned into monstrous ones, such as they are in themselves . . .

W. 24<sup>2</sup>. The Church would then appear as one body with a number of heads upon it; thus not as a man, but as a monster.

254<sup>2</sup>. A natural man, who has become sensuous through evils and the derivative falsities, in the Spiritual World in the light of Heaven appears . . . as a monster . . .

287<sup>6</sup>. In proportion as a man does not receive (the love and wisdom from the Lord), he becomes a monster after death.

P. 204. Hell is in . . . a monstrous human form . . .

228<sup>2</sup>. He then commingles holy with profane things, and becomes . . . such a monster.

293. Hell constitutes one monstrous man.

296. Everyone in Hell is in the form as of a man, although monstrous; and all the fibres and vessels in it are inverted.

302<sup>6</sup>. In its form Hell is like a monstrous man, whose soul is the love of self and Own intelligence' . . .

R. 153<sup>6</sup>. All (satans and devils, in the light of Heaven) as to their faces and bodies, appear as monsters; but in their own light . . . not as monsters, but as men.

601<sup>2</sup>. If a Church is in truths falsified, it appears (before the Lord) as a monstrous man. —.

675<sup>7</sup>. Suddenly there appeared a monster rising out of the earth . . . exactly like the 'beast' . . .

M. 231<sup>4</sup>. As these see nothing of what is just, in Heaven we contemplate them not as men, but as monsters. Des.

T. 32<sup>6</sup>. All there are so conjoined, that . . . the universal Hell represents one monstrous devil.

68. Hell (before God) is as one giant which is a monster; and therefore to act against one evil and the derivative falsity, is to act against that monstrous giant . . . which no one can do except God . . . 123<sup>6</sup>.

504<sup>8</sup>. Instead of the serpent, there was seen a monstrous man . . .

797<sup>4</sup>. A fourth table sometimes appeared there, on which were seen monstrous things in various forms . . .

D. 4626. When any Hell is opened, or when any devil appears thence, he appears monstrous according to the quality of the Hell. Des. 4629<sup>6</sup>.

4718. Those who are evil, . . . as to the face, when seen in the light of Heaven, appear . . . as monsters of various deformity. —.

E. 790<sup>10</sup>. In proportion as he rejects, suffocates, and perverts the truths and goods of the Word . . . he is a monster, and not a man . . .

J.(Post.) 302. As (the Moravians) went away, they appeared as monsters . . . and this monstrous [appearance] was increased even to their entrance beneath the earth . . . and when they came thither, the monstrosity remained, and appeared before the eyes of themselves and their brethren.

D.Love xiv<sup>2</sup>. Those whose love is from the sun of the world . . . do indeed appear in the Spiritual World as men; but in the light of Heaven as monsters.

**Monstrous.** *Immanis.*

A. 1787<sup>3</sup>. The Lord's temptations were the most monstrous (or frightful) of all.

T. 123<sup>6</sup>. Hell is like a monstrous lion.

488. The monstrous faith that . . .

E. 388<sup>9</sup>. 'A monstrous lion' (Hos.xiii.8)=the power of falsity from evil.

403<sup>6</sup>. By 'the teeth of a lion' are signified the falsities of that evil; and, as these destroy all the truths and goods of the Church, they are called 'the teeth of a lion, and the molars of that monstrous lion' (Joel i.6).

**Month.** *Mensis.*

A. 851<sup>2</sup>. The spiritual man . . . also becomes 'the seventh : ' not 'the seventh day,' like the celestial man ; but 'the seventh month.' 852.

858. 'The tenth month' (Gen. viii. 5)=the truths which are of remainus.

894. 'In the beginning, in the first of the month' (ver. 13)=the first termination.

900. 'The second month' (ver. 14)=every state before regeneration.

1825. The last time of the Church is signified by 'the third day, 'the third month, etc.

3814. 'He dwelt with him a month of days' (Gen. xxix. 14)=a new state of life.

—'. 'Months,' etc.=states, the quality of which appears from the numbers . . . But when 'a month,' etc. is mentioned in the singular, there is signified an entire state ; thus the end of a former and the beginning of the following one . . . Here, therefore, by 'a month' is signified the end of the former state and the beginning of the following one ; thus a new state ; as also elsewhere in the Word. III.

—'. 'Yielding its fruit every month' (Rev. xxii. 2)=a state always new as to the reception of good, and its consequent exercise.

—<sup>2</sup>. As the end of a former state and the beginning of the following one, or a new state, is signified by 'a month,' it was commanded that the numbering of (the sons of Levi, and of the first-born males of the sons of Israel) should be 'from the son of a month and upwards' (Num. iii. 15, 40).

—<sup>3</sup>. 'A month of days,' here (Deut. xxi. 11, 13) manifestly =the end of a former state and the beginning of the following or new one.

4901. 'About three months after' (Gen. xxxviii. 24)=a new state ; (for) 'three'=what is complete . . . and 'a month,' a state ; for all times=states . . . Ex. —<sup>4</sup>.

6721. 'She hid him three months' (Ex. ii. 2)=the fulness of time in which it did not appear . . . 'A month'=time and state.

7827. 'This month is to you the head of the months' (Ex. xii. 1)=that this state is the principal of all states. 'A month'=the end of a former state and the beginning of the following one ; thus a new state. 7828.

7831. 'On the tenth of this month' (ver. 3)=a state of the initiation of the interiors . . . By 'a month' is meant an entire state from beginning to end ; thus the whole state of deliverance which is signified by the Passover . . .

8053. 'In the month Abib' (Ex. xiii. 4)=the beginning of a new state. 'A month'=the end of a former state and the beginning of the following one ; thus also a new state. That 'the month Abib'=the beginning from which are all the following states, is evident from the things which are said about this month in the preceding chapter ; namely, 'This month is to you the head of the months ; this is the first to you in the months of the year.'

8057. 'Thou shalt keep this service in this month' (ver. 5)=the perennial worship of the Lord on account of deliverance . . . 'A month'=the end of a former state

and the beginning of a new one . . . Hence also by 'a month' is signified what is perennial.

8400. 'In the fifteenth day of the second month' (Ex. xvi. 1)=the state relatively . . . By 'a month' is signified the end of a former state and the beginning of the following one ; thus a new state.

8750. 'In the third month' (Ex. xix. 1)=the fulness of the state. Ex. 'A month'=a state.

10283<sup>12</sup>. 'A month of days'=perpetually.

Life 97<sup>e</sup>. Let them resist evils in intention only once a week, or twice a month, and they will perceive a change.

R. 427. 'To torment them five months' (Rev. ix. 5)=to induce a stupor for a short time . . . because this is signified by 'five ;' for times, whether months, etc. do not signify time, but state. 439.

446. By 'an hour, a day, a month, and a year' (ver. 15) is signified continually and perpetually, the same as by all time. E. 571.

489. By 'forty-two months' (Rev. xi. 2) is signified even to the end, when not anything remains.

—<sup>e</sup>. The reason they are called 'months,' is that by 'a month' is signified a full state. III.

935. 'Yielding its fruit every month'=that the Lord produces goods with a man according to every state of truth with him. By 'a month' is signified the state of life of man as to truth.

—<sup>2</sup>. The reason why by 'months' are signified the states of life as to truths, is that by 'months' are meant the times designated by the moon. III.

—<sup>3</sup>. By 'months' are signified states of truth ; and, in the opposite sense, states of falsity with man. III.

D. 5668<sup>e</sup>. The infants speak in the angelic language within a month.

E. 401<sup>24</sup>. By 'the products of the months' (Deut. xxxiii. 14) are signified all things which proceed from the Spiritual Kingdom of the Lord. 'Months' here =the same as 'moons ;' namely, truths from good ; for, in the Original Language, there is the same word for both.

548. 'Five months'=so long as they are in that state. 561.

—<sup>2</sup>. For 'a month'=a state . . . The reason 'months'=states, is that all the times in the Word . . . =states of life.

555<sup>18</sup>. Occurs.

633. 'For forty-two months'=even to the end of the Old Church, and to the beginning of the New one. 'Months'=states ; here, states of the Church ; for by times . . . are signified states, and these states are designated by the numbers . . .

796. 'Forty-two months' (Rev. xiii. 5)=plenary vastation and consummation ; thus destruction until there is nothing of truth and good remaining.

J. (Post.) 222. After they have been in the Spiritual World a month, all reject the third Person . . .

**Monument.** *Monumentum.*

A. 4676<sup>e</sup>. Therefore they build for themselves magnificent monuments . . .

[A.] 929<sup>3</sup>. As is evident from the most ancient books and monuments of the Gentiles.

L. 24<sup>2</sup>. The Angel said to the woman who came to the tomb . . .

R. 506. 'Not to permit to be in tombs' (Rev.xi.9)= to reject as damned; for 'to be put in tombs, or to be buried, = resurrection and continuation of life . . . Hence by 'not to be put in tombs' . . . is signified to remain in earthly and unclean things, and on this account to be rejected as damned. Ill. 603<sup>e</sup>. E.659.

E. 659<sup>13</sup>. By these words is not meant that those who are in the sepulchres or 'in the tombs,' will hear the voices of the Lord . . . (But) by 'to go forth out of the tombs' (John v.28) is signified out of the material body, which first takes place with everyone immediately after death, and afterwards when the Last Judgment comes forth; for then exterior things are removed, and interior things are opened . . .

—<sup>15</sup>. That 'the tombs had been opened' (Matt. xxvii.52)= . . . regeneration, and the resurrection of the faithful to life . . .

—<sup>20</sup>. Therefore 'to be drawn out of the tombs'=no resurrection to Heaven, nor regeneration; but resurrection to Hell, and consequently damnation. Ill.

899<sup>9</sup>. By 'the tombs' which should be opened are meant the places in the Lower Earth where there have been reserved and guarded by the Lord those who have heretofore lived the life of charity, and have acknowledged the Divine of the Lord . . . These places are signified in the spiritual sense by 'the tombs.' —<sup>10</sup>.

**Mood.** *Affectus.* A.2326.

**Moon.** *Luna.*

**Moonlet.** *Lunula.*

**Lunar.** *Lunaris.*

See NEW MOON, and under LUMINARY, and SUN.

A. 337<sup>2</sup>. 'The moon'=faith. 1808<sup>3</sup>. Ill. 1861<sup>4</sup>.

— 'Until there be no moon' (Ps.lxxii.5)=that faith will be love.

862. Faith is called 'night,' because it receives its light from charity, as the moon does from the sun; and therefore faith is also compared to the moon, and is called 'the moon.'

1053<sup>e</sup>. The Lord is a Moon to the Heaven of the spiritual Angels.

1326<sup>3</sup>. 'The moon shall not cause her light to shine' (Is.xiii.10)=the truths of faith [not doing so].

1529. The Lord appears to the spiritual Angels as a Moon. 1861<sup>15</sup>. 2669<sup>2</sup>. 2708. 2776<sup>3</sup>.

1531. That I might be confirmed in the fact that the Lord appears . . . to the spiritual Angels as a Moon . . . I plainly saw the Moon shining, which was encompassed by a number of smaller Moonlets, the lumen of which was almost solar, according to . . . 'The light of the moon shall be as the light of the sun' (Is.xxx.26). . . The Moon appeared in front, at the right. D.4220.

1808<sup>e</sup>. By 'the moon' are signified spiritual things.

1967. When they see anything in lunar lumen . . .

1984<sup>3</sup>. Charity and faith are 'the sun and moon' which will be darkened.

1997<sup>e</sup>. To the spiritual Angels, who are in the affection of truth . . . the Lord appears as a Moon.

2034<sup>e</sup>. The Lord appears as a Moon in the Heaven of the spiritual Angels; and . . . the Moon is the Spiritual of His love. Refs.

2120. 'The moon shall not give her light' (Matt. xxiv.29). . . By 'the moon' is meant faith. 2441<sup>5</sup>.

2242<sup>4</sup>. 'The sun shall be darkened, and the moon shall not cause her light to shine'=no love and no charity.

2441<sup>7</sup>. As (when they began to worship them) the sun and moon received an opposite sense, they=the love of self and of the world. Hence, in the Word, by 'the worship of the sun and moon' is meant the worship of self and of the world. Ill.

2495<sup>2</sup>. 'The moon' (Matt.xxiv.)=the faith of love and of charity.

—<sup>4</sup>. 'The moon shall blush' (Is.xxiv.23)=that faith shall blush.

2708. The light from the Lord with the spiritual is as the light of night from the moon . . . 2716<sup>e</sup>. 2849.

3235<sup>2</sup>. The Lord appears to the spiritual as a Moon, because they are in spiritual love; that is, in charity towards the neighbour. The difference is like that between the light of the sun by day, and the light of the moon by night; and also such as there is between the heat of them both, from which are germinations.

3272<sup>2</sup>. 'The moon' (Rev.xii.)=spiritual love. Refs.

3355<sup>3</sup>. 'The sun and moon' (Joel ii.)=the good of love and its truth.

3693<sup>3</sup>. 'Thy moon shall not be gathered' (Is.lx.20)=that they shall be in the life of truth and in intelligence, because in the spiritual love and light of the Lord.

—<sup>4</sup>. 'The moon' (Ps.civ.19)=intelligence; and 'the sun,' wisdom from the Lord.

3969<sup>16</sup>. The Spiritual Kingdom lives from truth; and therefore the Lord . . . appears to the spiritual as a Moon.

4060<sup>2</sup>. 'The moon shall not give her lumen' (Matt. xxiv.)=that . . . charity towards the neighbour, which is 'the moon' . . . will not appear. . . 'The moon'=the Spiritual of love; that is. . . 'the moon'=charity towards the neighbour which is through faith. Refs. The reason of this signification of . . . 'the moon' is that the Lord in the other life appears . . . as a Moon to those who are charity towards the neighbour, who are called the spiritual. Refs.

4288<sup>3</sup>. In the representative Church . . . when they looked at the moon, they were filled with a holy veneration, because the moon=spiritual love.

4696. 'Behold the sun and the moon' (Gen.xxxvii.9)=natural good and natural truth. . . 'The moon'=spiritual good, or truth. . . 'The moon,' in the supreme sense, also=the Lord, because He appears as a Moon to those in Heaven who are in spiritual love. . . And the light from the Moon in Heaven is the spiritual of love, or truth. Here, therefore . . . 'the moon'=natural

truth, because it is predicated of Leah . . . for by 'Leah' is represented natural truth.

4697<sup>a</sup>. By 'the sun and moon' are signified love and charity, or good and truth. Ill.

4735<sup>e</sup>. 'The moon . . . turned into blood'=truth falsified and profaned.

4779<sup>f</sup>. 'The moon' (Rev. vi. 12)=the truth of faith.

4918<sup>g</sup>. 'The moon' which was under her feet=the truth of faith. Refs.

6015<sup>h</sup>. That the good of faith can no longer inflow, is signified by 'the moon shall not make her lumen to shine.' (=that charity and faith cannot come forth with man. 8902<sup>h</sup>.)

6697<sup>e</sup>. Some of the planets have moons, which are called satellites, and which range about their orb in stated times, as the moon does round ours; and the planet Saturn, because it is very far distant from the sun, has also a great lunar ring, which gives much . . . reflected light to that Earth.

7171<sup>e</sup>. (In the ideas of Spirits and Angels) the moon appears to the left, at a considerable altitude: the satellites also to the left relatively to their own planet.

7233<sup>g</sup>. When the voluntary proprium has been separated from the new Voluntary which is in the intellectual part, the lumen there is feeble, such as is the nocturnal lumen from the moon and stars relatively to the diurnal lumen from the sun. Hence, also, it is, that by 'the moon,' in the Word, in the internal sense, is meant the good of spiritual love; and by 'the sun,' the good of celestial love. Refs.

7988<sup>g</sup>. By the moon (as one of the 'army of the heavens') is signified the good of faith.

8902<sup>g</sup>. 'The moon'=faith in the Lord. Refs. 8906<sup>g</sup>.

9228. 'The light of the moon shall be as the light of the sun' . . . 'The moon'=faith from the Lord; thus faith in the Lord.

9232. On the Spirits and inhabitants of the moon. Gen. art. U. 111. D. 3241.

— Some Spirits appeared above the head, and voices were heard thence like thunders . . . I supposed that there was a vast multitude of Spirits . . . (but) the Spirits who were thundering were . . . few, and were as small as children . . . D. 3243.

9233. Some (of them) were sent down . . . and one was carrying another on his back . . . Their faces appeared not unbecomful, but were longer than the faces of other Spirits. In stature they were like boys of seven, but of robuster body. Thus they were dwarfs. I was told by the Angels that they were from the moon.

9234. The one who was carried by the other, was let down and came to me, applying himself to my left side below the elbow; and spoke thence, saying that when they utter their voice they thunder so, and thus terrify the Spirits who want to inflict evil! on them . . . He receded from me to some others, but not quite out of sight, and thundered in like manner. They showed, further, that their voice when sent forth from the abdomen, like an eructation, so thunders. D. 3242a, Ex.

9235. This comes forth from the fact that the inhabitants of the moon do not speak so much from the lungs as do the inhabitants of other Earths; but from the abdomen; and thus from some air collected there; for the reason that the moon is not circumfused with a like atmosphere to that of other Earths. D. 3244.

9236. The inhabitants of the moon relate, in the Grand Man, to the . . . xiphoid cartilage, to which the ribs are connected in front, and from which descends the linea alba, which is the support of the muscles of the abdomen. D. 3245.

9237. Spirits and Angels know that there are inhabitants even in the moon; for they often speak with them: in like manner in the moons or satellites around the Earths Jupiter and Saturn. Those who have not seen them . . . still do not doubt that there are men in these moons, because they are equally Earths; and where there is an Earth there is man; for man is the end for the sake of which is an Earth . . .

9684<sup>g</sup>. The Lord appears to those of the Spiritual Kingdom as a Moon. The Lord appears . . . as a Moon also at a middle altitude opposite the left eye . . . From the Lord as a Moon there is light with those in the Spiritual Kingdom . . . The light in the Heavens is the Divine truth proceeding from the Lord's Divine Human, which, when received by the Angels who are of the Spiritual Kingdom, is called the truth of faith from the good of charity towards the neighbour. Of this good and that truth consists the Middle Heaven, which is called the Spiritual Heaven. The candlestick in the Habitation represented the Moon from which those of the Spiritual Kingdom have light; thus it represented the Lord as to Divine truth there; for . . . the Lord appears to those who are of that Kingdom as a Moon.

— This good becomes spiritual good by the reception of Divine truth as of light from the moon.

— Hence, in the Word, . . . by 'the moon' is signified the Lord as to spiritual good. Refs.

— Hence it is . . . that the south in Heaven is where the Lord appears as a Moon.

9755<sup>g</sup>. 'The statutes of the moon and of the stars for a light by night' (Jer. xxxi. 35)=the goods of faith and of knowledges, from which is the light of truth in the darkness.

10130<sup>g</sup>. Those who love the neighbour from the Lord, turn their eyes to the Lord as a Moon. In like manner those who do truth for the sake of truth.

10604<sup>g</sup>. By 'the moon' (Matt. xxiv.) the Angels do not perceive the moon, but faith in the Lord.

H. 1 (f). 'The moon,' in the Word, = the Lord as to faith, and thence faith in the Lord. Refs.

1118. Before the left eye, the Lord . . . appears as a Moon, of a like bright whiteness, but sparkling more; and of similar size to the moon of our Earth; but that moon appears encompassed with, as it were, a number of lesser Moonlets, each of which is in like manner bright white and sparkling.

— To those who receive Him in the good of faith, the Lord appears as a Moon, bright white and sparkling according to the reception. These are in His Spiritual Kingdom. The reason is . . . that the good of faith corresponds to light . . .



[H.] 119. Hence it is that in the Word, the Lord . . . as to faith is compared to 'the moon'; and also that . . . faith from the Lord to the Lord is signified by 'the moon,' Ill.

—<sup>2</sup>. In these passages, by 'the moon' is signified faith.

122. The moon of the world appears to the Angels as a certain darkness opposite to the moon of Heaven. . . The reason is that . . . the luminosity of the world corresponds to falsity from the love of self . . .

123. Those who turn themselves to the darkness which is in place of the moon, are in the Hells in front, and are called Spirits.

146. The distance between the Sun and Moon in the Heavens is thirty degrees; hence there is a like difference of the quarters.

159<sup>2</sup>. Afterwards this bright whiteness (in which the Sun appears in the third state of the celestial Angels) was seen to advance to the left, towards the Moon of Heaven, and to add itself to its lumen; from which the Moon then shone forth beyond its measure; (which was) the fourth state with those in the Celestial Kingdom, and the first with those in the Spiritual Kingdom. D.4639.

S. 14<sup>2</sup>. By 'the moon which shall not give her lumen' (Matt.xxiv.) is meant the Lord as to faith. 112<sup>6</sup>.

W. 233<sup>6</sup>. The mediate illustration of men through the angelic Heaven which was before the Lord's Advent, may be compared to the light of the moon, which is the mediate light of the sun; and as, after His Advent, that illustration was made immediate, it is said in Isaiah, that 'the light of the moon shall be as the light of the sun;' and in David, 'In His day the just shall flourish, and much peace even until there is no moon' (Ps. lxxii.7).

429. Whereas those who have shunned evils as sins are in the Ultimate Heaven, and are there in a light like the nocturnal lunar light.

P. 167. With some (in the highest Hell) the light is like the nocturnal light from the moon.

R. 27<sup>6</sup>. 'The moon shall not give her lumen' (Matt. xxiv.)=no longer intelligence and faith.

53<sup>2</sup>. 'The light of the moon' (Is.xxx.)=faith from charity.

332. 'The moon became as blood' (Rev.vi.12)=that with them . . . all the truth of faith was falsified. E.401.

— As 'the sun'=the good of love, 'the moon'=the truth of faith; for . . . the moon is bright white from the light from the sun . . . and light=truth from that good.

414. By the light of the moon and stars is signified Divine truth natural from the Word. . . Divine truth in the natural sense of the Word is like the light of the moon and stars in the night; for the spiritual sense in-flows into the natural sense as the sun with its light into the moon, and presents the light of the sun mediately.

447<sup>2</sup>. 'The moon'=the truth of faith.

533. The reason the moon was seen 'under the feet' of the woman, is because the Church on earth, which has not as yet been conjoined with the Church in the Heavens, is meant. By 'the moon' is signified intelligence in the natural man, and faith; and by being seen under her feet is signified that it will be on earth.

—<sup>2</sup>. The Church on earth will be; therefore the moon was seen under the woman's feet, by which here in special is signified faith, through which, such as it is at this day, there is no conjunction.

919. 'The city has no need . . . of the moon . . .' (Rev.xxi.19). . . By 'the moon' is here signified natural intelligence and faith, separated from spiritual intelligence and faith, which is Own intelligence, and faith from self. Ill.

—<sup>2</sup>. 'The moon'=intelligence from the Lord, and faith from Him; hence, in the opposite sense, 'the moon'=Own intelligence, and faith from self. . . Therefore it was an abomination to adore the moon, etc. Ill.

935<sup>2</sup>. See MONTH, here. E.401<sup>24</sup>.

M. 380<sup>4</sup>. Upon the table there was a candle, because there was . . . only the nocturnal lunar light there.

T. 22<sup>3</sup>. They see the earthy parts as lunar brightness, and the watery ones as spots.

D. 555. The moons (of Jupiter) shine for them, so that they live in light . . .

1670. From one of the satellites of Jupiter, which, like the moon, are encompassed with dissimilar atmosphere . . .

4219. Thus the light of the spiritual is from the Lord appearing as a Moon; and, although he does not appear as a Moon, still their light is like the light as of a Moon shining in a lively manner.

4387. The affection of truth is the moon.

E. 175<sup>12</sup>. 'The moon' (Luke.xxi.25)=faith in the Lord. (=faith from love. 304<sup>47</sup>.)

270<sup>3</sup>. By 'the moon and sun' (Is.xxiv.23) is meant their idolatrous worship, and also the falsity of faith and the evil of love.

275<sup>16</sup>. By 'the statutes of the moon and stars from which is the light by night' are signified truths from spiritual good, and from Knowledges, from which is intelligence.

298<sup>5</sup>. 'The moon' (Ps.cxxi.6)=the falsity of evil.

304<sup>5</sup>. 'The moon' (Is.xiii.10)=faith.

329<sup>22</sup>. By 'the moon,' in the Word, is signified the Divine Spiritual, which is Divine truth; and therefore it is said that 'the moon shall be turned into blood' (Rev.vi.12; Joel.ii.31).

365<sup>16</sup>. 'Even until there is no moon'=that there will not be truth separated from good, but conjoined so that they are one; that is, that truth also is good . . . Such is the truth with those who are in the good of love to the Lord from the Lord. 401<sup>8</sup>, Fully ex.

372<sup>3</sup>. That hence there is no truth of faith, is signified by, 'the moon shall not make her lumen to shine' (Ezek. xxxii.7). By . . . 'the moon' is signified the truth of faith.

401. 'The moon became as blood' (Rev. vi. 12) = that . . . all the truth of faith was falsified . . . (For) 'the moon' = spiritual truth, which is called the truth of faith.

—<sup>2</sup>. That 'the moon' = spiritual truth, is for the reason that the Lord . . . in the Heaven where are the spiritual Angels appears as a Moon. . . That the Lord appears as a Moon, is from the light from that Sun; for the Moon derives its lumen from that Sun; and the light in Heaven is Divine truth.

—<sup>3</sup>. That in the Word . . . by 'the moon' is signified the Lord as to Divine truth spiritual, is evident from the following passages. Ill.

—<sup>8</sup>. 'His throne . . . shall be firm to eternity as the moon' (Ps. lxxxix. 37) = the Heaven and the Church which are in spiritual good, which is Divine truth.

—<sup>9</sup>. Therefore . . . those who are in the light of the moon in Heaven are not in pure Divine truth, for they are in many false things, which they have derived from not understanding the Word in the sense of the letter, and which false things appear to them as truths . . . But these falsities are those in which there is no evil, and therefore they are accepted by the Lord as if they were truths.

—<sup>10</sup>. That then there shall be truth in the Lord's Spiritual Kingdom as before there had been truth in the Celestial Kingdom . . . is meant by, 'the light of the moon shall be as the light of the sun.'

—<sup>11</sup>. That there shall not perish . . . the good of charity towards the neighbour with those who are in that Church, is meant by . . . 'Thy moon shall not be gathered.' For the Lord appears . . . to those who are in truths from the good of charity towards the neighbour as a Moon. Hence by . . . 'thy moon' is signified the good of charity, which is its essence is truth from good.

—<sup>12</sup>. 'The moon' (Is. xlii. 10) = the good of charity towards the neighbour, which in its essence is truth from good, and is called the truth of faith. . . 'The moon does not make its light to shine' . . . is said according to the appearance. Ex.

—<sup>14</sup>. 'The moon darkened' = no longer any truth. Ill.

—<sup>18</sup>. 'The moon stood still in the valley of Ajalon' (Jos. x. 12, 13) = that the Church had been completely devastated as to all truth. Ex.

—<sup>26</sup>. 'The light,' and 'the moon' (Job xxxi. 26) = spiritual truths.

—<sup>31</sup>. 'The moon,' in the opposite sense, = falsities thence. Ex.

— The Ancients, with whom the moon signified the Lord as to Divine truth . . .

—<sup>38</sup>. 'The moon' (Rev. xxi.) = natural lumen; for, regarded in itself, natural lumen is from natural love, and the quality of the lumen is according to the quality of the love.

—<sup>39</sup>. 'The moon' (Is. lx. 19) = natural lumen thence. But by . . . 'the moon' in (ver. 20) is meant . . . the Moon of the Angelic Heaven; and by . . . this Moon is signified Divine truth.

411<sup>21</sup>. Most of those in the Spiritual World who have light from the Moon there, dwell upon rocks . . .

412<sup>16</sup>. To the rest (of the Angels), the Lord appears as a Moon.

422<sup>4</sup>. There are also quarters in the Spiritual World which . . . are distant from these quarters about thirty degrees, and which are under the auspices of the Lord as a Moon; for the Lord appears . . . as a Moon to those who are in charity towards the neighbour and the derivative faith.

525. 'There was smitten . . . the third part of the moon . . . ' = that all the good and truth of faith has perished. . . 'The moon' = the good and truth of faith from the Lord.

—<sup>2</sup>. Before the eyes of the Angels, the Lord appears as . . . a Moon before those who are in the good and truth of faith. Hence it is that . . . by 'the moon' is signified the good and truth of faith.

527<sup>2</sup>. By the light from the moon and stars, which is called 'the light of night,' and 'the night,' is meant natural light, such as is with the Angels who look to the Lord as a Moon. . . Those Heavens look to the Lord as a Moon which are in the natural affection of truth; that is, which love truth in order that they may be learned, and may instruct others. As these love it for the sake of what is useful for self, and not for the sake of the truth itself, they are in the light which proceeds from the Lord as a Moon . . .

573<sup>3</sup>. By 'the moon' is signified truth from good.

—<sup>8</sup>. By 'the moon,' in the opposite sense, is signified what is false of faith.

594<sup>9</sup>. 'As the moon' (Ps. lxxxix.) = as to the truth of faith.

659<sup>24</sup>. 'The moon' (Jer. viii. 2) = faith in both senses derived from this love.

708. 'The moon under her feet' = faith with those who are natural, and are in charity; 'the moon' = faith in which is charity.

—<sup>2</sup>. Besides these distinctions of the Heavens (into two Kingdoms and three Heavens), there is also the distinction of them, that there are those who receive light—that is, intelligence—from the Lord as a Sun, and there are those who receive light and intelligence from the Lord as a Moon . . . Those who receive light from the Lord as a Moon, are those with whom the Intellectual and Rational has not been interiorly opened, but only the Natural, and thence they have thought from the memory about the things to be believed; and to think from the memory about these things, is to think solely from such things as they have heard from a master or preacher, which they say and also believe to be truths, even although they should be falsities; for they do not see them any further. These, if they have also been in the faith of charity in the world, in the Heavens are under the Lord as a Moon; for the lumen from which is their intelligence is like the lumen of the moon in the night time . . . Such, also, is the difference, that those who are under the Lord as a Moon, can see nothing in the light of those who are under the Lord as a Sun, for the reason that with them there is not genuine light, but reflected light, which can receive falsities, provided good appears in them, equally as truths. As those who are in the Heavens under the Lord as a Moon are all natural and sensuous, and have nothing in common with those who are in the Heavens under the Lord as a Sun, and as they are also in falsities in which

however there is good, the **moon** was seen under the feet of the woman ; and thereby is meant the faith with those who are natural. —<sup>3</sup> Further ex.

[E. 708]<sup>1</sup>. Those Heavens which are under the Lord as a **Moon** are also three : higher ones, middle ones, and lower ones ; or, what is the same, interior ones, middle ones, and exterior ones ; but still all in these Heavens are natural . . . for the Natural is distinguished into three degrees in like manner as is the Spiritual. The exterior Natural communicates with the world ; the interior with Heaven ; and the middle conjoins. But still those who are in the Heavens under the Lord as a **Moon** cannot enter into the Heavens which are under the Lord as a Sun, because their interior sight or understanding has been formed to receive the **lunar** light there, and not to receive the solar light there . . . But those in these Heavens are those who have been in charity according to their religiosity, or according to their faith . . . From these things it may be evident that by 'the moon' is here meant the faith with those who are natural and are in charity ; and that the **moon** was seen 'under the feet,' because those who are in the Heavens which are under the Lord as a **Moon** have nothing in common with those who are in the Heavens under the Lord as a Sun ; inasmuch that the former cannot rise up to the latter.

768<sup>17</sup>. 'The night' = the light of truth . . . such as is with those who are in the Heavens and earth under the Lord as a **Moon** . . .

C. 210<sup>2</sup>. Therefore those who have done what is good from obedience are in the ultimates of Heaven, and are in light and heat as of the **moon** . . .

### **Moor.** *Maurus.*

P. 277<sup>3</sup>. An infant is born black from a black or **Moor** by a white or European woman, and conversely.

D. 432. That the **Moors** or Africans seek to be white. —I have heard that the **Moors** or Negroes, as the Africans, in the other life do not want to be black, but white. They esteem whiteness as beauty, after they have been prepared ; because the Angels of God Messiah are all bright white ; and the interior ones love to be clothed in white garments.

### **Moorfields.** *Moorfields.*

J.(Post.) 268. See LONDON, here.

### **Moph.** See under EGYPT.

### **Moraeus.** *Moraeus.* D. 471<sup>7</sup>.

### **Moral.** *Moralis.*

### **Morally.** *Moraliter.*

### **Morality.** *Moralitas.*

### **Moralist.** *Moralista.*

See under MANNERS.

A. 1111. They who have lived a good civil and **moral** life, but have persuaded themselves of their meriting Heaven by works . . . (Continued under MERIT.)

1835<sup>3</sup>. There are very many who have lived a **moral** and civil life . . . but solely for the sake of self . . . In the other life they are among the infernals, because

within them there is nothing of good and truth, but evil and falsity, nay, hatred, revenge, cruelty, adulteries, which do not appear before man . . . in proportion as these fears, which are external bonds, prevail.

1906<sup>3</sup>. By these remains . . . of truth . . . man has that he can . . . understand what the good and truth of civil and **moral** life are . . .

2284<sup>3</sup>. See JUDGE, here.

2915. As to **moral** life, they live in what is honest and decorous . . . Honesty is the complex of all the **moral** virtues ; decorum is only the form thereof.

3690<sup>3</sup>. For a life according to these (commandments) is only a **moral** life . . .

—<sup>4</sup>. But he who is being regenerated is by degrees led from this more remote life, that is, from a **moral** life, into . . . a spiritual life.

4167<sup>2</sup>. See JUST, here.

4538<sup>4</sup>. By good is not meant civil good and **moral** good ; for these are learned in the world by means of laws and statutes, and by reflections upon the manners of men. Hence it is that the nations which are outside the Church also know such things. (Continued under GOOD.)

4574<sup>3</sup>. See HONESTY, here.

4941. When those who have led a good **moral** life have been detained (in the Lower Earth) for some time, they successively put off these principles, and put on principles of truth. 4944.

5126<sup>3</sup>. From adolescence to the age of early manhood—*juvenilem aetatem*, a communication is opened between the Natural and the Rational by this : that he then learns the truths and goods of civil and **moral** life, and especially the truths and goods of spiritual life . . .

6598. Honest in **moral** life ; just in civil life ; and good in spiritual life . . .

8257. Life according to the laws of what is just and honourable, without (spiritual life), is civil and **moral** life. This life makes a man a citizen of the world . . .

8861<sup>2</sup>. The truths of the civil state which are of what is just, and also the truths of the **moral** state which are of what is honest . . .

8871. The things which are seen in natural light, which are such as relate to civil and **moral** good and truth. To counterfeit these things. Sig.

8981<sup>2</sup>. Those who from infancy have thought little about eternal life . . . but still have lived a good **moral** life, and have also believed in the truths of doctrine of their own Church, when they come to a more adult age, cannot be reformed otherwise than by the adjunction of spiritual good when they are in combat ; but still they do not retain this good, but only confirm by it the truths of their doctrine. Ex.

8987<sup>3</sup>. A life according to these truths they call a **moral** life, which they separate from the doctrine of the Church, and call **moral** theology. 9300<sup>2</sup>.

9182<sup>3</sup>. **Moral** and civil good and truth make the life of the external man . . .

9255<sup>6</sup>. By this **moral** law concerning the leading back of the stray oxen and asses of an enemy, are signified . . .

9812<sup>2</sup>. To Divine good natural pertains also . . . moral good, which is that of all the virtues which belong to what is honourable (or honest).

9993<sup>3</sup>. When he is delighted with the arcana of the civil state in kingdoms, and with the arcana of the moral state with man. By the moral state is meant the state of the loves and affections, and thence of the thoughts . . .

10067<sup>11</sup>. It is to be known that the things which are of the civil and moral state, now spoken of, conjoin themselves in the external man . . .

10112<sup>2</sup>. Those who have been born within the Church, and still at heart deny the Lord, whatever may be their quality in moral life . . . cannot be saved. Ill.

H. 33<sup>2</sup>. Those who live morally, and believe in the Divine, and do not so much care to be instructed, are in the Ultimate or First Heaven.

319. It is known that the Gentiles live a moral life equally with Christians, and many of them a better one than Christians. A moral life is lived either for the sake of the Divine, or for the sake of men in the world. A moral life which is lived for the sake of the Divine is a spiritual life. In the external form both appear alike; but in the internal form they are completely unlike: the one saves the man; and the other does not save him; for he who lives a moral life for the sake of the Divine is led by the Divine; whereas he who lives a moral life for the sake of men in the world is led by himself. Examp.

—<sup>2</sup>. The man whose moral life is spiritual has Heaven in him; whereas he whose moral life is solely natural has not Heaven in him. The reason is that Heaven inflows from above, and opens his interiors, and through the interiors inflows into the exteriors; but the world inflows from below, and opens the exteriors, but not the interiors . . .

356<sup>6</sup>. The simple (in Heaven) are those who have acknowledged the Divine, have loved the Word, and have lived a spiritual moral life . . .

468. Truths are of three kinds: civil, moral, and spiritual. . . Moral truths relate to those things which are of the life of every man relatively to societies and social relations—*consortia*; in general, to what is sincere and right; and, in special, to virtues of every kind.

—<sup>2</sup>. There are three degrees of life with every man . . . The Rational is opened . . . to the second degree by means of moral truths . . . but not by merely knowing them . . .

484. It is to be known that all works and deeds are of moral and civil life; and hence that they regard what is sincere and right, and also what is just and fair. What is sincere and what is right are of moral life; and what is just and what is fair are of civil life. . . The works and deeds of moral and civil life are heavenly, if they are done from heavenly love. . . But (they) are infernal, if they are done from infernal love . . .

495<sup>2</sup>. Most believe that they will come into Heaven, because in the world they had led a moral and civil life; not thinking that the evil and the good lead a similar life in externals . . .

512<sup>4</sup>. The interiors of man are opened . . . in pro-

portion as what is Divine and heavenly inflows into the sincere things which are of moral life, and into the just things which are of civil life with man, and makes them spiritual; because the man then does them from the Divine, because for the sake of the Divine . . .

528<sup>2</sup>. In order that a man may receive the life of Heaven, he must by all means live in the world . . . and then by a moral and civil life receive a spiritual one . . .

529. The life of man . . . is threefold; namely, spiritual life, moral life, and civil life. (Continued at full length under LIFE.)

531. The laws of spiritual . . . civil . . . and moral life are delivered in the ten precepts of the decalogue; in the first three the laws of spiritual life; in the four following ones the laws of civil life; and in the last three the laws of moral life. In the external form the merely natural man lives according to the same precepts in like manner as the spiritual man . . . but he does these things solely for the sake of himself and the world . . . Hence it is that he is completely disjoined from Heaven; and therefore he, as he is not a spiritual, is not a moral man, nor a civil man. For, although he does not kill, still he hates everyone who opposes him . . . and thus continually kills; although he does not commit adulteries, as he believes them allowable, he is perpetually an adulterer . . . and although he does not steal, as he desires the goods of others, and esteems fraud and evil arts as not contrary to law, in mind he is continually acting the thief. In like manner with the precepts of moral life, which are not to bear false witness, and not to covet the goods of others . . .

N. 106<sup>3</sup>. That civil good, which is what is just; and moral good, which is the good of life in a society, and is called sincerity; are the neighbour. Refs.

257<sup>2</sup>. That the doctrine of charity has been rejected into a science, which is called moral theology. Ref.

J. 50. (The Mohammedans who had) at the same time lived a spiritual moral life according to their religiosity . . .

56<sup>3</sup>. Therefore they have (there) a similar moral life, and a similar civil life . . .

C. J. 10. (Those in the Former Heaven) had lived morally well; but had not done goods from the origin of good . . .

Life 7<sup>2</sup>. They had thought . . . concerning the good of life that it was a moral accessory for the public good.

12. There are civil good, moral good, and spiritual good. . . Moral good is that which a man does from rational law: through this good and according to it is he a man . . . Moral good is the middle one . . .

13. The man who has spiritual good is a moral man, and also a civil man; but the man who has not spiritual good, appears as if he were a moral and a civil man, but still is not. (Continued under GOOD.)

14. (Thus) with the man who has spiritual good, moral good is the spiritual middle, and civil good is the spiritual ultimate. Hence it is that it is said that the man who has spiritual good is a moral man and a civil man . . .

[Life] 16. The **Moral** and the **Civil** with those (who do good from themselves), as to essence, are **natural**: whereas . . . the **Moral** and the **Civil** with those (who do good from the Lord), as to essence, are **spiritual**.

53. These Laws were promulgated with such a miracle in order that they might know that they are not only **civil** and **moral** laws, but also **spiritual** laws . . . T.282.

108. There are **moral** men who keep the precepts of the second table of the decalogue . . . and those of them who confirm with themselves that such things are evils, because they are hurtful to the commonwealth, and thus contrary to the laws of humanity, also exercise charity, sincerity, justice, chastity. But if they do these goods, and shun those evils, solely because they are evils, and not at the same time because they are sins, they are still merely **natural**, and with the merely **natural** the root of evil remains implanted . . . and therefore the goods which they do are not goods, because from themselves.

109. A **natural moral** man may appear before men in the world exactly like a **spiritual moral** man; but not before the Angels in Heaven. Before (the latter) he appears like an image . . . It is different with a **spiritual moral** man. For a **natural moral** man is an **external moral** man; and a **spiritual moral** man is an **internal moral** man; and what is **external** without what is **internal** is not alive . . .

111. There are various and manifold causes which make a man **moral** in the **external** form; but if he is not **moral** in the **internal** form also, he is nevertheless not **moral**. Examps.

F. 64. The Last Judgment was executed (solely) upon those who had been **moral** in **externals** . . .

W. 66<sup>2</sup>. Man can think analytically and rationally about the **civil** and **moral** things which are within nature . . .

209. The doctrine of degrees . . . has extension also to **civil**, **moral**, and **spiritual** things . . . because everything **civil**, **moral**, and **spiritual** is not anything abstracted from substance; but they are substances. Ex.

211. As all things—**res**—**civil**, **moral**, and **spiritual**, progress by means of degrees . . . not only by continuous degrees, but also by discrete degrees . . .

P. 36. For there are **civil** truth, **moral** truth, and **spiritual** truth. Those who are in the perception of **spiritual** truth from the affection of it, are also in the perception of **moral** and **civil** truth; for the affection of **spiritual** truth is the soul of these.

73<sup>5</sup>. The delight of the love (of reputation for the sake of honour or gain) is to appear in the **external** form as a **moral** man . . .

96<sup>4</sup>. There is indeed what is **civil** and **moral** in the knowledge of beasts; but they are not above this knowledge; because they have not what is **spiritual**, which gives to perceive what is **moral**, and thence to think of it analytically.

117<sup>2</sup>. **Natural moralists** also are such, who believe that **civil** and **moral** life with its prudence produces all things, and the **Divine Providence** nothing.

254<sup>5</sup>. That those (who are completely ignorant about God), if they have led a **moral** life, are instructed after death by the Angels, and in their **moral** life receive what is **spiritual**. Ref.

283. The reason man is permitted to think evils even to the intention of them, is . . . in order that they may be removed by means of **civil**, **moral**, and **spiritual** things; which is done when he thinks that it is contrary to what is just and fair, contrary to what is honourable and becoming, and contrary to what is good and true; thus contrary to the tranquillity, the gladness, and the blessedness of life. By means of these three the Lord heals the love of a man's will . . . But . . . still the man is not in good unless the evils which (have thus been removed) to the sides, tend downwards . . . (which is the case) when the man is shunning his evils as sins . . . for he then condemns them to Hell, and makes them look thither.

296<sup>10</sup>. For the sake of the ends that he may appear as a **civil** and **moral** man . . .

322. It is from (this power to understand truth) that a man is able to become a **civil** and **moral** man; and he who is **civil** and **moral** can also become **spiritual**; for what is **civil** and **moral** is the receptacle of what is **spiritual**. He is called a **civil** man who knows the laws of the kingdom wherein he is a citizen, and lives according to them; and he is called a **moral** man who makes these laws his manners and his virtues, and from reason lives them.

—<sup>2</sup>. I will now say how **civil** and **moral** life is the receptacle of **spiritual** life. Live these laws not only as **civil** and **moral** laws, but also as **Divine Laws**, and you will be a **spiritual** man. . . A **civil** and **moral** man keeps these laws that he may be or may appear to be a good citizen; but if he does not at the same time make these laws **Divine**, he is only a **natural civil** and **moral** man; but if he makes them **Divine** laws also, he becomes a **spiritual civil** and **moral** man. The difference is, that the latter is not only a good citizen of the earthly kingdom, but also a good citizen of the **Heavenly Kingdom** . . . The goods which they do, distinguish them. The goods which **civil** and **moral** men do, are not goods in themselves; for the man and the world are in them. The goods which **spiritual civil** and **moral** men do, are goods in themselves; because the Lord and Heaven are in them.

—<sup>3</sup>. (Thus) every man, because he has been born in order that he can become a **natural civil** and **moral** man, has also been born that he can become a **spiritual civil** and **moral** man. It is only that he should acknowledge God, and not do evils because they are against God; but do goods because they are with God. By this, spirit comes into his **civil** and **moral** things, and they live; but without this, there is not any spirit in them, and hence they do not live. And therefore a **natural** man, however **civilly** and **morally** he may act, is called dead; but a **spiritual** man alive.

326. Some may think that those who do not acknowledge God can be saved equally as those who acknowledge, provided they lead a **moral** life. Ex.

335. There are means for forming and perfecting **natural civil** life . . . **rational moral** life; and . . .

celestial spiritual life. These means follow in succession . . .

R. 272<sup>e</sup>. But he who lives according to them only because they are civil and moral truths, is not saved.

417<sup>7</sup>. They think only of moral charity . . .

450<sup>2</sup>. But those who live a moral life solely for the sake of themselves and the world, do not know this. . . But let them know that when any one dies, he comes into his interiors . . . and therefore the moral things of their life in the world then become like the scales of fishes, which are wiped away. Quite different is what takes place with those who make the precepts of moral life Divine, and then also the civil ones, because they are of love towards the neighbour.

484<sup>8</sup>. Those (solifidians) prevailed who said that the goods which a man does in the state or progression of faith, are only moral, civil, and political goods, which contribute nothing to salvation. 541<sup>3</sup>.

500<sup>2</sup>. They have confirmed with themselves (the adverse proposition) that life according to the precepts of the decalogue is not spiritual life; but only moral and civil life . . .

634<sup>2</sup>. (Those live according to the doctrine of justification by faith alone) who avoid evils (solely) on account of civil and moral laws . . .

865. The Judgment . . . upon those who had been in civil and moral good and no spiritual good . . . Sig. and Ex.

M. 44<sup>2</sup>. The youths (in Heaven) are of such morality that they may be called moralities in their own form; and the beauties of the maidens and the moralities of the youths correspond to each other, as mutual and co-adaptable forms.

102<sup>e</sup>. Moral wisdom shuns evils and falsities as leprosy; especially lascivious things . . .

163. That the conjunction of the wife is effected . . . with the moral wisdom of the husband from without. Ex.

164. To the moral wisdom with the men belong all the moral virtues, which regard life, and enter into it . . . The virtues which pertain to the moral wisdom of men are of various names; and are called temperance, sobriety, probity, benevolence, friendship, modesty, sincerity, courtesy (or obligingness), civility; and also assiduity, industry, expertness, alacrity, munificence, liberality, generosity, activity, intrepidity, prudence; besides others.

—<sup>e</sup>. Justice is of moral wisdom . . .

168<sup>e</sup>. Neither is the moral wisdom of the man possible with women, in so far as it derives from his rational wisdom.

293<sup>4</sup>. To live from Him according to these things, whence is spiritual morality . . .

432<sup>4</sup>. That (he who is in love truly conjugal) becomes more and more moral and civil, because a spiritual soul is in his morality and civility; and the more anyone is morally civil, the more he is a man.

I. 12. That spiritual things thus clothed in man cause that he can live rational and moral; thus spiritually natural. Gen.art.

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T. 14<sup>4</sup>. The external from which by morality he acts the hypocrite, is (then) buried.

186. Theological things, with those who love truth because it is truth, rise up even into the highest region (of the mind) . . . But moral things, theoretically contemplated and perceived, place themselves beneath these, in the second region, because they communicate with spiritual things . . . Those with whom spiritual, moral, political, and scientific things, are thus subordinated, think . . . and act . . . from justice and judgment . . . (Continued under MIND.)

300. The Angels have names according to their moral and spiritual life.

312<sup>2</sup>. Their bodies by which they exercise their moralities . . .

384. That there is no faith with all those in Christendom who reject the Lord and the Word, although they live morally . . . Ex.

443. That a moral life when it is spiritual at the same time, is charity. Gen.art.

— . Every man learns from parents and masters to live morally; that is, to act as a civil person and to display the offices of honesty, which relate to the various virtues . . . and, as he advances in age, to superadd rational things, and thereby to perfect the moral things of life. For moral life with children even to the first adolescence is natural, and afterwards becomes more and more rational. He who reflects well, can see that moral life is the same as the life of charity . . . Still, in the first period of age, moral life is the life of charity in outermost; that is, it is only its exterior and anterior part . . .

—<sup>2</sup>. (Thus) no one, from the morality of the external man, can form a conclusion as to the morality of the internal . . .

—<sup>e</sup>. It is quite otherwise with those who are moral interiorly, or as to the spirit, which they become through regeneration by the Lord. These are they who are meant by the spiritual moral.

444. That moral life, when it is at the same time spiritual, is the life of charity, is because the exercises of moral life and of charity are the same; for charity is to will well to the neighbour, and thence to act well with him; and this is of moral life also. The spiritual law is . . . 'All things whatever ye would that men should do to you, do ye even so to them . . . ' This same law is the universal law of moral life. But to enumerate all the works of charity, and to compare them with the works of moral life, would fill many pages; let but the six precepts of the second table of the Law of the decalogue serve for illustration. That these are precepts of moral life is evident to everyone; and they also contain all things which are of love towards the neighbour . . .

445. If moral life is regarded in its essence, it can be seen that it is life according to human laws, and at the same time according to Divine ones; and therefore he who lives according to these two laws as one law, is a truly moral man; and his life is charity. Anyone, if he will, can comprehend the quality of charity from external moral life. Only transcribe external moral

life, such as it is in civil social relationships—*consortis*, into the internal man . . . and you will see charity in its type.

[T.] 455<sup>a</sup>. Every man who . . . has led a civil **moral** life for the sake of various uses as ends, and yet has not curbed the concupiscences residing in the internal man, may believe that his friendship is not such (as is that of the evil for each other). Ex.

459<sup>2</sup>. One said . . . It is my opinion that **morality** inspired with faith is charity . . . Ex.

564<sup>2</sup>. Every man rightly educated is rational and **moral** . . . He who has become rational and **moral** from the world, and not also from Heaven, is not rational and **moral** except with the mouth and gesture; and within is a wild beast . . . Whereas he who is rational and **moral** from Heaven also, is truly rational and **moral** . . . Therefore there is the spiritual rational and **moral** man, and also the merely natural rational and **moral** man; and in the world the one is not distinguishable from the other . . . but by the Angels they are known from one another as well as doves are from owls, or as sheep are from tigers.

565. A description of the merely natural rational and **moral** man.

568<sup>2</sup>. Every man from infancy . . . learns to act **morally** . . . and when evils spring from their native fountain, he begins to hide them . . . thus he studies only for a **moral** life in externals, and thus becomes a double man . . . You have said that you have lived **morally** . . . but have you ever explored your internal man . . .

—<sup>4</sup>. To these things they replied, What is the internal man? . . . We have heard from our ministers that the internal man is nothing but faith, and that piety of the mouth, and **morality** of the life, are the sign of it . . . To which the Angels replied, Saving faith is in the internal man; so is charity; and Christian faithfulness and **morality** are thence in the external man . . .

—<sup>5</sup>. I have seen evil **moral** persons like wild beasts (when their external man was put off).

574<sup>e</sup>. External **morality**, which is learnt for the sake of covering up their internals, makes (men like apes).

583. Truths and goods . . . are received by man inwardly in such things of him as are from the natural world, which are called things civil and **moral**.

593<sup>e</sup>. However he may simulate the Christian and **moral** citizen.

654. (A Christian and a heathen both) do the goods of civility and **morality** . . . which in part are similar to the goods of love towards the neighbour . . .

754. The good (in a consummated Church) which is then believed to be good, is only the natural good which a **moral** life produces.

#### D. 1220<sup>e</sup>. Moral life. Def.

5150. Some had lived **morally**; but their **Moral** had been only for the world . . .

5424. They had lived **morally** . . . but had cared nothing to know the doctrinal things of the Church . . .

5503. Those who were brought to the south were those who had led a **moral** life from Knowledges about it; so that they had lived well **morally** and not spiritually, because they had no Knowledges about the truths of faith . . .

5537. If they only think that it is not to be done because it is **morally** evil, still it is well . . . because such a **Moral** is a plane for spiritual good and truth . . .

5587. The celestial . . . never think . . . about **moral** things, and civil things as to what is just and fair, because they see all these things from the truths in which they are.

5744. They had lived **morally** well; but had not thought about the Lord . . .

5795. (A Christian) ought to live a **moral** man, and a good one; but with him—because he thinks that all good and truth are from the Lord—a **moral** man is a spiritual man; but not with those who do not believe in the Divine . . . or with whom **moral** life is for the sake of self and the world. Their **moral** life is natural and not at all spiritual.

5798. (Thus) the **moral** life which is led by both the evil and the good is the same; but is from a different origin . . .

6073. Saying to himself that **moral** or natural theology teaches better (than the Word) . . . The Angels said (to him), that **moral** life without theological life does not effect any use; it does not purify from evils; and alone does not conduce to eternal life.

E. 107<sup>3</sup>. Those in Knowledges . . . and not in good of life according to them, can live a **moral** life equally with those who . . . through Knowledges are in the good of life; but still their **moral** life is natural and not spiritual; because in their life they do not live sincerely, justly, and well from religion; and those who do not live well from religion cannot be conjoined with Heaven; for religion makes a man spiritual, and conjoins him with the Angels. Ex.

182. 'The Church in Sardis' = those who lead a **moral** life but not a spiritual one, because they lightly esteem the Knowledges of spiritual things . . . 184.

— What **moral** life is, and what spiritual life; also what **moral** life from spiritual is, and what **moral** life without spiritual. Ex.

— **Moral** life is to act well, sincerely, and justly with our associates, both in employments and in business of all kinds; in a word, it is the life which appears before men . . . But this life is from a twofold origin, being either from the love of self and the world, or from love to God and towards the neighbour. (The former) **moral** life is not in itself **moral** life, although it appears as **moral**; for (with this man) what is good, what is sincere, and what is just subserve for means to the end, which is, either that he may be raised above others, and command them, or that he may gain wealth . . . (Thus) in his **moral** life there is hidden nothing else than to obtain all things in preference to others, so that he wants all others to serve him, or else to possess their goods; from which it may be seen that his **moral** life is not **moral** life in itself . . . And as all means . . . in their essence are such as are the ends . . . such a life,

regarded in itself, is only cunning and fraud ; which also manifestly appears with those with whom these external bonds are loosened. Examps.

—<sup>3</sup>. But spiritual life is quite different, because it is from . . . love to God and from love towards the neighbour ; and hence their **moral** life also is different, and is life truly **moral**. Ex.

— . To appearance these lead a like **moral** life to the former . . . but still their **moral** life is spiritual . . . Their **moral** life is only the effect of spiritual life . . . for they act well, sincerely, and justly . . . from the fear of God and from the love of the neighbour . . .

186. That they suppose themselves to be alive because they lead a **moral** life, when yet they are dead. Sig. and Ex.

187. For **moral** life without spiritual is also natural life ; (and those who are in it are in natural lumen only).

— . That spiritual life, relatively to **moral** life without it, is as wakefulness to sleep. Ex.

188. That the things which are of **moral** life may be vivified. Sig. and Ex.

— . For spiritual life and **moral** act as one with those who are spiritual ; as do will and action ; will is of the spiritual man and its life, and action is of the **moral**.

— . Lest the **moral** life be destroyed by evils and falsities. Sig. For **moral** life without spiritual is nothing else than natural life ; for all the goods which a man does from **moral** life without spiritual, are from no other origin than the love of self and of the world . . . For the reason the man wants to be called **moral**, is that he counterfeits what is good, sincere, and just in the external form, in order to obtain ends which are for the sake of self and the world.

189. That otherwise the Divine is not in the **moral** life. Sig. and Ex.

— . For **moral** life, which is the external life of man, must be either from a spiritual origin or from an origin not spiritual ; it is not permitted to be from both ; that is, something of it from one origin, and something from the other . . . The 'works,' therefore, must be either 'full before God,' or they are null before God.

195. Those who lead a **moral** life from a spiritual origin, by applying the Knowledges of truth and good from the Word to the uses of their life. Sig. and Ex.

—<sup>2</sup>. A man lives a **moral** life from a spiritual origin when he lives it from religion ; thus when he thinks, when what is evil, insincere, or unjust, presents itself, that this must not be done because it is contrary to the Divine laws. (One thus) acquires for himself spiritual life ; and his **moral** life is then from it ; for by such thought and faith the man communicates with the Angels of Heaven, and (thus) his internal spiritual mind is opened . . . (Thus) to lead a **moral** life from a spiritual origin is [to do so] from religion ; and, within the Church, from the Word. For those who lead a **moral** life from these things are elevated above their natural man ; and thus above their proprium ; and are led by the Lord through Heaven. Hence it is that they have faith, the fear of God, and conscience ; and also

the spiritual affection of truth . . . Many of the Gentiles live such a **moral** life ; for they think that evil is not to be done because it is contrary to their religion . . .

—<sup>3</sup>. But to lead a **moral** life not from religion, but only from fear of the law in the world, and from fear of the loss of reputation, honour, and gain, is to lead a **moral** life not from a spiritual origin, but from a natural origin ; hence with these there is no communication with Heaven. And as they think insincerely and unjustly about the neighbour, although they speak and act otherwise, their internal spiritual man is closed . . . (and thus) they are not in the light of Heaven ; and therefore such persons, within themselves, have little regard for Divine and heavenly things, and some deny them, believing nature and the world to be everything. . . . Of those who lead a **moral** life solely from a natural origin, it is said that they 'defile their garments.' Ex.

—<sup>5</sup>. For in the Spiritual World all . . . appear clothed according to their **moral** life ; and therefore those who have lived a **moral** life from a spiritual origin appeared clothed in resplendent white garments . . . But those who have lived a **moral** life from a natural origin only, appeared clothed according to the quality thereof. Des.

388<sup>2</sup>. The evil life which is signified by 'the evil wild beast,' exists equally with those who lead a good **moral** life, if they have not spiritual life. Ex.

394<sup>2</sup>. All those in the Spiritual World who are interiorly evil, however much they have led a **moral** life in externals in the world, cannot at all endure anyone who adores the Lord, and who lives a life of charity . . .

413. Only those of the evil (have been reserved to the Last Judgment) who could lead a **moral** life in externals . . . 912<sup>2</sup>.

714<sup>2</sup>. Every man . . . becomes . . . rational, according to **moral** and civil life, and the lumen thence acquired.

741<sup>4</sup>. But civil and **moral** good separated from spiritual good, is not good in itself, because it is from man ; nay, in proportion as self and the world are hidden in it, it is evil ; and therefore it cannot be conjoined with faith . . .

789<sup>2</sup>. They call the doctrine of life **moral** theology . . . 796<sup>2</sup>.

794<sup>3</sup>. For sincerity is **moral** good and truth ; and justice is civil good and truth. 831<sup>2</sup>.

798<sup>6</sup>. And whatever a man does from the Lord, is not natural **moral**, but is spiritual **moral**.

902<sup>3</sup>. If (these precepts) are done solely from the civil law, or from the **moral** law, the man remains natural . . .

918<sup>2</sup>. When a man does good because it is truth . . . charity becomes **moral** good, which in the external form is a like good to that which is with every man who at this day becomes a **moral** and civil man. But the difference is, that genuine **moral** good is good from spiritual good, from which it proceeds ; for spiritual good is from the Lord, whereas **moral** good is from man ; and therefore unless the good from man is from the Lord, thus through man from the Lord, it is not good. The end for the sake of which it is, declares the quality of it. **Moral** good separated from spiritual good regards man, his honour, gain, and pleasure, as the ends for the



sake of which it is ; whereas **moral** good from spiritual good regards the Lord, Heaven, and eternal life as the end.

[E.] 948<sup>4</sup>. He who is wise, lives (according to the precepts of the decalogue) as a civil man, as a **moral** man, and as a natural man ; but he who does not live according to them as a spiritual man cannot be saved ; for to live according to them as a spiritual man, is to do so on account of what is Divine in them ; whereas to live according to them as a civil man, is to do so on account of what is just, and in order to shun the penalties of the world ; and to live according to them as a **moral** man, is to do so on account of what is honourable, and in order to shun the loss of reputation and of honour ; but to live according to them as a natural man, is to do so on account of what is human, and to shun the ill report of not being of a sound mind. All laws, whether civil, **moral**, or natural, dictate that men are not to steal, to commit adultery, to kill, to bear false witness ; but still a man is not saved if he shuns these evils from these laws only, and unless he shuns them also from the spiritual law, and thus shuns them as sins ; for with this man there is religion, and there is faith that there is a God, a Heaven, and a Hell, and a life after death ; nay, with this man there is also civil life, and also **moral** life, and natural life ; civil life, because there is what is just ; **moral** life, because there is what is honourable ; and natural life, because there is what is human. Whereas not to live according to these precepts as a spiritual man, is not to be either a civil man, a **moral** man, or a natural man ; for with him there is not what is just ; there is not what is honourable ; nay, there is not what is human ; because there is not what is Divine in these things. Ex.

967<sup>o</sup>. Whereas by a life (according to these precepts) from obedience to civil and **moral** law, the man is conjoined with the world, and not with Heaven ; and to be conjoined with the world and not with Heaven is to be conjoined with Hell.

1000<sup>2</sup>. If a man abstains (from adulteries) from any natural or **moral** law, and not at the same time from the Divine law, he is still interiorly unchaste and an adulterer. Ex.

J. (Post. 201. They who have been in faith alone, and have led a **moral** life, have made themselves Heavens, where . . . there is a wintry light (which in the sight of the Angels is) thick darkness . . .

D. Wis. xi. 5a. **Moral** truths are those which the Word teaches concerning the life of man with the neighbour, which is called charity ; the goods of which, which are uses, in sum have relation to justice and equity, to sincerity and rectitude, to chastity, to temperance, to Truth, to prudence, and to benevolence. To the truths of **moral** life also pertain things opposite, which destroy charity ; and, in sum, have relation to injustice and inequity, to insincerity and fraud, to lasciviousness, to intemperance, to lying, to cunning, to enmity, hatred, and revenge, and to malevolence. The reason why these latter also are called truths of **moral** life, is that all things which a man thinks to be so, whether evil or good, are classed among truths . . . These are **moral** truths.

—<sup>2</sup>. That a spiritual man is also a **moral** and a civil man. Ex.

— The goods of charity are nothing else than **moral** goods . . .

— The reason why a **moral** man is also a civil man, is that civil laws are uses themselves in act, which are called exercises, works, and deeds. Examp.

— It is **moral** not to bear hatred to the neighbour . . .

—<sup>3</sup>. That what is spiritual is in what is **moral** and civil. Ex.

—<sup>4</sup>. It follows that he who separates what is spiritual from what is **moral** and civil, is neither a spiritual man, nor a **moral**, nor a civil man. From experience.

C. 23. The good before a man shuns evils as sins is civil and **moral** good ; whereas in proportion as a man shuns evils as sins the good becomes both civil and **moral** and also spiritual ; and not before.

57. **Moral** good, which is human good itself—for it is the rational good according to which man lives with man as a brother and associate—is the neighbour in proportion as it derives from spiritual good ; for **moral** good without spiritual good is external good : it is of the external will, and is not internal good. It may be evil, which ought not to be loved.

60. According to his **moral** good, a man is a man above the world and lower than Heaven—*homo supra-mundanus et infracoelestis*.

**Moravian.** *Moravianus, Zinzendorfian.*  
**Moravianism.** *Moravianismus.*

See ZINZENDORF.

C. J. 86. On the **Moravians** in the Spiritual World. Gen.art.

— With the **Moravians**, who are also called *Herrenhuters*, I have spoken much. They first appeared in a valley not far from the Jews ; and after they had been explored and exposed, they were conveyed into uninhabited places . . . They knew how to captivate minds skilfully, saying that they were the remains of the Apostolic Church, and that therefore they salute each other as brethren, and as mothers those who receive their interior secrets ; and also that they teach faith better than all others ; and that they love the Lord because He suffered the cross, calling Him the Lamb, and the Throne of Grace ; besides other like things, by which they induce the belief that the Christian Church itself is with them. Those who, captivated by their bland speeches, accede, are explored by them as to whether they are such as they dare disclose their secrets to. If not, they conceal them ; and if they can, they reveal them ; and then they warn them ; and also threaten those who publish their secret concerning the Lord.

87. As they had done similarly in the Spiritual World, and yet it was perceived that they were not thinking so interiorly, in order that this might be exposed they were intromitted into the Ultimate Heaven ; but they could not endure the sphere of charity and derivative faith of the Angels there, and fled away. Afterwards, as they had believed in the world that they alone would be living, and that they would come

into the Third Heaven, they were carried up into that Heaven also ; but when they perceived the sphere of love to the Lord there, they were seized with anguish of heart, and began to be interiorly tortured, and to be moved convulsively like those in the death agony, and therefore they cast themselves thence headlong. By these things it was for the first time made manifest that inwardly they cherished nothing of charity towards the neighbour, and nothing of love to the Lord. They were afterwards sent to those upon whom the office of exploring the interiors of the thoughts has been enjoined ; and it was said by these that they hold the Lord cheap, so reject the life of charity as to abhor it, and that they make the Word of the Old Testament useless, and despise the Word of the Evangelists, and merely of their good pleasure take from Paul where anything is said about faith alone ; and that these are their secrets which they conceal from the world.

88. After it had been made manifest that they acknowledge the Lord as the Arians do, despise the Word . . . and bear hatred to the life of charity . . . then those who had been in the Knowledge and at the same time in the faith of their secrets, were judged to be Anti-Christians, who reject the three essentials of the Christian Church . . . and they were cast outside the Christian world into a desert which is in the confine of the southern quarter, near the Quakers.

89. See ZINZENDORF, here.

90. They say that they have a sensation, and an interior confirmation of their dogmas therefrom. But it was shown them that their sensation had been from visionary Spirits, who when with a man confirm all things of his religiosity ; and that they enter more closely with those who, like the Moravians, love their religiosity, and think much about it. Moreover these Spirits have spoken with them, and they recognized each other.

P. 259. (The existence of heresies, as Moravianism, an argument against the Divine Providence.) Ex. E.1176<sup>2</sup>.

321<sup>3</sup>. Those who are instructed by an influx . . . are instructed by some enthusiastic Spirit, either Quaker, or Moravian . . .

D. 3488. On the best Spirits . . . like those of the primitive or Moravian Church.

3492. It is now said that they were from the Moravian Church, with whom the image of the primitive Church has been preserved.

4785. On the Moravian congregation.—(The secrets of their religion opened.)

4791. Concerning those who are of the Moravian Church.—They appeared a little to the right, in the plane of the sole of the foot. . . They joined the devil in persecuting me when reading and studying the Word. (The secrets of their faith explored, and stated.) They believe that when they love the Lord as a man they can do whatever they please . . . without being condemned, because they are in the Lord.

4792. (When reasoned with) they said that all things with them are holy from the Lord, including evils of life . . . They were told that their sensation . . . comes

from the influx of those who had been in that doctrine in the world. They (pre-eminently) want to make proselytes, because they believe themselves alone to be happy ; and therefore those Spirits have such a desire, and influx, whence comes the sensation. E.1182<sup>4</sup>.

4793. They are in a kind of hatred against those who think differently, especially against those who make the Lord to be God . . . They do good to each other ; but this is from friendship, which counterfeits charity. They are also against the Word of the Old Testament ; and, in general, against the internal sense. Thus they no longer love the Lord ; but now begin to persecute Him ; for they make one with the devil in secret . . .

4794. A Spirit who was with me, who was in good . . . was secretly treated by them most shockingly, in the way of adulteration . . . from which it was given to know in what way they believe the truths and goods of the Word . . .

4795. From use and life in the world . . . they hide from others the secrets of their faith, and speak about them only among themselves ; for they fear of being called Socinians . . . Hence also they have social intercourse among themselves, and impress that they alone are those who will be saved . . . Hence it is that those of them who are evil, are interiorly evil ; and think evil interiorly about others, and also do evil to them in secret. 4800.

4796. The reason there is interior friendship with them, is that they think much about their own salvation ; and that they will be saved and no others. 4801.

4797. The same have believed that they are saved from mercy ; but only they ; and that to be saved from mercy is to be received into Heaven, of whatever quality they are as to life, provided they are in such a faith and sensation as they. (They are shown the impossibility of this.)

4798. It is among their secrets that even nefarious things done by them are remitted . . . and therefore they do not restrain themselves from nefarious things, but [perpetrate] them against those who are outside their congregation . . . because they consider them as dead, and as infernal.

— . They infested me a whole night. Des.

4799. It was all who were thus acting conjointly ; and therefore they were removed to the right, in the plane of the sole of the foot, very far off.

— . The Lord cannot be with those who are profane as to the ends of life, and therefore they are kept in this : that they love the Lord as a man, and as it were one of themselves . . . so that there is no faith in the Lord, and therefore no love.

4803. They were brought back into a certain state of their life, in which a number of them together killed a man who had divulged their secrets. Des. . . They had also confirmed themselves in [the belief] that they had done rightly . . .

4804. They believe that they cannot do good . . .

4805. The quality of their state as to truth . . .

4806. (Six of them poison one of their brethren who said that he believed in God the Son.)

[D.] 4807. (They plotted to kill another who had said that the former one ought not to be killed.)

4808. (They determine to kill still another.)

— They are such that if they do not unanimously agree, they think about murdering him who thinks differently; and this from a nefarious zeal for their religiosity.

4809. They were told that the truth of faith and evil of life do not accord; but this they utterly denied, saying that they are still living, and (that therefore) evil is not evil with them . . .

4810. When they are speaking with others about the Lord, they say . . . that the Father is God, and the Lord is His Son, and thus avoid calling the Lord God, and hide what they believe; otherwise they would be counted among the Socinians. For this reason also they so often say the Lamb of God.

4813. Continuation concerning the Moravians.

4815. By such crimes, the rest in that congregation are terrified, and do not dare to speak a word against their persuasive heresy. . . They are interiorly cruel. They listen very attentively to the opinion of another; and if it is different, they think about killing him. Among themselves they say that this is allowable, and good, because it is against the dead, who are infernal . . .

— Nor does one do a benefit to another: if so, he at once becomes an enemy; but they as it were urge that he should give. Such deadly vengeance is there against all who do good. Nor do they speak ill against evil-doers.

— All who admit their persuasive heresy, they believe to be living, and saved . . . and no others.

4816. Where the Lord has spoken concerning love and doing good . . . they said that the Lord then spoke insanely, being in evil like themselves . . .

— They have pretended to be Lutherans . . . but behind the ears is hidden a serpent.

—<sup>9</sup>. They do not call the goods of charity the fruit of faith; but say that the fruit of faith is salvation, however a man lives.

4817. Continuation concerning the Moravians.

— They have loved the Lord because they believed themselves alone to be saved, and to reign in Heaven over all . . . Hence it was evident that the love and honour of the Lord with the Moravians was from the love of self . . .

5808<sup>4</sup>. See LAST JUDGMENT, here.

5886. Concerning the Moravians.—The Moravians appear to the left, near the sole of the foot; and above the head also those who act as a one. The latter suppose themselves to be in Heaven . . . They are almost Socinians . . .

5886a. Therefore those who were above were cast into the north, in order to form some Society there . . . thus remotely from the Christian world. Thither were brought also those who were below. But when they were there, they did not want to be quiet; but . . . excited the Babylonians to introduce evil from behind; and therefore they were conveyed away more remotely to the angle of the north; and were there sent into a cavern, which tended obliquely below the west, to

prevent them from injuring others whose religious opinions were not like their own.

5987. See ESPALIER, here.

5988. Concerning the Moravians.—I have been . . . with the Moravians, who were not in the former place to the right, below; but a little in front, in a like plane; and a certain leader, who seemed to be Zinzendorf, at the left at some distance. These with one mouth praised (the declaration of the truths of the Church) . . . but it was perceived . . . that even then they were obstinately and hardly in their own doctrine against them . . . So had they done in the world in order to allure others to themselves, and when in this way they had conjoined them with themselves, they cautiously divulge so much of their secrets as they appear to receive.

—<sup>2</sup>. They utterly deny the Divine of the Lord, and make His Human viler than the human of another, saying that . . . His conception was spurious; that He did not rise again with the body, but was carried off by the disciples or others; and that when he was transfigured it was a vision induced by some Spirits; and many such things which are mentioned about the Lord in the Word, they deny, pervert, and profane . . . These nefarious secrets they have been compelled to divulge, in order that I might know of what quality they are; and therefore it was said to them that they are devils, and worse than the infernals, where all deny the Lord; but not in so nefarious a manner, by acknowledging and profaning . . .

—<sup>3</sup>. As they have said that they loved the Lord . . . they were told that such love does not conjoin at all, except with some simple ones in the Ultimate Heaven . . .

5989. Still, those can be saved from that congregation who have not confirmed themselves in such things, and still more those who have not known them, and have believed the Lord to be primarily worshipped there, and that life also ought to be together with faith.

—<sup>2</sup>. They have foully killed some of their people who had denied such things, supposing that they would divulge their secrets, and that so the congregation would perish, and that they could no longer be among Christians.

—<sup>4</sup>. They believe that when they have their faith they are justified and living, consequently if they receive their secrets; and that then all things which they do are good. Even evil is good, which they explain in a nefarious manner; as the killing of those who are against their religion; and also defrauding and stealing, and the like things . . .

—<sup>5</sup>. They clandestinely attempted to murder me . . .

—<sup>6</sup>. Afterwards all of them were called together, and they were explored as to whether they unanimously believed that the Lord has only a human and not a Divine, and as to whether they had completely rejected everything of charity; and it was found . . . that some of them had not held so nefarious a dogma, and that they had not known those nefarious secrets, and therefore they were gathered together and separated; and those who had held such nefarious dogmas were two-

thirds, and these appeared black ; but one-third were not such, who appeared [to have] something of light, in which there was something fiery. When they had been separated, those nefarious ones were given to many, for servitude . . . and thus it came to pass that they were never together so as to make any congregation ; for in that case they would attempt nefarious things. The rest were also divided, and were sent into suitable Societies ; although they wanted to be together ; but this was forbidden.

5990. The organist with whom I dwelt was also infested by them, and they wanted to kill him too, because he had not approved of their nefarious dogmas ; but for a number of reasons they did not dare to do it . . .

5995<sup>2</sup>. The Zinzendorffians say . . . that they (like the Lord) are sons of God ; that they have been adopted ; that they are without sins ; that they are the life and the Truth ; that God is in them, and they in the Lord ; that by 'doing' and 'deeds' is meant such a life ; thus that evils and goods of life are not to be thought about ; that any evil with them is not regarded by God. They do not want the goods of life to be the fruits of faith, because life is not attended to by God, but faith, and because works effect nothing. They make all good works meritorious. The goods which they do mutually they call goods of friendship. They call their life blameless, because it is living through faith.

6017. Concerning the Moravians.—I was with the Moravians who have confessed their errors, and have begun to want to receive truths, because they see themselves to be in a miserable state, and thus not as they had believed, that they should come into Heaven in preference to all others. I spoke with them about the Lord, whose Divine they did not as yet want to accept. They wanted to call Him God as men [are so called], Aaron, for instance ; scarcely as the Angels are. They acknowledged that life effects [something], and not faith alone ; and that good is to be done as of ourselves. Concerning baptism they said that they had made it a vain thing, but still had held to it for the sake of the Reformed ; and that the Holy Supper was only a seal . . .

6043. On Zinzendorf and the Moravians.

—<sup>2</sup>. He was brought to his followers who had been long dead, and saw that they do not know anything of truth, and that they are in a state almost miserable, in hope and expectation only, often between hope and fear. They have hope from their persuasion in the world that they are living above all others. When they want to receive truths, falsities oppose themselves, which cannot be dispelled. These know that the sensation, on account of which they had gloried in the world, had been from Spirits who were of the same sect . . . They are skilful in falsifying the Word . . . They are Arians : this is one of their secrets . . . When they say that they are living above others, and it is asked where are the truths and goods through which is life, they say, In faith . . . J.(Post.)41.

—<sup>3</sup>. In their preachings it is customary to say, Thou believest that thou art approaching Heaven, and in proportion as thou believest that thou approachest,

thou goest away ; and thus they do not reveal what this means ; but they understand that [such persons] acknowledge the Divine of the Lord as equal with the Divine of the Father, and that they should do good works. Those who divulge their secrets, and refuse [to belong to] their sect, they want to kill ; and if they do it they make the excuse that it is for the sake of the Truth ; and on account of this hatred of theirs . . . Zinzendorf removed himself a little from them. On account of their falsities, and of their having no goods, they completely close Heaven against themselves : all things which they call truths are falsities : they are not willing that faith should operate goods, but that all things are good through their faith. They say that the Lord is to be loved on account of the passion of the cross ; but is not to be worshipped : that the Holy Supper is only in remembrance of His passion, and that they approach it from obedience. They live together apart, because they had done so in the world ; and when convinced by others that they are in falsities, and as to what truths are, they depart, saying that they do not want to be convinced.

6060<sup>2</sup>. I have spoken with one of the Moravians . . .

6081. Concerning the Moravians and Zinzendorf.—The Moravians . . . ascended on high . . . and were there divided into a few Societies ; but, as they wanted to dominate . . . they looked down, and bound themselves with a certain devil, through whom they compelled others who did not acknowledge their religiosity to obey . . . but when their time came, they were cast down in their order, and were compelled to enter a cavern, which they entered complaining . . . but as they could not remain there . . . they were sent out, and most of them were cast into deserts, where they live miserably. Those who wondered at this were told the reason : that they have rejected the three essentials of the Church and of Heaven . . .

6101<sup>3</sup>. (This English bishop) has communication with the Moravians in the desert.

6102. Concerning the Moravians.—They said to some of them that they acknowledge the Divine of the Lord, but were then compelled to open the thoughts of their hearts . . . and then said openly that the Divine of the Lord is no other than what is with men who are in faith in the Father ; and that He was an entirely simple man, simpler than many among themselves ; and that they believe the things which He has spoken no otherwise than as they believe any other simple man . . . Also that He was born of Mary from Joseph as father, and that the things which are set forth in Luke are figments. Also that God the Father has not been content with Him, because He said that men should have faith in Him ; but still He called Him His Son because He suffered the cross. Besides more things which are scandals.

D.Min. 4762. Concerning the Moravian Church.—(Their definition of faith.)

4763. It is a Society of interior friendship . . . They take away from others the interior delight of life . . . For all who are within the Society they call brethren, and with these they have the delight of life interiorly ; but all others, who are outside their Society, they spurn,

and call dead . . . All the good of charity which others do, whether they give to the poor, pour out prayers, frequent churches from piety . . . they hold cheap . . . believing that they place merit in these things, and that such can be saved with more difficulty than robbers, adulterers, and miscreants; consequently they completely reject the life of good. But they praise the life of good of those who are within their congregation, provided it is not such as stands out and appears. But they do this not from charity, but from interior friendship; for friend praises friend, and thinks well about him; and this in the degree in which he perceives delight from social intercourse with him.

[D.Min.]4764. These in the other life are such that wherever they come they destroy the things which are of innocence and heavenly love; except those among them who do not despise others in comparison with themselves . . .

4766. They were shown that they cannot possibly be in true humiliation towards the Lord, and consequently in love to Him, if they believe that they have been chosen in preference to others . . .

4770. They reject the Old Testament as abrogated . . .

4797. Concerning those who are of the Moravian Church. (Their situation and quality.) 4803.

4806. Concerning the Moravian congregation.—They are Societies of interior friendship . . . but not among the best ones. Ex. . . When they apperceive that others are saved, they think little about the Lord . . . Above others they are in principles concerning faith . . .

E. 893<sup>2</sup>. This is manifestly evident with those who are of the Moravian congregation, who are pre-eminently defenders of faith separated, (and who) say that . . . all are rejected from Heaven who in their life think from religion about the doing of goods . . .

J.(Post.) 45-57. (In these paragraphs are collected and repeated the statements made in the Spiritual Diary concerning the Moravians.) Also in 278-280.

282. Concerning the Moravians in London (there).

294. Concerning the Moravians.—They have said that they were the remains of the Apostolic Church, and therefore call themselves brethren; and therefore some of their Society which is beneath the earth were sent to those who had been converted and were of the Church in the time of Paul and the Apostles. (Their conversation with the Colossians, Thessalonians, etc., stated at full length. 295-297.)

300. The reason they could become such in the world, when yet they pray to the Father and are religious, is that they have denied the Divine of the Lord . . .

302. Some hundreds of them went to a Society where charity reigned, and those hundreds were in the persuasion that they were living, and that those who were in charity were dead. From this persuasion the Angels of the Society of charity appeared before their eyes to be blackish, and they themselves somewhat exteriorly to be Angels . . . Therefore they were commanded to go away, and as they went they appeared monstrous . . . and this monstrosity remained and appeared before their own eyes and those of their brethren; and they were

afterwards punished long and severely, to prevent them from approaching other Societies, and by persuasion inducing such a thing on others, and thus alluring them to their insane dogma, so that they should believe that they are living . . . The punishment lasted until they asseverated that they would do so no more; for their desire to allure and lead others to their side by various cunning arts is very great. They are deceivers.

366. On the Moravians. I spoke with them about their brotherhood, as to whether it is of love or of charity. They said not, but only of friendship, because [it comes from being] of the same opinion with them. They do not admit the word love or charity into religion.

De Verbo 13<sup>2</sup>. The Moravian Spirits confirm all things of Moravianism (with the man to whom they speak).

### More. Plus.

A. 549<sup>e</sup>. One (Angel) loves another more than himself. 1594<sup>e</sup>. 2057<sup>2</sup>. 4286. 6711. D.3906. 4046<sup>e</sup>.

2130<sup>2</sup>. The more who come there, the happier they are . . .

2590. Many Christians who have led an evil life.

2715<sup>2</sup>. The celestial love the neighbour more than themselves.

3629<sup>e</sup>. The more there are, the better is the correspondence; because perfection and strength are from the unanimous multitude of many . . .

4286<sup>2</sup>. The natural Angels do not love others more than themselves.

6368. The deliverance of many from Hell. Sig. and Ex.

H. 71. In proportion as there are more (or many) in one Society . . . the more perfect is its human form. Ex. J.12.

379. Conjugal love not possible between one husband and a number of wives.

N. 9. So that from many (Churches) it makes one.

D. 4104. He who in the life of the body loves the neighbour as himself, in the other life loves the neighbour more than himself. See A. 548.

D.Wis. i<sup>2</sup>. These receive more of light . . . But this more is an apparent more; for they are not more wise than in so far as the love with them makes a one with the wisdom.

### More interior. Intimior. See under HEAVEN.

D. 677. Concerning more interior things. 680. 1214.

1139. Concerning Spirits who do not want to hear the interior and more interior things of the Word. 1140.

1178. They cannot tolerate the more interior things; but desire to remain solely in interior ones. 1179. 1180.

1737. When interior and more interior things favour their cupidities . . .

1747. The cuticular ones are averse to interior and more interior things.

1827. There is a mind still interior, or more interior . . .

2462. Concerning the more interior and inmost things of the Word.

2477. Concerning the inscrutability of inmost and more interior things.

2487. That the inmost and more interior things of man cannot be injured, but only his interior things.

2562<sup>e</sup>. How much more the more interior things which inflow into the interior ones.

### Moreh. *Moreh.*

A. 1401. 'The oak-grove of Moreh' (Gen.xii.6) is the third state (of the Lord).

1439. 'Even to the oak-grove of Moreh'=the third state; namely, the first perception, which is 'the oak-grove of Moreh.' 1442, Ex. 1443, Ex.

1443. By the trees of an oak-grove are signified exterior perceptions, or those of scientifics . . . Hence it is that 'the oak-grove of Moreh'=the Lord's first perception; for He was still a child . . . Moreover, the oak-grove of Moreh was where the sons of Israel also first came when they had passed over Jordan, and saw the Land of Canaan (Deut.xi.29,30) by which also the first of perception is signified.

2145. The perception which is signified by 'the oak-groves of Mamre' . . . is more interior than that which is signified by 'the oak-grove of Moreh.'

### Moria. *Moria.* D.6046.

### Moriah. *Moriah.*

A. 2775. 'Go to the land of Moriah' (Gen.xxii.2)=a place and state of temptation. . . That 'the land of Moriah'=a place of temptation, is evident from the fact that Abraham was commanded to go thither, and to offer his son there for a burnt-offering, and thus to undergo the last of temptation. That Jerusalem, where the Lord Himself endured the last of temptation, was in that land, is evident from the fact that on mount Moriah the altar was built by David, and afterwards the Temple by Solomon (2 Chron. iii. 1). Compare 1 Chron.xxi.16-28 with 2 Sam.xxiv.16-25. 2777.

### Moribund. *Moribundus.* H.518<sup>e</sup>.

### Morning. *Mane.*

See under DAWN, EARLY, and EVENING.

A. 22. 'There was evening, and there was morning, day first' (Gen.i.5) . . . 'The morning' is every following state, because it is one of light, or of Truth and the Knowledge of faith. . . 'Morning' in general = all things which are proper to the Lord. Ill.

—<sup>2</sup>. As it is 'morning' when there is faith, 'the Advent of the Lord into the world is called 'the morning.'

—<sup>e</sup>. 'Morning' is in like manner taken in the Word for every Advent of the Lord; thus it is a word of the new creation.

408. The Church then begins anew, or a new light shines forth, which in the Word is called 'the morning.' 1837<sup>2</sup>.

2333. 'In the morning ye shall rise and go on your way' (Gen.xix.2)=thus confirmation in good and truth.

—<sup>1</sup>. 'Morning,' in the Word, =the Kingdom of the Lord, and whatever belongs thereto; thus principally the good of love and of charity.

—<sup>3</sup>. When 'morning' is read (in the Word), the Angels do not then get the idea of any morning of a day; but the idea of morning in a spiritual sense. Ill. . . . Thus for 'morning' they perceive the Lord, or His Kingdom, or the heavenly things of love and of charity; and these with variety according to the series of the things . . .

2405<sup>5</sup>. 'In the morning will He give judgment for light' (Zeph.iii.5); 'the morning'=the time and state of the Judgment, which is the same as the Advent of the Lord; and this is the same as the approach of His Kingdom.

—<sup>6</sup>. As 'the morning' signified these things, in order that the same might be represented, it was commanded that Aaron and his sons should . . . 'order the lamp from evening even to morning before Jehovah' (Ex.xxvii.21). 'The evening,' here, is the twilight before the morning. In like manner that the fire upon the altar should be kindled every dawn (Lev.vi.5). And also that nothing of the paschal lamb, or of the sanctified things of the sacrifices, should be left till the morning (Ex.xii.10; xxiii.18; xxxiv.25; Lev.xxii.29, 30; Num.ix.12); by which was signified that when the Lord came, sacrifices should cease.

—<sup>7</sup>. In a general sense it is called 'morning' both when the dawn appears, and when the sun rises; and then 'morning' is taken for Judgment both concerning the good and upon the evil. Ill.

—<sup>8</sup>. As 'the morning,' in the proper sense, =the Lord, His Advent, and thus the approach of His Kingdom, it is evident what 'morning'=besides; namely, the rise of a new Church; for this is the Lord's Kingdom on earth; and this both in general and in particular; nay, even in the singular: in general, when any Church in the world is being raised up anew; in particular, when a man is being regenerated . . . and in the singular, as often as the good of love and of faith is operating with him; for in this is the Advent of the Lord. Hence the Lord's resurrection on the third day in the morning involves all these things . . .

2540. 'Abimelech arose in the morning early—in matutino' (Gen.xx.8)=clear perception, and the light of confirmation from celestial good. . . 'Morning,' here, =clear perception. 2673.

2780. 'Abraham arose in the morning early' (Gen.xxii.3)=a state of peace and of innocence; as is evident from the signification of 'morning,' and of 'arising in the morning,' when predicated of the Lord, who, here, is 'Abraham.'

—<sup>9</sup>. 'Morning,' in the universal sense, =the Lord, and hence His Kingdom, consequently the Celestial of love in general and in particular; and, as it =these things, it =the state itself in which they are, which is a state of peace and of innocence. A state of peace in the Heavens is circumstanced as is a state of dawn on earth . . .

—<sup>e</sup>. As, in the supreme sense, 'morning'=the

Lord, and the state from Him which effects and affects those things which are in His Kingdom, 'morning,' and 'to arise in the morning,'=many things which come forth in that state, and this in predication to those things which follow together in the internal sense.

[A.] 3171. 'They arose in the morning' (Gen.xxiv.54)=a degree of elevation. 'Morning'=the Lord, His Kingdom, and the derivative state of peace.

3458. 'In the morning they arose early' (Gen.xxvi.31)=a state of illustration . . . for 'the morning,' and 'the dawn,' in the supreme sense,=the Lord; and, in the internal sense, the Celestial of His love; hence, also, a state of peace.

3579<sup>4</sup>. See Dew, here.

3723. 'In the morning Jacob arose early' (Gen.xxviii.18)=a state of illustration . . . 'Morning'=the advent of heavenly light; thus, here, elevation from obscurity into light . . .

3837. 'It was in the morning' (Gen.xxix.25)=illustration in that state. 'Morning'=illustration.

4214. 'In the morning Laban arose early' (Gen.xxxi.5)=the illustration of that good by the Lord's Divine Natural. 'To arise early in the morning'=illustration.

4240<sup>3</sup>. 'The morning cometh' (Is.xxi.12)=the Advent of the Lord, and the consequent illustration with those who are in 'the night'; that is, in ignorance; but illustration by the Lord's Divine Natural. 6000<sup>6</sup>.

5097. 'Morning'=a state of illustration; thus what is revealed and clear. 'The reason 'morning,' or 'early,'=these things. Ex.

— Morning, or early, in Heaven is a state of illustration, namely, as to those things which are of good and truth; which state comes forth when it is acknowledged, and still more when it is perceived, that good is good and that truth is truth. Perception is internal revelation. Hence by 'morning' is signified what is revealed; and as, then, that becomes clear which before had been obscure, by 'morning' is also signified what is clear.

—<sup>2</sup>. Besides, by 'morning,' in the supreme sense, is signified the Lord Himself; for the reason that the Lord is the Sun from which is all the light in Heaven; and He is always in the rising; thus in early morning—*matutino*. He is always rising also with everyone who receives the truth which is of faith, and the good which is of love.

5579<sup>2</sup>. In the Spiritual World, after this hunger, there comes twilight and morning. 5962<sup>2</sup>.

5672. The times of the day, as morning, etc., in the other life, correspond to the illustrations; and the illustrations there are those of intelligence and wisdom . . . The alternations of the illustrations there are like morning, noon, and evening on earth . . .

5725<sup>3</sup>. This is the morning, or spring, of Spirits. Des.

5740. 'In the morning it was light' (Gen.xliv.3)=a state of illustration then. . . 'Morning,' in the supreme sense,=the Lord; and therefore when it is said, 'in the morning it was light,' it=a state of illustration; for all illustration is from the Lord.

5962<sup>2</sup>. Spirits and Angels have morning, noon, and evening; also twilight, and again morning; and so on. It is their morning when the Lord is present and blesses them with manifest happiness; they are then in the perception of good . . .

6073<sup>2</sup>. For twilight and morning, which follow the night,=the first of the Church.

6110. When it is morning with the Angels, goods are subministered to them; when it is noon, truths . . .

—<sup>6</sup>. Morning in Hell is the heat of cupidities . . .

6442. 'He shall seize in the morning . . .' (Gen.xlix.27)=(the deliverance of the good) when the Lord is present . . . 'Morning,' in the supreme sense,=the Lord.

6829<sup>2</sup>. When man emerges from temptation, spiritual light appears together with its heat; that is, truth with its good. Hence he has gladness after anxiety. This is the morning which succeeds the night in the other life . . . 7193<sup>3</sup>.

7218<sup>2</sup>. But when Spirits have a state of morning and noon, their thought is in a free state; for then they are allowed to think about the things which they love; thus about the truths and goods of faith and of charity.

7435. 'To arise in the morning'=elevation. Refs. 7538.

7681. 'It came to pass in the morning' (Ex.x.13)=a state of Heaven in order. 'Morning'=the Lord's Kingdom; and, in the supreme sense, the Lord Himself; and also a state of illustration (Refs.); but here by 'morning' is signified Heaven in order. Ex.

7844<sup>4</sup>. By 'morning' (Dan.viii.14) is meant the light and the rise of a new Church from the Lord (when He came into the world).

7860. 'Ye shall not leave of it until the morning' (Ex.xii.10)=the duration of this state before the state of illustration in Heaven. 'Morning'=Heaven and the state of illustration there. 8478. 8480.

—<sup>2</sup>. The state of their elevation into Heaven is represented by the introduction into the Land of Canaan. This state is that which is meant by 'the morning.'

7924. 'Even till morning' (ver.22.)=to a state of illustration.

8108<sup>2</sup>. When it is morning and noon (in Heaven), there is illustration of the understanding by the Lord; but this illustration is then tempered with what is obscure of truth, as with a cloud. (Continued under EVENING.)

8211. The end and the beginning of these variations is the morning; and, in special, the twilight; for then night is ended and day begins. In the state to which morning corresponds, the good begin to be illustrated as to the things which are of faith, and to grow warm as to the things which are of charity; and so on the other hand, for the evil then begin to be darkened by falsities, and to be chilled by evils; consequently to the latter the morning is a state of thick darkness and destruction; and to the former it is a state of illustration and salvation. —<sup>3</sup>, III.

—<sup>4</sup>. As 'the morning'=(these things), it = the time of the Last Judgment, when those who are in good are to be saved, and those who are in evil will perish;

consequently, it=the end of the former Church, and the beginning of the new Church . . . Ill.

— In these passages, '**morning**'=the Advent of the Lord, and the illustration and salvation then; thus [it is predicated] of a new Church.

8226. 'At the turn of the **morning**' (Ex.xiv.27)=the presence of the Lord. Ex.

8246<sup>2</sup>. The beginning of every state (in the Spiritual World) corresponds to **morning** on earth; and is also sometimes meant by '**morning**,' in the Word. . . When it is **morning**, they are in love; when noon, they are in truth . . .

8247. 'In the **morning** ye shall see the glory of Jehovah' (Ex.xvi.7)=that in the beginning of a new state is the Advent of the Lord.

—<sup>2</sup>. It is said 'in the **morning** they should see the glory of Jehovah,' because the sunrise and the consequent light, which in Heaven illustrates the external and internal angelic sight; and consequently the presence and Advent of the Lord . . . corresponds to the early morning time on earth, and is here signified by 'the **morning**.'

8431. By that which has been given in the early morning time, is signified spiritual good . . . for the **morning** state in the other life is when spiritual good, or that of the internal man, is in clearness; and natural good, or that of the external man, is in obscurity . . .

8455. The **morning** is a state of peace.

8485. '**Morning** by **morning**' (ver.21)=constantly. Ex.

8497. 'Till the **morning**' (Ex.xvi.23)=coming enjoyment. 8498.

8687. 'From **morning** even till evening' (Ex.xviii.13)=in every state, interior and exterior . . . For, in the other life, they are interiorly in good and truth when in the **morning** state there; that is, in a state corresponding to the early morning time . . . When they are in the **morning** state, they are in spiritual delight.

8750<sup>2</sup>. The Sun in the other life . . . does not distinguish the day into **morning**, noon, etc. . . Hence in Heaven instead of times there are states; but as in the innermost sphere of Heaven there is a certain progression according to the Divine heavenly form . . . the Angels are alternately in the good of love, in the truth of faith, and in obscurity as to both. Hence it is that there is a correspondence of the states there with the times in the world; namely, of a state of the good of love with **morning**; of a state of the truth of faith with noon . . .

8812. 'When it was **morning**' (Ex.xix.16)=a state when in good; (for) '**morning**'=a state of the good of love. —<sup>3</sup>.

9299. 'The fat of My feast shall not remain overnight even till **morning**' (Ex.xxiii.18)=the good of worship not from proprium, but always new from the Lord. . . 'The **morning**'=the Lord and His Advent . . . hence, here, by '**morning**,' where it treats of the good of worship not from proprium, is signified that good always new from the Lord.

9387. 'He arose in the **morning** early' (Ex.xxiv.4)=

joy from the Lord; (for) '**morning**,' and 'early'=the Lord, and the things which are from Him; as peace, innocence, love, joy. The reason '**morning**,' and 'early,' =these things, is that . . . the alternations of the day . . . correspond to so many states in Heaven. Hence **morning** corresponds to the Advent and presence of the Lord, which is when the Angel is in a state of peace, innocence, and heavenly love, and is thence in joy.

9787. 'From evening even to **morning** before Jehovah' (Ex.xxvii.21)=constantly in every state. . . '**Morning**'=the beginning of another state . . . and '**morning**' involves every state of light which is signified by the following day; for, with the Lord, following and future things are together in the present . . .

10114. 'What was left . . . until the **morning**' (Ex.xxix.34)=the spiritual and celestial goods which have not been conjoined with the new state. Ex.

—<sup>2</sup>. A new state is every state of the conjunction of good and truth, which is when a man who is being regenerated acts from good . . . and not as before from truth. There is also a new state when (the Angels) are in the good of love, which state is there called **morning** . . . and there is also a new state when an old Church ceases and a new Church begins. All these new states are signified in the Word by '**morning**.' Ill.

10134. 'One lamb thou shalt do in the **morning**' (Ex.xxix.39)=the removal of evils by the good of innocence . . . in a state of love and of the derivative light in the internal man. . . '**Morning**'=a state of love and the derivative light in the internal man.

—<sup>3</sup>. The reason '**morning**'=(this,) is that in the Heavens . . . the states as to love and the derivative faith are varied as the times as to heat and light are with men in the world. . . Hence in the Word by '**morning**' is signified a state of love . . .

—<sup>4</sup>. The reason why by '**morning**' is signified a state of love and the derivative light in the *internal man*, is that when an Angel is in a state of love and light he is in his internal man . . .

—<sup>7</sup>. These states (of regeneration as to love and faith) are also meant in the Word by '**morning**,' etc.; and in like manner the states of the Church; its first state is also called '**morning**,' in the Word . . . But when the Church is in its night, the **morning** then begins from twilight with another nation, where a new Church is being instaurated.

—<sup>9</sup>. The first state of the Church (as with a man in particular) is a state of infancy, thus also of innocence, and consequently of love to the Lord. This state of it is called '**morning**' . . .

—<sup>10</sup>. That '**morning**'=the first state of the Church, and also a state of love. Ill.

—<sup>11</sup>. '**Morning**' (Dan.viii.14)=the first state of the Church after the Lord's Advent; and, in the supreme sense, it=the Lord Himself . . . because He is the Sun of Heaven, (which) never sets, but is always the Rising.

—<sup>11</sup>. 'The **morning** cometh and also the night' (Is.xxi.12)=that although there is illumination with those of the new Church, still there is night with those who are in the old one.

—<sup>12</sup>. As '**morning**,' in the supreme sense,=the



Lord, and thence love from Him to Him, the manna . . . rained down every morning . . .

[A. 10134]. And as the Lord is the Rising and the morning, and as everything of heavenly love is from Him, He rose again on the morning of the Sabbath day.

—<sup>13</sup>. By the time when 'the cock crew' was signified the last state of the Church . . . Hence it is that it was said that Peter should 'deny thrice.' This was done in the twilight, when the morning was about to come (John xviii.28).

10135. When the Angels are in a state of love, it is morning with them, and the Lord then appears to them as a rising Sun . . .

—<sup>4</sup>. But it is to be known that this (heavenly) morning involves noon also . . . for when 'morning and evening' are mentioned in the Word, the whole day is meant, thus by 'morning,' noon also . . . Hence it is that by 'morning' is here signified a state of love and also of light in clearness . . .

10200. 'In the morning in the morning' (Ex.xxx.7) = when the state of love is in clearness; (for) 'morning' = when the state of love is in clearness; hence 'in the morning in the morning,' or in each morning—*singulis matutinis*, = when there is this state.

10413. 'To rise in the morning' (Ex.xxii.6) = excitation by their loves; for by 'morning' is signified a state of love; and by 'to rise,' elevation to it. . . But when 'to rise in the morning' is said of those who are in externals without an internal, thus of the evil, by 'to rise' is not signified elevation, but excitation; and by 'morning' is not signified a state of heavenly love, but a state of infernal love; for when the evil are in this state they are in their morning; for they are then in the delight of their life. Ex.

—<sup>2</sup>. When it is morning with those who are in the Heavens, they are in a state of heavenly loves, and thence in their joy; whereas in the Hells they are then in a state of infernal loves, and thence in their torment; for then everyone wants to be the greatest, and to possess all things of another's, and hence come intestine hatreds, fiercenesses, and cruelties . . .

10605. 'Be ready at the morning, and come up in the early morning—*matutino*—to Mount Sinai' (Ex.xxxiv.2) = a new rise of the revelation of Divine truth. 'Morning' = a rising state, or a rise. Ex.

H. 155<sup>2</sup>. Morning corresponds to the state of their love in clearness . . .

—<sup>e</sup>. 'Morning,' in the Word, = the first and highest degree of love.

289<sup>2</sup>. This peace is circumstanced comparatively as is the morning or dawn in the spring time. (Continued under DAWN.)

C. J. 13. That the state of the world and of the Church . . . after the Last Judgment is like morning and day. Ex.

—, When the light of truth appears, and truth is received, the state of the Church in the world is like morning and day. Hence it is that these two states of the Church are called in the Word 'evening and morning.' III.

—<sup>e</sup>. Therefore the Lord . . . was buried in the evening, and afterwards rose again in the morning.

S. 99. The state of the Church after the Lord's Advent is called 'morning.'

W. 73<sup>e</sup>. When times are predicated of the Church, by its 'morning' is meant its first state . . .

R. 151<sup>2</sup>. The reason it is called 'the morning—*matutina*—star' (Rev.ii.28) is that by 'morning—*matutinum*,' or morning, is signified the Advent of the Lord, when there is a new Church. III.

476<sup>e</sup>. 'Morning' (Ezek.vii.7) = the beginning of a new Church; and therefore it is said 'the time is come.'

752. Every morning (Sixtus V.) proposed to himself nine or ten things (to be done that day.)

816<sup>4</sup>. But the first state of a new Church is called 'morning.' In the evening, man is called to the Church; and, when those who have been called are present, the morning is come.

M. 17<sup>2</sup>. Every morning . . . are heard the sweetest songs of maidens and girls . . .

42. One morning I looked up into Heaven . . .

103. One morning before sunrise, I looked out towards the east . . .

155a. One morning the sweetest singing . . . awoke me . . .

T. 764. That after this night the morning follows; and that the Advent of the Lord is this morning. Gen.art.

—, As the present Church in Christendom is night, it follows that the morning draws nigh; that is, the first of a new Church.

—<sup>2</sup>. In these passages by . . . 'morning' is meant the first time of the Church.

—, The Lord Himself is also called 'the morning' in the following passages. III.

D. 4639<sup>2</sup>. For when it is morning in the Inmost Heaven, it is evening in the Second or Spiritual Heaven. Ex.

5627. Nor do they know what . . . morning is.

E. 179. 'Morning' = the Lord as to the Divine Human; hence 'the morning—*matutina*—star' = intelligence and wisdom from Him. 'Morning' is often read of in the Word, and it = various things according to the series in the internal sense: in the supreme sense, it = the Lord, and also His Advent; in the internal sense, it = His Kingdom and Church, and their state of peace. It also = the first state of a new Church; and also a state of love; likewise a state of illustration; consequently a state of intelligence and wisdom; and also a state of the conjunction of good and truth, which is when the internal man is being conjoined with the external. The reason 'morning' = such various things, is that in the supreme sense it = the Divine Human of the Lord, and hence it also = all things which proceed therefrom; for the Lord is in those things which proceed from Him . . .

—<sup>2</sup>. The reason the Divine Human of the Lord is meant by 'morning' in the supreme sense, is that the Lord is the Sun of the angelic Heaven, and the Sun of that Heaven does not advance from morning to evening, or from rising to setting . . . but remains constant in its

place in front above the Heavens ; hence it is that it is always in the **morning**, and never in the evening. And as all the intelligence and wisdom which the Angels have comes forth with them from the Lord as a Sun, therefore their state of love, and their state of wisdom and intelligence, and in general their state of illustration, are signified by '**morning**;' for these proceed from the Lord as a Sun, and that which proceeds from Him is Himself. . .

—<sup>3</sup>. From these things it is evident whence it is that '**morning**' is so often mentioned in the Word, when it treats of Jehovah or the Lord, of His Advent, Kingdom, and Church, and of their goods. Ill.

— As the Lord is the Sun in Heaven . . . and as the Sun there is constantly in its **morning**, it is said, 'He is as the **morning** light; the sun ariseth, a **morning** without clouds' (2 Sam.xxiii.4).

—<sup>8</sup>. The reception of the Lord by those who are in the good of love, is signified by 'more than watchmen for the **morning**, watchmen for the **morning**' (Ps.cxxx.6). Here, '**morning**,' in the supreme sense, = the Lord; and, in the internal sense, His Kingdom and Church; and 'watchmen for the **morning**' = those who are awaiting the Advent of the Lord, who are those who are in the good of love, because these are they to whom the Lord is 'the **morning**.'

—<sup>9</sup>. That '**morning**' = the Advent of the Lord into the world, and the new Church then, is evident from the following passages. Ill.

—<sup>10</sup>. As '**morning**' = the Lord, His Advent, also His Kingdom and Church, and also the good of love which is from Him, it is evident what is meant by '**morning**' in the following passages. Ill.

—<sup>e</sup>. Therefore the Lord Himself is also called the Morning-matutina-Star' (Rev.xxii.16).

422<sup>12</sup>. 'A **morning** without clouds' = that (Divine truth) pure.

573<sup>4</sup>. '**Morning**' = the first time of a new Church.

610<sup>3</sup>. 'The **morning** cometh upon thee, O inhabitant of the land' (Ezek.vii.7) = the instauration of a new Church. '**Morning**' = the state of a new or commencing Church . . .

612<sup>2</sup>. The Advent of the Lord is meant by '**morning**.' Ill.

677<sup>9</sup>. '**Morning**' (Is.xvii.14) = the first time of the Church, when there are no evils and falsities . . .

706<sup>7</sup>. See EVENING, here.

741<sup>6</sup>. By '**morning**' (Is.xxvi.9) is signified a state when there is the light of truth; this state is from love . . .

911<sup>12</sup>. The last state of the Church is also here signified by '**morning**' (Is.xvii.11); for when the last state of the Church is at hand, it is then **morning** with those who will be of the new Church; and evening and night with those who are of the old Church . . .

D. Wis. xii. 5<sup>2</sup>. In each Heaven . . . are their palaces and houses, paradisiacal gardens, fallow lands, flower beds, and lawns, which come forth new every **morning**, each according to the reception of love and wisdom with the Angels . . .

Coro. III. In each Church have followed four

changes of state; of which the first was the appearing of the Lord Jehovah and Redemption, and then was its **morning** or rise; the second was its instruction . . . 5, 6, Ex.

## Morning. Matuta.

See EARLY.

A. 8432. 'In the **morning** bread to satiety' (Ex.xvi.8) = that in the beginning of a new state they will have as much good as they can receive. . . '**Morning**,' [or morning-mane = the beginning of a new state. 8448. 8454.

E. 644<sup>22</sup>. That these things are without obscurity, is signified by 'the light of a **morning** without clouds' (2 Sam.xxiii.4).

## Moronus. Moronus. R.914<sup>2</sup>.

## Morose. Morosus.

A. 1949<sup>2</sup>. He is a **morose** man . . .

1964<sup>2</sup>. Like a wild ass, **morose** . . .

D. 2120. In the other life are so **morose** . . .

## Morrow. Crastinum.

## To-morrow. Cras.

## To-morrow's. Crastinus.

A. 2465. 'It was on the **morrow**' (Gen.xix.34) = afterwards.

3998. 'On to-morrow's day' (Gen.xxx.33) = to eternity. In the Word, when 'yesterday,' 'to-day,' or 'to-morrow,' is mentioned, in the supreme sense there is signified what is eternal . . . and 'to-morrow,' to eternity.

7399. 'To the **morrow**' (Ex.viii.10) = in perpetuity. 7446.

7509. 'To-morrow Jehovah shall do this work in the land' (Ex.ix.5) = that this is theirs in perpetuity . . . 'To-morrow,' or 'morrow,' = in perpetuity. 7510.

8082. 'To-morrow' (Ex.xiii.14) = always when it is done. 'To-morrow,' or 'the **morrow** day' = what is eternal; thus also what is perpetual or always; here, always when it is done.

8478. That the Lord daily provides things necessary; and therefore they ought not to be solicitous about acquiring them of themselves . . . is also meant by . . . 'Be not ye solicitous therefore for the **morrow**; for the **morrow** day shall have care of the things which belong to it' (Matt.vi.34).

—<sup>2</sup>. In (Ex.xvi.19,20) it treats of care for the **morrow**, and that this care is not only prohibited, but is also condemned . . . He who views the matter no further than from the sense of the letter, may believe that all care for the **morrow** is to be cast away . . . but he who views the matter more deeply . . . from the internal sense, can know what is meant by care for the **morrow**. Ex.

— But those have care for the **morrow** who are not content with their lot; who do not trust in the Divine, but in themselves; and who have regard only to worldly and earthly, and not to heavenly things.

Further des. Such are they with whom there is care for the **morrow**.

[A.8478]<sup>3</sup>. (But) with those who trust in the Divine, although they have care for the **morrow**, nevertheless they have it not; for they do not think about the **morrow** with solicitude, still less with anxiety. Further des.

8480<sup>3</sup>. Good from the Lord is with those who love the Lord above all things, and the neighbour as themselves; whereas good from man is with those who love themselves above all things, and despise the neighbour in comparison with themselves. The latter are they who also have care for the **morrow**, because they trust in themselves; but the former are they who have not care for the **morrow**, because they trust in the Lord.

8495. 'A holy Sabbath to Jehovah to-morrow' (Ex. xvi.23)=the conjunction of good and truth to eternity. 'To-morrow'=to eternity.

8684. 'It was on the **morrow**' (Ex.xviii.13)=what is eternal. 'To-morrow,' or 'the **morrow**,'=what is eternal.

8788. 'Sanctify them to-day and to-morrow' (Ex. xix.10)=a veiling over of the interiors so that they may appear in the Holy of faith now and afterwards.

10412. 'A feast to Jehovah to-morrow' (Ex.xxxii.5) =that this is (what) is to be adored perpetually. . . 'To-morrow'=what is eternal and perpetual.

H. 278<sup>2</sup>. Solicitude about future things they call care for the **morrow**; which they call grief for the loss or non-reception of such things as are not necessary for the uses of life.

D. 1580. Those who are solicitous about to-morrow's day.

3628. The Lord has commanded that they should not have care about to-morrow's things; for to care for to-morrow's things=such things.

6088<sup>2</sup>. (In the Spiritual World) food cannot be preserved to the **morrow**; it breeds worms. . . This is signified in . . . 'Give us our daily bread;' and also by that nothing of the paschal lamb was to be stored up till the **morrow**; nor anything of the things sacrificed. J. (Post.) 337.

E. 23<sup>2</sup>. 'To-morrow,' in the Word, where it treats of the Lord, =to eternity.

C. 167. (Such a trader) thinks about the **morrow**, and still does not think about it. He thinks about the **morrow** in relation to what and how he shall do; but he does not think about the **morrow** inasmuch as he attributes future things to the Divine Providence, and not to his Own prudence.

## Morsel. *Bolus*.

A. 7553<sup>2</sup>. Morsels of hail are called stones. . .

E. 419<sup>14</sup>. 'He who casteth forth His hail as morsels. . . ' (Ps.cxlvii.17) . . . The scientifics and the Knowledges which are with man before regeneration, are signified by 'hail which is as morsels; who stands before His cold?'

## Morsel. *Offa, Offula*.

T. 629<sup>2</sup>. As if God were to deliver some as morsels to the devil.

D. 4946. She called it a morsel, and gave it him to eat.

E. 740<sup>3</sup>. 'To enter into him with the morsel' (or 'sop') (John xiii.27) is into the belly; and to enter into the belly is into the thought; and falsities from evil are of the thought.

## Mortal. *Mortalis*.

A. 1460<sup>2</sup>. 'Mortals of famine' (Is.v.13)=penury of the Knowledges of celestial things.

1554<sup>2</sup>. No mortal=*nemo mortalium*=knows.

4518. 'And I mortals of number' (Gen.xxxiv.30)=easily; (for) 'mortals of number'=few. . .

P. 324<sup>3</sup>. In order that every man may live to eternity, that which is mortal with him is taken away. That which is mortal of him is the material body. . . Thus is laid bare that which is immortal of him. . .

M. 2<sup>2</sup>. Into the World of Spirits all mortals are first collected. . .

T. 2. Without this, no mortal=*nemo mortalium*=could have been saved.

D. 2681. He had esteemed himself greater and wiser than all mortals.

2697. If they could be told, it would appear to no mortal=*nulli mortalium*.

## Mortar. See UNTEMPERED.

Mortar. *Mortarium*. A.10303<sup>5</sup>.

Mortar. *Trituratorium*. See under THRESH.

Mortification. *Morticinium*. P.282<sup>2</sup>. T.119<sup>2</sup>.

## Moscholim. *Moscholim*.

S. 103<sup>2</sup>. 'Moscholim,' in the Hebrew language, means not only Proverbs, but also Things Prophetically Uttered. III. T.265<sup>2</sup>.

D. 5605. The Ancient Churches have a Word, the title of which they call in part 'Moscholim' . . .

## Moses. *Moses*.

A. 66. These things concerning the creation, the garden of Eden, [and] down to the time of Abraham, Moses had from the descendants of the Most Ancient Church. . .

1343<sup>2</sup>. Moses himself had lost (the name Jehovah).

2135, Pref.<sup>2</sup>. By 'Moses and Elijah' (Luke ix.31), who were speaking with the Lord, was represented the Word of the Old Testament, which was called also 'Moses and the Prophets;' by 'Moses,' his books, and also the historical ones. . . 5922<sup>5</sup>.

2534. The Lord was represented by Moses, etc.

2604. Many of the Jews are introduced to Moses, etc.

2606<sup>2</sup>. The historicals of the Word are also called 'Moses' . . .

3869<sup>o</sup>. 'To hear **Moses** and the Prophets' (Luke xvi. 31)=to know the things in the Word, and to have faith in it; thus also to will them . . .

4299<sup>o</sup>. The Lord appeared to **Moses** in a human form adapted to his reception, which was external; namely, as a bearded old man sitting with him; as I have been instructed by the Angels.

4444<sup>o</sup>. **Moses** also married a wife from the gentiles.

4859<sup>o</sup>. The like was represented by **Moses**, when the skin of his face was radiant, as he descended from Mount Sinai . . . **Moses** represented the Word, which is called 'the Law' . . . and therefore it is sometimes said 'the Law and the Prophets,' and sometimes '**Moses** and the Prophets.' Ill. By the radiation of the skin of his face was represented the internal of the Word . . . His covering his face whenever he spoke with the people, represented that internal truth was covered over with them. 6752<sup>o</sup>.

4926<sup>o</sup>. '**Moses**' (Ps.cvi.23)=the Word.

5307<sup>o</sup>. The Lord was represented by . . . many in the Word . . . By **Moses** was represented the Lord as to the Law or the historical Word.

6302<sup>o</sup>. In like manner when **Moses** died, the representative succeeded in Joshua, and afterwards in the judges, the kings, and so on.

6714. In the supreme sense (in Ex.ii.) '**Moses**' represents the Lord as to the Law Divine, which is the Word; and, in the relative sense, truth Divine with the man of the Church.

6719. 'She bare a son' (ver.2)=the Law Divine in its origin . . . because by 'her son' is meant **Moses**, who represented the Lord as to the Law Divine, or the Word.

6720<sup>o</sup>. This transflux was the Divine Human before the Advent of the Lord, and was Jehovah Himself or the Lord in the Heavens. The Divine which transflowed through Heaven was the Divine truth, or the Divine Law, which **Moses** represented; and the Divine which transflows through Heaven is good. Hence it is evident whence it is that by 'she saw him, that he was good,' is signified the apperception that it was through Heaven.

6721. 'She hid him three months'=the fulness of time in which it did not appear.

6722. 'And she could no longer hide him'=the time when it ought to appear.

6723<sup>o</sup>. As it had been provided that **Moses** should represent the Lord as to the Law Divine or the Word, in special as to the historical Word, it came to pass that when he was an infant he was placed in a coffer or little ark, but in a common one, because it was in its first rise.

6725<sup>o</sup>. **Moses**=the Law Divine; here, the Law Divine in its origin, because he was an infant.

6735<sup>o</sup>. **Moses**, who here is 'the child,' represented the Law Divine, or truth Divine; thus truth from the Divine.

6744. **Moses**, who here is 'the child,'=the Law Divine in its origin; in the supreme sense, with the Lord, when He was making His Human to be the Law

Divine; and, in the relative sense, with a man who is being regenerated, when he is being initiated into truth Divine.

6745. 'Suckle him for me' (ver.9)=that it should insinuate into it good in agreement with the religiosity.

6747. 'And the woman took the child, and suckled him'=that good was insinuated into it by the Church.

6749. 'The child grew'=increase from good.

6750. 'And she brought him to Pharaoh's daughter'=the affection of scientifics.

— As **Moses** represents the Lord as to the Law Divine, he could not have been brought to Pharaoh's daughter, and have been to her as a son, if the religiosity were signified by her, as before.

6751. 'And he was to her for a son'=that thence it had the first truths. Ex.

6752. 'And she called his name **Moses**'=the quality of the state then . . . (that is,) the quality of the state of the Law Divine in its beginning with the Lord, and the quality of the state of truth Divine in the beginning with a man who is being regenerated.

— There are two especially who represent the Lord as to the Word, namely, **Moses** and Elijah; **Moses**, the Lord as to the historical books . . .

— The Law Divine, in a broad sense, signifies the whole Word; in a sense less broad, it signifies the historical Word; in a confined one, that which was written by **Moses**; and, in the most confined one, the ten precepts written upon tables of stone upon Mount Sinai. **Moses** represents the Law in the less wide, also in the confined, and also in the most confined sense. Fully ill.

—<sup>8</sup>. As **Moses** represented the Law, he was allowed to enter to the Lord upon Mount Sinai; and not only to receive the tables of the Law there, but also to hear the statutes and judgments of the Law, and to command them to the people; and it is also said that therefore they were 'to believe on **Moses** to eternity' (Ex.xix.9).

—<sup>9</sup>. As by **Moses** was represented the Lord as to the historical Word . . . when He was transfigured, **Moses** . . . was seen talking with Him . . .

6753. 'And she said, Because I have drawn him out of the waters'=deliverance from falsities. . . In these words is contained the quality of the state which is signified by the name '**Moses**;' which quality, in the supreme sense, involves that in order to become the Law Divine as to the Human, the Lord delivered His Human from all the falsity which adhered to it from the mother, and this even until He became the Divine Law, that is, the Divine truth itself . . .

6755. '**Moses** grew' (ver.11)= . . . increase in scientific truths.

6756. 'He went out to his brethren'=conjunction with the truths of the Church. Ex.

6757. He saw their burdens'=the apperception that they were being infested by falsities.

6761. 'He smote the Egyptian' (ver.12)=that it destroyed the alienated Scientific.

6763. 'He went out the second day' (ver.13)=conjunction again with the Church.

[A.] 6766. 'Whoput thee for a man a prince and a judge over us?' (ver. 14)=that it had not yet advanced into the truths of faith so far as to settle the dissidences within the Church. . . It has treated in the supreme sense concerning the beginnings of the Law Divine in the Lord's Human. It now treats concerning the progress of that Law; and in the internal sense it here treats concerning the progress of Divine truth with the man who is being regenerated. The progress is such that at first the man is able to discriminate between falsity and truth; for from the truth in which he is he can see what is false, because this is opposite; but he cannot at that first time settle [the dissidences] between the truths of faith within the Church. In order to be able to do this, he must make further progress; for a man is illustrated successively . . .

6769. 'And Mosea feared, and said, Surely the Word is known' (ver. 14)=that it was among alienated scientifics, and not yet in truths, so as to be safe.

6771. 'And Pharaoh heard this word, and sought to kill Moses' (ver. 15)=that when the false Scientific perceived this it wanted to destroy the truth which is of the Law from the Divine. . . 'Moses'=the Law Divine, and truth Divine, thus the truth which is of the Law Divine. It is said the truth which is of the Law Divine, and not the Law Divine, because as yet it is treating concerning the progress of the Law Divine in the Lord's Human.

6772. 'And Mosea fled from before Pharaoh'=that it was separated from falsities. . . 'Moses'=the truth which is of the Law from the Divine. Here begins the fifth state of the progression of the Law Divine in the Lord's Human; and, in the relative sense, of the progression of truth Divine with the man who is being regenerated; which is that of separation from falsities, and of adjunction with the truths of simple good. Next follows the sixth state, which is that of adjunction with good.

6773. 'And he dwelt in the land of Midian'=life among those who are in simple good.

6774. 'And he dwelt near a well'=study there in the Word.

6780. 'Moses rose up and helped them' (ver. 17)=aid from the truths which are of the Law from the Divine.

6781. 'And he gave their flock to drink'=that those who were in good were instructed thence.

6784. 'An Egyptian man delivered us out of the hand of the shepherds' (ver. 19)=because the scientific truth which is adjoined to the Church prevailed over the power of the doctrine of falsity from evil. . . The reason Mosea is here called 'an Egyptian man,' is that by 'Mosea' is here represented truth such as is with those who are in the truth of simple good.

6789. 'And where is he? Wherefore have ye left this man?' (ver. 20)=how, without this truth, could they be conjoined with the good of the Church.

—<sup>2</sup>. The scientific truth which is here represented by 'Mosea,' is the truth of the External Church. This truth comes forth from the truth which is of the Law from the Divine, which also is 'Mosea;' and the truth which is of the Law from the Divine is the truth of the

Internal Church. Unless external truth is from internal truth, it cannot be conjoined with good. Examp.

6790. 'Call him'=that conjunction is to be effected.

6791. 'And let him eat bread'=confirmation in good.

6792. 'And Moses willed to dwell with the man' (ver. 21)=that they agreed together. 'Moses,' here,=scientific truth . . .

6793. 'He gave Zipporah his daughter to Moses'=that he adjoined to it the good of his own Church. . . 'Moses'=scientific truth.

6796. 'For he said, I am a sojourner in a strange land' (ver. 22)=that it had been instructed in truths in a Church not its own.

6827. 'Moses was pasturing the flock of Jethro his father-in-law, the priest of Midian' (Ex. iii. 1)=that the Law from the Divine was instructing those who were in the truth of simple good. . . 'Moses'=the Lord as to the Law Divine; but, in the beginning, as to the truth which is of the Law from the Divine; but here, as to the Law from the Divine. Thus may be named the degrees of progression in the Lord, before He was made, as to the human, the Law Divine itself.

6835. 'Moses said' (ver. 3)=perception from the Law from the Divine.

6842. 'And He said, Moses, Moses, and he said, Behold me' (ver. 4)=internal exhortation and hearing.

6844. 'Put off thy shoes from off thy feet' (ver. 5)=that sensuous things . . . were to be removed.

6845. 'For the place on which thou standest is ground of holiness'=that otherwise the Divine cannot enter.

6848. 'And Moses covered his face' (ver. 6)=that the interiors were protected.

6849. 'Because he feared to look upon God'=lest they should be injured by the presence of the Divine Itself.

6864. 'And now go, I will send thee unto Pharaoh' (ver. 10)=the Holy which proceeds from the Lord's Human, by which the infesting falsities would be dissipated. 'Mosea,' who was to go . . . =the Lord as to the Law Divine; thus as to the Human; for when the Lord was in the world He first made His Human Divine truth, which is the same as the Law Divine.

6866. 'And Moses said unto God' (ver. 11)=perception from the Divine, and humiliation. . . 'Mosea'=the Lord as to the Law Divine.

— As the Lord is represented by Moses, and humiliation is here mentioned, something shall be said about the Lord's state of humiliation when He was in the world. Ex.

6867. 'Who am I that I should go unto Pharaoh?'=that it was not yet in such a state that it seemed to itself to be able to approach and remove the infesting falsities.

6869. 'And He said, Because I will be with thee' (ver. 12)=that the Divine [would be] in the Human. 'Mosea'=the Lord as to the Law Divine; thus as to the Human . . .

6874. 'And Moses said unto God' (ver.13)=perception from the Divine.

6879. 'And God said unto Moses' (ver.14)=the first instruction; (for) God 'says' here to Moses, by whom is represented the Lord as to the Divine truth; and by Moses [it is said] to the people; thus by the Divine truth proceeding from the Divine Human of the Lord to those who are of the Spiritual Church . . .

6882. Moses represents the Lord as to the Divine Law; that is, as to the Divine truth . . .

6901. 'And thou shalt enter . . . to the king of Egypt' (ver.18)=communication with those who are in falsities . . . 'Moses'=the Law from the Divine . . .

6940. (In Ex.iv.) it treats concerning the Law Divine: that truth was adjoined to its good; and that thus the good had power to deliver, and to insinuate hope and faith. Moses represents the Law Divine as to good; and Aaron, as to truth.

6943. 'Moses answered and said' (ver.1)=thought from the Law Divine. . . Moses represents the Lord as to the Law Divine. Thought from the Law Divine is [thought] from truth from the Divine.

6947. The reason (Moses' rod)=the power of the Lord's Divine Human, is that by Moses is represented the Lord as to the Law Divine or the Word, which is the Divine truth proceeding from the Lord's Divine Human.

6950. 'Moses fled from before it' (ver.3)=horror at the separated Sensuous.

6951. 'And Jehovah said unto Moses' (ver.4)=Providence from the Divine. . . Moses represents the Lord as to truth Divine. Thus Providence from the Divine is predicated of the Lord as to the Human, when He was in the world.

6956. 'That they may believe that Jehovah hath appeared to thee' (ver.5)=that they may have faith concerning the Lord's Divine Human.

6974. '(If they) will not hear thy voice' (ver.9)=if they do not show anything of obedience. . . Moses, whose voice they were to hear, represents the Lord as to the Divine Law; that is, as to the Divine truth; thus as to the Word, for Divine truth is there.

6980. 'And Moses said unto Jehovah' (ver.10)=perception from the Divine. . . Moses represents the Lord as to the Divine Law in the Human when He was in the world.

6982. 'I am not a man of words'=that it has not speech . . . In the supreme sense it here treats concerning the Lord; for Moses represents the Lord as to the Law Divine; thus as to truth Divine. The truth which proceeds from the Divine immediately cannot be heard by anyone. (Continued under DIVINE TRUTH.) 6983. 6985.

6993. 'I will be with thy mouth, and will teach thee what thou shalt speak' (ver.12)=the Divine in each and all things which proceed from the Divine Human. . . As these things are said to Moses, by whom is represented the Lord as to the Law Divine in the Divine Human (this is the signification).

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6996. 'Send I pray by the hand Thou wilt send' (ver.13)=that the Divine truth proceeding from the Divine Human must be uttered mediately. Moses, who says these things, represents the Lord as to the Word; that is, as to Divine truth.

6997. 'And the anger of Jehovah was kindled against Moses' (ver.14)=clemency . . . because it is said to Moses, by whom is represented the Lord, when He was in the world, as to Divine truth.

6998. 'Aaron' . . . here=the doctrine of good and truth; and therefore it is said that he was 'for a mouth' to Moses, and Moses was 'for a god' to him. For by Moses is represented the Lord as to the Divine truth which proceeds from the Lord immediately . . . That truth which Moses here represents, is the truth which cannot be heard or perceived by man . . . 7000. 7009. 7010.

7003. 'Thou shalt speak unto him' (ver.15)=influx.

7004. 'And thou shalt put words in his mouth'=that the things which it utters proceed from the Divine Human. (For) Moses, who was to put words in Aaron's mouth, represents the Lord as to the Divine truth which proceeds from His Divine Human. (Continued under DIVINE TRUTH.)

7005. 'And I will be with thy mouth'=that truth Divine must proceed through the Divine Human from the Divine Itself. Moses represents the Lord as to truth Divine. 7007.

7014. 'And Moses went and returned' (ver.18)=what is continuous of the former life. Moses represents the Lord as to the Law or truth from the Divine.

— When Moses was in Mount Horeb with Jehovah . . . he represented the Lord as to Divine truth; but now, when with Jethro . . . he represents the Lord as to truth from the Divine. Here . . . in the Word, in the internal sense, are described all the states of the Lord's life in the world, in respect to the way in which He then made His Human Divine . . . As the Lord thus put on the Divine successively, hence it is that He first made Himself truth from the Divine; afterwards, Divine truth; and, at last, Divine good. These were the degrees of the Lord's glorification which are here . . . described.

7016. 'And he said, Let me go, I pray, and return to my brethren who are in Egypt' (id.)=elevation to more interior and spiritual life in the Natural. . . For when 'going and returning' are said of the Lord, who is represented by Moses, it means to be elevated to the Divine Esse or Jehovah who was in Him . . . 7020.

7019. 'And Jehovah said unto Moses in Midian' (ver.19)=illustration and confirmation by the Divine in that state. Ex.

7021. 'All the men are dead who sought thy soul'=the removal of the falsities which endeavour to destroy the life of truth and good.

7022. 'And Moses took his wife' (ver.20)=good adjoined. 'Moses' represents the Lord as to the Law or truth from the Divine.

7023. 'And his sons'=the derivative truths.

7025. 'And he returned into the land of Egypt'=in the natural mind.

[A.] 7026. 'And **Moses** took the rod of God in his hand'=that these things are from Divine power.

7028. 'And Jehovah said unto **Moses**' (ver.21)=perception from the Divine . . . (here,) new perception.

7041. 'And he was in the way in an inn' (ver.24)=the posterity from Jacob, that they were in externals without an internal. . . In these three verses it treats of the Spiritual Church, that it was to have been instituted with the descendants of Jacob; but that it could not be instituted with them, because they were in externals without an internal. On this account **Moses** does not here represent the Law or Word; but he represents that nation or posterity from Jacob whose leader he was to be; thus he represents also the worship of that nation . . . Hence it is that **Moses** is not named here, but still he is understood by 'he was in the way in an inn,' and . . . 'Jehovah then met him, and sought to kill him;' when yet He had before so expressly commanded that he should go and return into Egypt. 7043.

7047. 'She said, For thou art a bridegroom of bloods to me' (ver.25)=that it was full of all violence and hostility against truth and good. . . In these three verses **Moses** represents that nation, and the representative of a Church with it; and Zipporah represents the representative Church. As Zipporah represents this Church, and **Moses** its external, she does not call him her husband, or man, but her 'bridegroom;' for a bride can represent what is diverse . . . but not a wife . . .

7048. 'And He desisted from him' (ver.26)=that it was permitted that they should represent.

7054. (Jehovah said unto Aaron) 'Go to meet **Moses**' (ver.27)=that (the truth of doctrine) should he conjoined with the truth proceeding from the Divine immediately.

7056. 'And he met him in the mount of God'=conjunction in the good of love there. Ex. . . The truth which proceeds from the Divine immediately is called truth, but in itself it is good, because it proceeds from the Divine good; but it is the good to which all Divine truth has been united. It is called truth, because in Heaven it appears as light. . . The truth proceeding from the Divine immediately, enters into the will of man . . .

7057. 'And kissed him'=the affection of conjunction.

7058. 'And **Moses** told Aaron all the words of Jehovah' (ver.28)=the influx of the truth which proceeds from the Divine of the Lord immediately, into the truth which proceeds mediately, and instruction in each thing of doctrine. Ex.

7061. 'And **Moses** went, and Aaron' (ver.29)=the life of the conjunction of both; namely, of the truth proceeding immediately from the Divine of the Lord, and of the truth which proceeds mediately.

7089. 'And afterwards came **Moses** and Aaron' (Ex. v.1)=the Divine Law and the derivative doctrine. . . By the Divine Law which **Moses** represents, is meant the Word such as it is in its internal sense; thus such as it is in the Heavens. . . Ex.

7104. 'Wherefore do ye, **Moses** and Aaron, draw away the people from their works?' (ver.4)=that their Divine Law and doctrine will not exempt them from grievous

things. **Moses** represents the Lord as to the Divine Law.

7158. 'They met **Moses** and Aaron' (ver.20)=thought concerning the Divine Law and the derivative doctrine.

7164. 'And **Moses** returned unto Jehovah and said' (ver.22)=complaint from the Law Divine . . .

7166. 'Why is this, Thou hast sent me?'=when yet the Law proceeding from the Divine seems to say differently. . . **Moses**, who says these things concerning himself,=the Law from the Divine. 7167.

7184<sup>e</sup>. '**Moses**' (in Ex.vi.) represents the things which are of the Law Divine.

7186. 'And Jehovah said unto **Moses**' (ver.1)=instruction concerning the Law Divine. Ex.

—<sup>2</sup>. That **Moses** . . . here represents the Law Divine such as it is with those who are of the Spiritual Church when they are in a state of infestations . . . is evident from the things which he said at the end of the preceding chapter . . .

7191. 'And God spake unto **Moses**' (ver.2)=what is new, but continuous with what goes before.

7194<sup>e</sup>. The reason 'Jehovah' is named in the historicals concerning Abraham, Isaac, and Jacob, is that that Word was written by **Moses**, to whom the name 'Jehovah' had been made known . . .

7201. **Moses** (here) represents the Law Divine.

7215. 'And **Moses** spake so unto the sons of Israel' (ver.9)=exhortation from the Law Divine to those who are of the Lord's Spiritual Kingdom.

7216. 'And they did not listen to **Moses**'=that they did not receive from faith and obedience. 7217, Ex. 7218.

7219. 'And Jehovah spake unto **Moses**, saying' (ver.10)=continuation.

7222. 'And **Moses** spake unto Jehovah, saying' (ver.12)=the Law from the Divine, and the derivative thought.

7224, 7225. 'And how shall Pharaoh listen to me, and I am uncircumcised in lips'=that those who are in falsities will not receive, because to them I am impure.

7225<sup>3</sup>. The reason why **Moses**, because he was a stammerer, calls himself 'uncircumcised in lips,' is on account of the internal sense . . .

7226. 'And Jehovah spake unto **Moses** and unto Aaron' (ver.13)=instruction anew from the Law Divine, and at the same time from doctrine.

7230<sup>3</sup>. 'She bare him Aaron and **Moses**' (ver.20)=that thence they have the doctrine of the Church and the Law from the Divine.

7231<sup>e</sup>. Aaron represents the External of the Spiritual Church, and **Moses** the Internal. The Internal of the Church is called the Law from the Divine . . . The Law from the Divine which is the Internal of the Church, is also the Word in the internal sense . . .

7233. 'This is Aaron and **Moses**' (ver.26)=that from (charity and faith) were doctrine and the Law Divine with them. . . These, namely the Law Divine and doc-

trine, with those who are of the Spiritual Church, come forth principally from the Word, but still in application to the faith and charity which had existed with the establishers. Ex. 7239.

7240. 'In that day Jehovah spake to Moses in the land of Egypt' (ver.28)=the state of the Church when command was given through the Law from the Divine to those who were of the Lord's Spiritual Kingdom, while still in propinquity to those in the Hells. 7241.

7244. 'And Moses said before Jehovah' (ver.30)=thought concerning the Law Divine with those who are in falsities.

7245. 'Behold, I am uncircumcised in lips'=that the Law Divine is impure to those who are in falsities. . . But, in the historical sense, in which Moses as their head relates to the posterity from Jacob, and to that which is of the Church with them, 'uncircumcised in lips'=that the Divine worship with that nation was such. Ex.

7267. 'And Jehovah said unto Moses' (Ex.vii.1)=instruction; here, how to proceed with those who are in falsities, and are infesting.

7268. 'See, I have made thee a god to Pharaoh'=the Law Divine, and its power over those who are in falsities.

—e. From these things it may be seen in what sense Moses is called 'a god'. . . namely, because Moses represented the Divine Law, which is Divine truth, and is called the Word.

7270. 'Thou shalt speak all that I command thee' (ver.2)=the reception of the Divine influx. . . Moses, who was to speak,=the Divine truth. . . 'To speak'=the mediate influx of Divine truth into doctrine. . . for the meaning is that Moses, who is the Divine truth, should speak what Jehovah commanded, to Aaron. . . thus to that which should communicate it. Ex. . . (For) Moses represents the truth which proceeds from the Divine immediately, and Aaron the truth which proceeds mediately.

7284. 'And Moses was a son of eighty years' (ver.7)=the state and quality of the Law from the Divine. Ex.

7288. 'And Jehovah said unto Moses and unto Aaron' (ver.8)=instruction. 7304.

7291. 'And thou shalt say unto Aaron' (ver.9)=influx and communication; namely, of the Law Divine which Moses represents, with the doctrine which Aaron represents. . . The reason the Law Divine, which Moses represents, should inflow into doctrine, which Aaron represents, is that the Law Divine is internal truth, and doctrine is external truth. . .

7310. The Law Divine which is represented by Moses. . .

7321. 'And Jehovah said unto Moses' (ver.19)=execution.

7347. 'And Jehovah said unto Moses' (Ex.viii.1)=new instruction. 7415.

7380. 'And Jehovah said unto Moses' (ver.5)=instruction. . . Moses represents the Law Divine, by means of which instruction from Jehovah is effected.

7381. 'Say unto Aaron'=the influx of the internal Law into the external Law. Ex. 7416.

7390. 'And Pharaoh called Moses and Aaron' (ver.8)=the presence of the Law Divine. . . Moses represents the internal Law; and Aaron, the external Law. 7451. 7587.

7394. 'And Moses said unto Pharaoh' (ver.9)=answer. 7453. 7594. 7660. 7725. 7739.

7395. 'Have honour over me'=that truth Divine is to be trusted in. . . Moses represents the Law Divine; consequently, truth Divine.

7404. 'And Moses and Aaron went out from before Pharaoh' (ver.12)=separation from those who have reasoned from mere falsities. . . Moses and Aaron represent the Law Divine; Moses, the internal Law, and Aaron the external Law. 7608.

7405. 'And Moses cried unto Jehovah. . . '=intercession.

7406. 'And Jehovah did according to the word of Moses' (ver.13)=that it was so done, according to the word of the Lord; for that which Moses supplicated was indeed from the mouth of Moses, but still was from the Lord. . . 7470.

7434. 'And Jehovah said unto Moses' (ver.20)=instruction again.

7436. 'Stand thou before Pharaoh'=the appearance of the Divine to those who are in evils. . . because it was Moses who was to stand, who=truth from the Divine, by means of which the Divine appears.

7463. 'And Moses said, Behold I go out from thee' (ver.29)=the removal of the appearance of truth Divine with them. Moses represents the Law Divine; thus also truth Divine. (Continued under DIVINE TRUTH.) 7468.

7497. 'And Jehovah said unto Moses' (Ex.ix.1)=instruction anew. 7517.

7498. 'Come to Pharaoh, and speak to him'=the appearance of truth from the Divine with those who are infesting. . . (For) Moses, who was to (do this) represents truth from the Divine.

7517°. Internal truth is represented by Moses, and external by Aaron.

7519°. The reason Moses was to do this (which follows), and not Aaron, is that the truth which proceeds immediately from the Divine presents this effect with the evil.

7520. 'Let Moses sprinkle them toward heaven' (ver.8)=that these falsities were shown to those in Heaven. 7528.

7537. 'And Jehovah said unto Moses' (ver.13)=instruction again as to what is to be done.

7567. 'And Jehovah said unto Moses' (ver.22)=command.

7572. 'And Moses stretched out his rod unto heaven' (ver.23)=communication with Heaven.

7619. 'By the hand of Moses' (ver.35)=by means of the Law from the Divine.

7630. 'And Jehovah said unto Moses' (Ex.x.1)=



command, namely, that which was to be carried to Pharaoh.

[A.] 7637. 'And **Moses** and Aaron came unto Pharaoh' (ver.3)=the presence of truth Divine . . . **Moses** and Aaron=truth Divine; **Moaea**, internal; Aaron, external. 7656.

7650. 'And He looked back, and went out from Pharaoh' (ver.6)=the privation of apperception, and separation. . . **Moses**, of whom (this) is said, represents truth from the Divine.

7670. **Moaea** and Aaron, who were 'driven out' (ver. 11) represent truth Divine.

7672. 'And Jehovah said unto **Moses**' (ver.12)=instruction. Ex. 7709. 7765.

7678. 'And **Moses** stretched forth his rod over the land of Egypt' (ver.13)=the dominion of the power of truth Divine over the whole Natural of those who are infesting.

—<sup>a</sup>. Hence it is that miracles were done by **Moaea**; for **Moaea** represents Divine truth. (Continued under DIVINE TRUTH.)

7695. 'And Pharaoh hastened to call **Moaea** and Aaron' (ver.16)=fear then of truth from the Divine . . . **Moaea**, internal; and Aaron, external. 7696.

7713. 'And **Moaea** stretched out his hand unto heaven' (ver.22)=the domination of truth Divine in Heaven.

7721. 'And Pharaoh called unto **Moaea**' (ver.24)=the presence of the Law Divine. . . By the presence of the Law Divine with those who are infesting, is meant that they perceived whence the plagues were coming . . .

7735<sup>a</sup>. These are words of anger against truth Divine, which is represented by **Moaea**.

7772. 'Moreover the man **Moses** was exceedingly great in the land of Egypt' (Ex.xi.3)=respect now for truth Divine . . . in the mind of those who are infesting. 7788.

7790. 'And after this—*ita*—I will go forth' (ver.8)=that truth Divine will depart. . . **Moaea** [who says this] =truth Divine. These things signify that when those who have infested the upright are condemned, all truth Divine departs from them . . .

7791. 'And he went forth from Pharaoh in the wrath of anger'=the divulsion of the presence of truth Divine from those who are to be condemned. . . For when they begin to be averse to truth Divine, to fear it, and at last to feel horror at its presence, they tear themselves away from it . . .

7793. 'And Jehovah said unto **Moses**' (ver.9)=information.

7796. 'And **Moaea** and Aaron did all these prodigies before Pharaoh' (ver.10)=that these vastations, and the consequent confirmations that they are in evil, had been effected by means of truth from the Divine; (for) **Moaea** represents the truth which proceeds from the Divine immediately, and Aaron that which proceeds mediately. . . These prodigies were not done by **Moses** and Aaron, but by the Divine. But it is so said, because by **Moses** and Aaron is represented truth Divine;

and the prodigies were done by the Divine by means of the truth proceeding from Him. For all things which are done by the Divine Itself are done by means of the truth proceeding from Him. Ex.

7825. 'And Jehovah said unto **Moses** and unto Aaron' (Ex.xii.1)=information by means of truth Divine . . . **Moses**=the truth which proceeds immediately . . . 7994.

7912. 'And **Moaea** called all the elders of Israel' (ver. 21)=the illustration of the understanding of those who are of the Spiritual Church by the influx and presence of truth Divine. . . **Moses** represents the Law Divine; thus the Word, and truth Divine.

7955. '(Pharaoh) called **Moses** and Aaron by night' (ver.31)=the afflux of truth from the Divine in that state. . . It is said truth from the Divine, and not truth Divine, because it is predicated of those who are in damnation.

8041. 'And Jehovah spake unto **Moses**, saying' (Ex. xiii.1)=information from the Divine . . . by means of Divine truth. 8127, Ex.

8048. 'And **Moaea** said unto the people' (ver.3)=instruction by means of truth Divine.

8099<sup>a</sup>. In this prophetic (Is.lxiii.11) by '**Moses**' is meant the Lord.

8127. **Moaea** represents the Lord as to Divine truth. Refs. 8579.

8170. 'And **Moses** said unto the people' (Ex.xiv.13) =elevation from a state of despair by means of truth Divine. . . For all elevation in a state of temptations is effected by means of truth Divine, which . . . is meant by '**Moaea**.'

8178. 'And Jehovah said unto **Moses**' (ver.15)=exhortation.

8179. 'Why criest thou unto Me?'=that there is no need of intercession.

8182. **Moses** represents Divine truth.

8200. 'And **Moaea** stretched out his hand over the sea' (ver.21)=the dominion of the power of truth Divine over Hell. 8225.

8221. 'And Jehovah said unto **Moaea**' (ver.26)=influx.

8241. '(They believed) in Jehovah, and in **Moses** His servant' (ver.31)=the Lord as to Divine good, and as to the Divine truth proceeding from Him and ministering.

8261. 'Then sang **Moses** and the sons of Israel . . .' (Ex.xv.1)=a glorification by those who are of the Spiritual Church on account of deliverance . . . For **Moaea** together with the people represents this Church; **Moaea**, its head, because he also represents Divine truth.

8337. **Moaea** represents the truth of faith which proceeds from the Lord immediately; thus internal truth . . .

8345. 'And **Moaea** made Israel journey from the Sea Suph' (ver.22)=what is successive according to the order of truth Divine after they had passed through a region of Hell.

8351. 'And the people murmured against **Moaea**'

(ver.24)=pain from the bitterness of the temptation. . . It is said 'against Moses,' because it was against the Divine; for by Moses is represented Divine truth. Refs. 8404.

8437. 'And Moses said unto Aaron' (Ex.xvi.9)=the influx of the truth Divine proceeding from the Lord immediately, through the truth Divine which proceeds mediately.

8444. 'And Jehovah spake unto Moses, saying' (ver. 11)=the truth which proceeds from the Divine of the Lord, in which there is the presence of the Lord.

8463. 'And Moses said unto them' (ver.15)=information by means of truth from the Divine. . . Moses represents the truth which is of the Law from the Divine.

8483. 'And Moses was angry upon them' (ver.20)=that they averted truth Divine from themselves.

8512. 'And Jehovah said unto Moses' (ver.28)=the appearance of the Divine obscured.

8529. 'And Moses said unto Aaron' (ver.33)=influx . . . for Divine influx takes place through the truth which proceeds from the Lord immediately into the truth which proceeds mediately.

8573. 'And Moses cried unto Jehovah' (Ex.xvii.4)=interior lamentation, and intercession . . . by the Divine truth which is represented by Moses. Ex.

8575. 'Yet a little, and they will stone me'=that they are not far from offering violence to the truth from the Divine.

8588. In the internal historical sense, in which it treats concerning the religiosity of the Israelitish nation, by Moses and Aaron is not represented truth Divine, but the religiosity of that nation whose leaders and heads they were. . . And therefore it was denounced against them that they should not lead the people into the Land of Canaan. III.

8595. 'And Moses said unto Joshua' (ver.9)=the Divine influx into truth combating . . . because by Moses is represented Divine truth; that is, the truth which proceeds from the Lord immediately. This truth, being purely Divine, inflows into all the truths of faith, and causes them to be truths. 8601.

8603. 'And Moses, Aaron, and Hur' (ver.10)=Divine truths in successive order. Moses represents the Divine truth proceeding immediately . . .

8604. 'When Moses elevated his hand' (ver.11)=when the faith with those who were of the Spiritual Church looked towards the Lord. Moses represents truth Divine. Ex. 8606.

8610. That 'stone' supported Moses, and by Moses is represented truth in the first of order, or the truth Divine which proceeds from the Lord immediately. When the truth in the ultimate of order corresponds to this truth, then this truth is supported, for they then act as a one. Ex.

8641. (In Ex.xviii.) it treats of truths in successive order from the prime to the ultimate, and that they are ordained by Divine good. Truth in the first degree is represented by Moses . . .

8644. 'The father-in-law of Moses' (ver.1)=from which is Good conjoined with truth Divine.

8645. 'All that God had done to Moses and to Israel His people'=the perception of those things which had been done to those who are of the Lord's Spiritual Kingdom. . . For Moses together with the people represents this Kingdom; Moses as the head . . . Thus also Moses represents the Lord as to Divine truth; for the Spiritual Kingdom is from this.

8647. 'And Jethro the father-in-law of Moses took Zipperah the wife of Moses' (ver.2)=good from the Divine conjoined with truth Divine. . . Truth Divine is represented by Moses. Zipperah, the wife of Moses, represents good Divine . . . 8656.

8657. 'To Moses to the wilderness' (ver.5)=conjunction in the state before regeneration when there are temptations; (for) 'to come to Moses'=the conjunction of the Divine good represented by Jethro with the Divine truth represented by Moses. 8660.

8662. 'And Moses went forth to meet his father-in-law' (ver.7)=the application of truth Divine to Divine good.

8668. 'And Moses told his father-in-law . . .' (ver. 8)=perception then from truth Divine.

8685. 'And Moses sat to judge the people' (ver.13)=the disposing of truth Divine with those of the Spiritual Church in the state before it is from good. Moses represents the truth Divine proceeding from the Lord immediately.

—<sup>3</sup>. Immediate influx is represented by Moses alone having judged the people . . .

8686. 'And the people stood over Moses'=obedience then from truth Divine. . . 'To stand over Moses'=to consult truth Divine, and to await an answer from it, and to do according to it . . . By these things is described the first state in which the man who is being regenerated is led by means of truth from the Lord . . .

8689. 'Wherefore sittest thou alone?' (ver.14)=that it was without the influx of truth from good from any other source; (because) it is said of the truth Divine proceeding from the Lord immediately, which is represented by Moses; (and thus)=influx from him alone . . . 8690, Ex.

8691. 'And Moses said to his father-in-law' (ver.15)=what is reciprocal which is in the reply . . . because by Moses is represented Divine truth conjoined with and united to Divine good . . .

8692. 'Because the people come to me to inquire of God'=that they will and act from no other source than the fact that the Word has so said. Moses represents truth Divine; thus the Word.

8694. 'They come to me, and I judge between a man and his companion' (ver.16)=that they are then disposed from revealed truth. Ex.

8698. 'The word which thou doest is not good' (ver. 17)=that a change must be made.

8699. 'In wasting away thou wilt waste away, both thou, and also this people that is with thee' (ver.18)=that thus the truth which has been inseminated will perish. . . By Moses is meant truth from the Divine; and by 'the people,' those who are receiving it. 8700, Ex. 8701, Ex.

[A.] 8703. 'I will consult for thee, and God shall be with thee' (ver.19)=that it is from the Divine . . . [The expression] from the Divine, which is signified by 'God shall be with thee,' regards the Divine truth which is represented by Moses.

8704. 'Be thou for the people with God'=the truth proceeding from the Lord immediately . . .

8705. 'And bring thou the words unto God'=mediation and intercession. . . (These) are of Divine truth, because this is most nearly with Divine good, which is the Lord Himself . . . 8729.

8706. 'And thou shalt teach them statutes and laws' (ver.20)=that from the immediate truth from the Lord are the external and internal goods and truths of the Church . . . 8707. 8708.

8709. 'And look thou out of all the people' (ver.21)=the choice of subservient truths . . . here, truths subservient to the truth immediately from the Divine, which is represented by Moses.

8712. 'Princes' . . . here, =truths from good, because these princes were to be under Moses, by whom is represented the truth Divine proceeding from Divine good ; that is, from the Lord.

8717. 'Every great word they shall bring to thee' (ver.22)=that everything is from the truth immediately from the Divine. Ex.

8719. 'Devolve from upon thee, and let them bear it with thee'=thus functions and offices for them. Ex.

8724. 'And Moses hearkened to the voice of his father-in-law . . .' (ver.24)=the effect. . . By Moses is represented the Divine truth which proceeds from Divine good ; (and which) acts nothing from itself ; but from the Divine good. Ex.

8731. 'And Moses sent away his father-in-law' (ver.27)=the accommodated state of truth Divine. Ex.

8760. 'And Moses ascended unto God' (Ex.xix.3)=the truth from the Divine which is below Heaven conjoining itself with the Divine truth which is in Heaven. Moses, here, represents the truth from the Divine which is below Heaven, for the reason that he now represents the sons of Israel as their head ; thus those who are of the Spiritual Church, who as yet are not in Heaven, because not yet in good formed by truths . . .

8778. 'Moses' (ver.8) represents truth from the Divine conjoined with the truth Divine in Heaven, which mediates.

8780. 'And Jehovah said unto Moses' (ver.9)=the influx of the Divine by means of truth from the Divine concerning the revelation.

8781. 'Behold I come unto thee in the density of a cloud'=that this shall be done in a form-specie-the most natural. . . By Moses is represented the truth from the Divine which is of the Spiritual Church.

8787. The representation of Moses now is the truth from the Divine which is below Heaven . . . The truth from the Divine, which is represented by Moses, is the mediating [agent] of the Divine with those who are of the Church . . . and therefore also by Moses is represented the truth from the Divine below Heaven conjoined

with the truth Divine in Heaven ; and this on account of the mediation.

8802. Those who are intermediate between the Celestial Kingdom and the Spiritual Kingdom . . . are represented by Moses, and also by Aaron, to whom it was granted to ascend into the mountain. Ex.

8805. 'And Moses descended from the mountain to the people' (ver.14)=application and preparation by means 'of truth from the Divine for the receiving of truths in good.

—4. By Moses in this and the following chapters is represented the truth from the Divine below Heaven conjoined with the truth Divine in Heaven, and hence mediating between the Divine in Heaven and the good in which truths are to be implanted, which is of the Spiritual Church ; thus mediating between the Lord and the people.

8817. 'And Moses made the people go forth to meet God . . .' (ver.17)=the power of truth from the Divine to prepare them to receive the Divine.

8824. 'Moses spake, and God answered him in a voice' (ver.19)=by means of influx of truth from the Divine, in which was the Divine Itself.

8828. 'And Jehovah called Moses to the head of the mountain, and Moses ascended' (ver.20)=the conjunction of truth from the Divine there.

8834. 'And Moses said unto Jehovah' (ver.23)=the thought of truth from the Divine . . . For it is the truth with a man which thinks. Ex.

8841. 'And ascend, thou and Aaron' (ver.24)=conjunction with truth from the Divine, internal and external.

8844. 'And Moses descended unto the people' (ver.25)=the influx of the Divine through truth from the Divine.

8920. 'Speak thou with us' (Ex.xx.19)=the reception of truth in an accommodated form, which they would then obey. . . Moses, who was to speak, represents the truth from the Divine below Heaven conjoined with the truth Divine in Heaven ; thus mediating between the Lord and the people. Hence it is that Moses, here,=truth in an accommodated form. (Continued under DIVINE TRUTH.) 8921.

8928. 'And Moses came near unto the thick darkness where God was' (ver.21)=the conjunction still of the truth of spiritual good with truth Divine. Moses represents the truth Divine below Heaven conjoined with the truth Divine in Heaven, and consequently mediating ; thus the truth of spiritual good ; for this is truth Divine below Heaven, in which is the Spiritual Church . . . This truth Moses represents as the head of that Church.

—4. The other reason why Moses is said to have entered into the thick darkness, when he came near to God, is that Moses as their leader represented the Israelitish and Jewish people . . .

9372. 'And He said unto Moses' (Ex.xxiv.1)=that which concerns the Word in general. Moses represents the Word.

—2. In the Word there are a number who represent

the Lord as to truth Divine, or as to the Word; but among these the chief ones are **Moses**, **Elijah**, **Elisha**, and **John the Baptist**.

—<sup>11</sup>. **Moses** (at the transfiguration)=the historical Word.

9374. 'Ascend to Jehovah' **thou** and **Aaron**'=(the conjunction with the Lord of the) Word in the internal and the external sense.

9378. 'And **Moses**, he alone, shall come near unto Jehovah' (ver.2)=the conjunction and presence of the Lord through the Word in general. . . **Moses** represents the Word in general.

9382. 'And **Moses** came and announced to the people' (ver.3)=illustration and information by the Lord through the Divine truth which is from Himself. Ex.

9386. 'And **Moses** wrote all the words of Jehovah' (ver.4)=impression then on the life. **Moses** represents the Lord as to the Word. (Thus by the above words) are signified truths Divine impressed on the life by the Lord. Ex.

9396<sup>e</sup>. That the books of **Moses** are called 'the Book of the Covenant.'

9403. 'There ascended **Moses** and **Aaron**, **Nadab** and **Abihu**,' (ver.9)=the Word in the internal and external sense, and the doctrine from both.

9414. 'And Jehovah said unto **Moses**' (ver.12)=instruction by the Lord for those who are in the external sense. . . **Moses** represents that which mediates between the Lord and the people; thus the Word as to its external Holy; for this is what mediates. That this is what **Moses** now begins to represent, is evident from the series of things which follow; for that people were in the external of the Word . . . They who are such cannot possibly have any communication with the Lord . . . except through an intermediate.

—<sup>2</sup>. On this account that people was no longer called the people of Jehovah, but the people of **Moses**. III.

—<sup>e</sup>. The reason **Moses** before represented the Word in general; that is, as to both its internal and its external sense, was that it there treated of the promulgation of the Law . . .

9415. 'Ascend thou unto Me in the mountain'=the Lord's presence with them through the intermediate. . . Because **Moses** now represents the people as their head, and thus as one who mediates.

9419. 'And **Moses** rose up, and **Joshua** his minister' (ver.13)=the Word and the representative. **Moses** represents that which mediates between the Lord and the people who are in the external sense of the Word separated from the internal; thus also the Word; as shown above in 9414. . . The representative . . . ministers, so that the externals of the Word and of worship may be presented before the Lord through the intermediate, which was '**Moses**.' (Ex. under HOLY.)

9420. 'And **Moses** ascended unto the mountain of God'=towards Heaven.

9421. For when **Moses** ascended unto the mountain, he represented the external Holy of the Word, which is intermediate . . . between its internal Holy and the representative which is of the external sense.

9435. 'And **Moses** entered into the midst of the cloud' (ver.18)=the Word in the external sense; (for) **Moses** represents the Word; here, the Word in the external sense, because it is said that he entered into the midst of the cloud . . . That **Moses** remained in the extreme (or outermost) of the mountain six days, and on the seventh day was called and entered into the cloud, and ascended unto the mountain, took place for the reason that he might represent the intermediate . . . between the people and the Lord . . . The degrees of ascent from the people to the Lord are thus described. And when at last he came into the mountain, he then for the first time represented the external Holy of the Word, which is what mediates . . . but still he was admitted no further than to the first threshold of Heaven, where the external Holy of the Word ceases. How far he was admitted, has been shown me representatively by means of a Spirit, who as to the upper part of his face as far as the chin was seen in the light of Heaven; but as to the lower part, from the chin, and as to the whole body, was in a cloud. Hence it was evident how much of the external Holy, which mediates, he represented.

—<sup>2</sup>. The six days during which **Moses** remained in the extreme of the mountain, signified a state of truth; and the seventh, in which he ascended unto the mountain, a state of good. The reason is that there are like degrees of ascent from the world to Heaven with those who are being regenerated by the Lord . . . Such elevation or ascent was also represented by **Moses** when he put on the representation of the external Holy which mediates; for the external Holy of the Word is the entrance to a state of good; thus to Heaven.

9437. 'And **Moses** was in the mountain forty days and forty nights'=what is plenary as to information and influx.

— That 'forty' also=what is plenary as to influx, is because from this time **Moses** begins to represent the external Holy of the Word, which is what mediates between the Lord and the people; and mediation is effected by means of influx through that Holy into the representative in which the people were.

9504. **Moses**, to whom the Testimony was given, represents the Lord as to Divine truth.

9806. 'Cause thou to approach unto thee **Aaron** thy brother' (Ex.xxviii.1)=the conjunction of Divine truth with Divine good in the Lord's Divine Human. **Moses** represents the Lord as to Divine truth.

10215. 'And Jehovah spake unto **Moses**, saying' (Ex.xxx.11)=illustration through the Word by the Lord. . . By **Moses** is represented the Word. 10354-10355.

10251<sup>e</sup>. By **Moses** is represented the Lord as to the Word.

10375. 'And He gave unto **Moses** in His finishing to speak with him the two tables of the Testimony' (Ex. xxxi.18)=the conjunction of the Lord with man through the Word. **Moses** represents the Word.

10396. 'And the people saw that **Moses** delayed to descend from the mountain' (Ex.xxxii.1)=the Israelitish nation when they did not apperceive in the Word anything from Heaven. . . **Moses** represents the Word.

[A.] 10400. 'Because this Moses, that man who made us ascend from the land of Egypt, we know not what has become of him' (id.)=that it is altogether unknown what Divine truth there is in the Word other than that which elevates man from what is external into what is internal, and makes the Church. Moses represents the Word; thus Divine truth.

10432. 'And I will make thee into a great nation' (ver.10)=the Word elsewhere, that it is good and excellent. Moses represents the Word.

10433. 'And Moses deprecated the faces of Jehovah' (ver.11)=that the Lord from mercy remembered. Moses represents the Word.

10450. 'And Moses looked back, and descended from the mountain' (ver.15)=the Word let down from Heaven.

10451<sup>e</sup>. Moses represented the Word, which is the Divine truth itself from the Lord, and therefore the tables were 'in his hand,' as a badge of this representation. 10690.

10460. 'And the anger of Moses was kindled' (ver. 19)=the turning away of that nation from the internal of the Word, of the Church, and of worship . . . because by Moses is represented the Word or Divine truth which is from the Lord; or, what is the same, the Lord as to Divine truth.

10468. 'And Moses said unto Aaron' (ver.21)=perception from the Internal concerning such an External. . . . Moses represents the Word; here, its internal. . . The reason Moses here=the Internal, is that he is speaking to Aaron . . . 10471. 10479.

10483. 'And Moses stood in the gate of the camp' (ver.26)=where is the opening to Hell. Moses represents the Internal . . . (which) cannot enter into Hell . . .

10505. 'And if not, blot me I pray out of Thy book which Thou hast written' (ver.32)=that the internal of the Word, of the Church, and of worship will not perish. Ex.

10549. 'When Moses went forth to the camp . . . ' (Ex.xxxiii.8); Moses here represents the Word. 10550. 10551. 10554.

10556. When Moses has returned to the camp, he no longer represents the Word, but the head of the Israelitish nation . . .

10559. And Moses said unto Jehovah' (ver.12)=indignation because the Divine was not with them . . .

10563. For Moses had been foreseen by the Lord to be over the Israelitish people, (as) is evident from the fact that he was brought up in the court of king Pharaoh, where there were dominions; and hence he derived a spirit of pre-eminence over others; and therefore he was received to be over his people. His quality also was that he could receive speech from the Divine better than others of that nation; for he was not so much in what is external separated from what is internal as was that nation. Sig.

10567. 'And He said, My faces shall go, and I will cause thee to rest' (ver.14)=that the Divine of the Church, of worship, and of the Word will be there; but

with that nation what is external without it. . . 'To make Moses rest'=the external of the Church, of worship, and of the Word, in which Divine interior things cease . . .

10571. 'And Jehovah said unto Moses, This word also which thou hast spoken I will do' (ver.17)=that the Divine will be in the external of the Church, of worship, and of the Word, which is with them. Moses, as the head of that nation, represents (this) external not so separated from what is internal as was the external of them with the nation itself.

—<sup>2</sup>. Hence it is that it is now said 'Moses and the people;' now, 'Moses,' without the people; and now 'the people,' without Moses; and that when Moses is speaking to Jehovah, he says 'I and the people;' and when Jehovah to Moses, He speaks of Moses alone; or of the people separated from him. Ill.

10574. 'And he said, Cause me I pray to see Thy glory' (ver.18)=the apprehension of internal Divine truth in what is external. Moses here represents (that) external not so separated . . . 10576.

10578. 'And He said, Thou canst not see My faces' (ver.20)=that the Divine interior things of the Church, etc., cannot appear to the Israelitish nation . . . Because this is said to Moses, and Moses here represents the head of the Israelitish nation.

10582<sup>e</sup>. (Thus) 'to place Moses in the fissure of the rock' (ver.22)=what is obscure and false of faith, such as is with those who are in externals without an internal; for by 'Moses' is here meant that people . . . 10583. 10584.

10607. By Moses (in Ex.xxxiv.) is represented the external of the Church, of worship, and of the Word which receives Divine truth. . . (This) is evident from the particulars in this chapter; as that Moses ascended into Mount Sinai . . . and that the people were removed thence; and in what follows Jehovah speaks to Moses . . . and not to the people . . . 10614.

—<sup>3</sup>. That Moses represents this external, and not the internal, is also evident from all the particulars . . . as that Jehovah descended in a cloud . . . A like external was represented by Moses in the preceding chapter . . .

10611. 'And Moses arose in the morning early, and ascended unto Mount Sinai' (ver.4)=a new rise of the revelation of Divine truth.

10625. 'And Moses hastened, and bent himself to the earth, and adored' (ver.8)=reception then from influx into the external, and worship from humiliation. . . . Moses represents the external of the Church, etc., which receives the internal. 10626.

10635. Moses represents the Word; hence by 'the people in the midst of whom he is' (ver.9), is signified the Church where the Word is . . . 10636. 10637. 10638.

10689. 'In the descending of Moses from Mount Sinai' (ver.29)=the influx of the internal into the external of the Word, of the Church, and of worship. . . . By Moses is represented the external of the Word in which is the internal. —.

10691. 'And Moses knew not that the skin of his faces did shine . . .' (id.)=the internal of the Word shining forth in its external without the external perceiving it. Moses represents the external of the Word in which is the internal. 10694. 10695.

10701. 'And he put a veil upon his faces' (ver.33)=that the internal of the Church, of worship, and of the Word appeared not to the Israelitish nation; but only the external without the internal.

10702. 'And in the entering of Moses before Jehovah to speak with Him' (ver.34)=the state of the external when the internal from the Lord inflowed, and it received information. Moses represents the external in which is the internal. 10707.

—<sup>2</sup>. This is signified by the veil before the face of Moses. Ex.

10703. 'He removed the veil . . .' (id.)=a state of illustration then. Ex.

—<sup>3</sup>. It is now evident whence came the sparkling of the faces of Moses, and what is the signification of it. 10705.

10705. 'The faces of Moses'=the internal things of the Word. 10706.

S. 48. 'Moses and Elias'=the historical and the prophetical Word. E.64<sup>2</sup>. 594<sup>2</sup>. 1070<sup>3</sup>.

71<sup>2</sup>. (In the Word in Heaven) instead of 'Moses,' there is 'the Historical Word.'

R. 662. 'And they sang the song of Moses the servant of God . . .' (Rev.xv.3)=confession from charity, thus from a life according to the precepts of the Law which is the decalogue. . . By 'Moses' is meant, in a wide sense, all the Law written in his five books; and, in a confined sense, the Law which is called the decalogue; and as these subserve a man for life, it is said 'the song of Moses the servant of God;' for by 'a servant' in the Word is meant what subserves; here, life.

—<sup>2</sup>. The reason why by 'Moses,' in a wide sense is meant the Law, is that his five books are called 'the Law' . . . That everything written in these books is called 'the Law of Moses,' and also 'Moses.' Ill.

—<sup>3</sup>. From these things it is evident that by 'Moses,' in a wide sense, is meant the Word which has been written by him, which is called 'the Law.' That by 'Moses' is meant the Law which is the decalogue, follows thence, and this the more as Moses engraved the tables after he had broken the former ones; and, when he carried them down, his face was radiant; and therefore Moses is portrayed holding the tables in his hands. It is also said in Mark, 'Moses said, Honour thy father and thy mother' (vii.10); and in Joshua, 'Joshua wrote a copy of the law of Moses upon the stones of the altar' (viii.32). This Law was the decalogue.

T. 209<sup>e</sup>. Hence it was evident to me whence it was that the face of Moses shone. Ex.

Ad. 2/1676. Moses seen. 2/1865. See D.281. 464. 3/7612. Many things could be said about Moses . . .

D. 1636<sup>e</sup>. (Moses and Elias at the transfiguration were merely personated.)

1957. Concerning the speech of Spirits with Moses and the prophets.

5131. One of these from the Celestial Kingdom spoke with Moses; and therefore the Jews formed the opinion that Jehovah has a white beard.

5618<sup>e</sup>. Their Word was according to the interior sense . . . and in place of 'Moses,' 'Aaron,' 'David,' there was 'the Lord.'

5619. Moses appears to the Jews when they do anything evil, with a rod in his hand, and terrifies and admonishes them. A certain Angel in Heaven appears in such a form, and they persuade themselves that it is Moses. J.(Post.)252. 293.

5669a. The Mohammedans acknowledge Moses as a great prophet; but less than the Lord; but they no longer think about Moses.

6107. Concerning Moses, who has been seen.—The Jews asked the Lord that Moses might be shown them, who was therefore seen. He was then below in his own place where the Ancients are, in a quiet state. He came to me also, and I spoke with him. He was a serious man. He said that he seemed to himself to be a man of about fifty years of age, although in the world he had been 120 years old; and that he has with him his five books, and also the ancient Word. I asked him about the Book of Jasher. He said that he has seen it, and told me that that Word is still with the Ancients of his time, and is read. Also that he knows about the following Word which exists at this day, but does not read it. I recounted some things from those which he had written concerning some things in the five books, and he recognized all things, as if they were present to him.

E. 412<sup>13</sup>. Moses, here (Ex.xxxiii.) represented that nation, such as it is as to the understanding of the Word . . .

624<sup>21</sup>. Because Moses represented the Law, by which is meant Divine truth.

—<sup>22</sup>. The chief of them represented the Lord as to the Word itself from which is the doctrine of Divine truth; as Moses, Elijah . . .

—<sup>23</sup>. As Moses represented the Lord as to the Law, that is, as to the Word . . . 727<sup>11</sup>.

735<sup>4</sup>. The body of Moses. (See MICHAEL, here.)

936. 'They sang the song of Moses the servant of God' . . . =the acknowledgment and confession of the precepts which are in the Word . . . of the Old Testament.

937. That 'Moses'=the Word of the Old Testament. Ill.

—<sup>3</sup>. As Moses represented the Law . . .

—<sup>4</sup>. As Moses represented the Lord as to the Law or Word . . .

—<sup>5</sup>. As by Moses was represented the Lord as to the historical Word . . .

## Most Ancient. *Antiquissimus.*

See MOST ANCIENT CHURCH.

A. 16. 'The beginning'=the most ancient time.

115. The Most Ancients understood what 'lands' signified.

[A.] 200°. The quality of those who lived in that **most ancient** time. Ex. 201.

241. The **Most Ancients**, who were celestial, were such, that whatever they saw . . . they did indeed see ; but they thought about the heavenly and Divine things which they signified. Their sight was merely something instrumental, and therefore so was their speech. Ex. . . But these posterities . . . were not like their fathers. Ex.

243. In the **most ancient** celestial man, the sensuous things of the body were such that they were in compliance with . . . their internal man ; and beyond this they did not care for them.

286. In what precedes it has treated of the **Most Ancients**, that they were regenerated ; first concerning those who had lived as wild animals, and at last became spiritual men ; then concerning those who became celestial men, who constituted the **Most Ancient Church** ; afterwards, concerning these and their descendants who fell away, in order . . . down to the Flood.

358. In the **most ancient** times they were such that the face was in complete accord with the internals . . .

403°. (The style of writing with the **Most Ancients**.)

470. In the **most ancient** time the human race was distinguished into houses, families, and nations. The husband and wife with their children, including also some of their family who served, constituted a house. A number of houses, few or many, dwelling not far apart and yet not together, constituted a family. A larger or smaller number of families constituted a nation. 3665<sup>4</sup>.

471. The reason why they dwelt thus alone by themselves . . . was that the Church might be preserved in its integrity . . . A further reason was that each house was of a peculiar genius . . . (and) in order that there might not be a confusion, but an accurate distinction of native qualities, it pleased the Lord that they should so dwell. Thus the Church represented to the life the Lord's Kingdom . . . This is to live 'alone ;' and this is to dwell 'in tents.'

608. They could no longer be instructed through the internal man, as was the **most ancient** man . . .

715. As the **Most Ancients** knew . . . that they were nothing but beasts . . .

795. The **Most Ancients** worshipped on mountains.

1002. In the **most ancient** time they never ate the flesh of any beast or bird, but only grain, especially bread made of wheat ; also the fruits of trees, vegetables, milk, and its products . . . To slaughter animals, and eat their flesh, was to them a wickedness . . . They took from them only service and use ; as is evident from Gen.i.29,30.

1102. For the **Most Ancients** not only journeyed with tents, but also dwelt in tents, and performed their holy worship in them.

1119. How the internal breathing of the **Most Ancients** inflowed tacitly into a kind of external breathing. (Continued under BREATHE.)

1140. In (Gen.x.xi.) the **most ancient** style is continued . . .

1756°. The **most ancient** mode of writing. Ex.

2144°. The perception in which were the **Ancients**, and especially the **Most Ancients**. From perception the latter knew whether it was good, and consequently true. There was an influx into their Rational from the Lord through Heaven, from which they at once knew . . . whether it was so, or not.

2145°. I have heard from the **Most Ancients** that the more they were in scientifics from those things which were objects of hearing and sight, the more inferior were their perceptions . . .

2162°. The representatives with the **Most Ancients** . . .

2722°. The **Most Ancients**, who were before the Flood, saw (in all the objects of nature) something representative . . . of the Lord's Kingdom . . . 3394°. 3686°.

3021. These (correspondences) were known to the **Most Ancients**, and they had many rites thence derived. Examp.

3122. The **Most Ancients**, who were celestial . . . But the **Ancients**, who were spiritual . . .

3255. For when the **Most Ancients** lived on earth, they were at the same time together with the Angels . . .

3527°. The **Most Ancients**, who were celestial men, and were completely ignorant of what simulation is . . . could see the minds of others in their faces . . . 3573°.

3573°. To show by the countenance what is different from the thought . . . to the **Most Ancients** was an enormous crime, and they cast out such as devils.

3702°. In such a state were the **Most Ancients**, who were celestial men . . .

3720. (The house of God) with the **Most Ancients** was constructed of wood . . .

3727. For in the **most ancient** times stones were placed where their boundaries were, which discriminated the possession or inheritance of one from that of another . . . The **Most Ancients**, who in each object and statute thought of something celestial and spiritual, even in these stones . . . thought from them concerning the ultimates in man . . . The **Most Ancients**, as they spoke with Angels, and were together with them while they were on earth, had it from Heaven that stones = truth ; and wood, good. 4580°.

3892. I have been informed by the **Most Ancients**, who were celestial men, and above all others were in love to the Lord, that they had no external breathing . . . but internal ; and that they breathed with the Angels, with whom they were in company, for the reason that they were in celestial love. I have also been informed that the state of their respiration was circumstanced exactly according to the state of their love and the derivative faith.

4264°. The **Most Ancients**, who were celestial men, and had communication with the Angels, knew what is signified by each number . . . 5265°. 6175°.

4326°. With the **Most Ancients**, whose Age was called Golden, because they lived in a certain state of perfection - *integritatis*, and in love to the Lord, and in mutual love like the Angels, the whole Involuntary of the cere-

bellum was open in the face, and they did not at all know how to present in the countenance anything which was not in accordance with the influx of Heaven into the involuntary endeavours, and thence into the will.

4328. The **Most Ancients**, who constituted the Lord's Celestial Church, had a Voluntary in which was good, and an Intellectual in which was the derivative truth, which two with them made a one.

4535<sup>4</sup>. The Church was in Canaan from the most ancient times. 8317.

4581<sup>3</sup>. Rituals which originated in the most ancient times.

5695. Such a face had the **Most Ancients**, who were of the Celestial Church.

5725<sup>e</sup>. The last posterity of the **Most Ancients**, who were of the Lord's Celestial Church, were completely inundated by evils and falsities, and so perished.

6065. In the good which originates in the will, were the **Most Ancients** who were of the Celestial Church; but in the good which originates in the understanding, were the **Ancients** who were of the Spiritual Church.

8118. I have been told by the Angels that the **Most Ancients** dwelt . . . distinguished into nations, families, and houses; and that they were all content with their own goods; and that to become rich from the goods of others, and also to exercise dominion, were then entirely unknown. On this account the ancient times, and especially the most ancient ones, were more acceptable to the Lord . . . Innocence then reigned, and together with it wisdom. Everyone then did good from good, and justice from justice. To do anything good and just for the sake of self-honour, or for the sake of gain, was unknown to them. Nor did they then speak anything except what is true; and this not so much from truth as from good; that is, not from a separated Intellectual. Such were the ancient times; and therefore Angels could then have intercourse with men, and lead their minds almost separated from corporeal things with them into Heaven, and could take them round, and show them the magnificent and happy things there, and could also communicate to them their own happinesses and delights. Those times were also known to ancient writers, and were called by them Golden, and also Saturnian. The reason why those times were such, was that . . . they lived distinguished into nations, and the nations into families, and the families into houses, and each house dwelt by itself; and because it then never came into anyone's mind to invade another's inheritance, and thence to acquire for themselves wealth and dominion. Far removed then were the love of self and the love of the world. Everyone was glad from the heart with what was his own, and not less at the good of another. 10160<sup>2</sup>.

8249<sup>e</sup>. Everyone can know that the **Most Ancients** could not have the speech of words . . .

9406<sup>e</sup>. In the most ancient times, which are signified by 'the gold' . . .

10355<sup>2</sup>. In the most ancient times, men were informed about heavenly things . . . by immediate intercourse with the Angels; for Heaven then acted as a one with the man of the Church; for it flowed through their

internal man into their external, from which they had not only illustration and perception, but also speech with Angels . . .

H. 87<sup>e</sup>. The **Most Ancients**, who were celestial men, thought from correspondence itself, like the Angels; and therefore also they spoke with the Angels; and therefore the Lord was quite frequently seen by them, and instructed them. 115, Ex. 252<sup>2</sup>.

260<sup>3</sup>. I have been told that with the **Most Ancients** on this Earth, before letters had been invented, there was such writing. Des.

306. I have been informed from Heaven that there was immediate revelation with the **Most Ancients**, because their interiors were turned to Heaven . . .

P. 215<sup>2</sup>. In the most ancient times, dignities and riches were quite different. Ex.

M. 75<sup>3</sup>. These **Most Ancients**, while they were in the world, dwelt in tabernacles, and therefore they dwell in them now.

—<sup>5</sup>. The marriages of the **Most Ancients**. Des.

77<sup>4</sup>. (Those of the Copper Age said,) From the **Most Ancients**, who were in love truly conjugal, and were therefore pre-eminently in the virtue and potency of this love in the world . . . we have precepts concerning marriages . . . We are their posterity . . .

205. I have heard from the Angels that those who lived in the most ancient ages, live at this day in the Heavens house by house, family by family, and nation by nation, in like manner as they had lived on earth; and that scarcely anyone of a house is absent. The reason is that there was love truly conjugal with them; and thence their offspring inherited inclinations for the Conjugal of good and truth, and were easily initiated into it more and more interiorly by their parents . . .

T. 9<sup>2</sup>. The **Most Ancients** in the Golden Age, those with whom there was religion, worshipped one God, whom they named Jehovah. In like manner the **Ancients** in the following Age . . .

D. 4294. Where are the dwellings of the **Most Ancients** . . .

4772<sup>2</sup>. Those in the most ancient times . . . worshipped Jehovah under a human form . . .

5595. The speech of the **Most Ancients** was such . . .

5810. I was afterwards brought to the **Most Ancients**, who are in the acknowledgment of the Divine and of Divine things just as they have been revealed to me. They examined them, and they coincided.

5999. See LIBRARY, here. —<sup>5</sup>.

E. 808<sup>3</sup>. The **Most Ancients**, who were wiser than our ones, had no other idea of God than as of a Man encompassed by radiant circles round His head . . .

988<sup>e</sup>. I have been told from Heaven that there was such a correspondence of families on earth with Societies in the Heavens among the **Most Ancients** . . . for the reason that there reigned love to the Lord, mutual love, innocence, peace, wisdom, and chastity in marriages. And I have also been told from Heaven that they were interiorly horrified at adulteries, as at abominable things of Hell.



**De Verbo** 11. I have heard from Heaven that with the **Most Ancients** on this Earth there was immediate revelation, and that therefore they had no written Word.

**Inv.** 52. See **SWEDENBORG**, here.

### **Most Ancient Church.** *Ecclesia Antiquissima.*

See **MOST ANCIENT**; and under **ADAM**, **ANTEDILUVIAN**, **ENOS**, **NEPHILIM**, and **SETH**.

**A.** 4°. **Gen. i.** treats of . . . the **Most Ancient Church** in special.

32°. The **Most Ancient Church** acknowledged no other faith than love itself.

49. In the **Most Ancient Church**, with whom the Lord spoke mouth to mouth, the Lord appeared as a Man . . .

50. What the **Most Ancient Church** understood by 'the image of the Lord,' is more than can be told.

54. What is meant in the internal sense by 'male and female,' was very well known to the **Most Ancient Church**. . . Their highest happinesses and deliciousnesses were marriages . . . and, as they were internal men, they were delighted solely with internal things. External things they merely looked at with the eyes; but they thought about those things which were represented; so that external things were nothing to them, except in so far as from them they could reflect upon internal things, and from internal upon celestial things, and thus upon the Lord, who to them was everything, and consequently upon the heavenly marriage, from which they perceived the happiness of their marriages to come . . .

55. 'Antiquities' = the **Most Ancient Church**. 477°.

64°. By **Adam** in **Paradise** (the **Angels**) perceive the **Most Ancient Church**; yet not the Church, but the faith of the **Most Ancient Church** in the Lord.

66. The first (style in the Word) is that which was of the **Most Ancient Church**. Their mode of expression was such that when they mentioned earthly and worldly things, they thought of the spiritual and celestial things which they represented. They therefore not only expressed themselves by representatives, but also reduced these into a certain historical series, that they might be more living, which to them was in the highest degree delightful. . . From the descendants of the **Most Ancient Church**, **Moses** had these things concerning the creation, the garden of **Eden**, and down to the time of **Abram**.

82°. It does indeed treat (in **Gen.ii.1**) of the **Most Ancient Church**; but the interiors of the Word are such, that whatever is said of the Church, is said of each individual of the Church . . . Therefore also the **Most Ancient Church** is called 'man,' in the singular.

85°. The **Most Ancient Church** . . . was more the Lord's 'Sabbath' than those which followed.

104. Perception is a certain internal sense, from the Lord alone, whether a thing is true and good, and was very well known to the **Most Ancient Church**.

125. The men of the **Most Ancient Church** had the

Knowledge of true faith by revelations; for they spoke with the Lord, and with the **Angels**. They were also instructed by means of visions and dreams, which with them were most delicious and paradisiacal. They had perception from the Lord continually, which was such that when they thought from those things which were in the memory, they at once perceived whether the thing was true and good, insomuch that when any false thing was presented, they felt not only aversion, but also horror. Such also is the state of the **Angels**.

127. That men have wanted to inquire into the mysteries of faith by means of sensuous and scientific things, not only was the cause of the fall of the **Most Ancient Church**—that is to say, of its posterity—but also is the cause of the fall of every Church; for thence come not only Falsities, but also evils of life.

131. It treats (in **Gen.ii.18 et seq.**) concerning the posterity of the **Most Ancient Church**, which desired proprium.

137. In [the first] three chapters of **Genesis**, it treats, in general, of the **Most Ancient Church**, which is called 'man;' from its first to its last time, when it perished. (**Gen.ii.1-17**) treats of its most flourishing state, when it was a celestial man . . .

139°. This posterity of the **Most Ancient Church** did not want to dwell 'alone;' that is, to be a celestial man, or to be led by the Lord as a celestial man; but to be among the nations, like the Jewish Church . . .

161. This posterity of the **Most Ancient Church** was not evil, but still good. And as they wanted to live in the external man, or in proprium, it was granted them by the Lord; but from mercy the Celestial Spiritual was insinuated.

162. This law (of monogamous marriage) was not only revealed to the men of the **Most Ancient Church**, but was also inscribed on their internal man . . . But when their descendants . . . became external men, they married a number of wives.

—2. As the men of the **Most Ancient Church** in their marriages represented the heavenly marriage, conjugal love was as it were Heaven and heavenly happiness to them.

190. It treats (in **Gen.iii.**) of the third state of the **Most Ancient Church**, which so desired proprium as to love it.

194°. It treats of the third posterity of the **Most Ancient Church**, who began not to believe in things revealed, unless they saw and perceived with their senses that they were so. Their first state, that it was one of doubt, is described in ver. 1,2.

198. 'The fruit of the tree of the garden' is the good and truth revealed to them from the **Most Ancient Church**. 'The fruit of the tree which is in the midst of the garden,' of which they were not to eat, is the good and truth of faith, which they were not to learn from themselves. 'Not to touch it' = that they were not to think concerning good and truth from themselves, or from what is sensuous and scientific . . . 199.

200. The inmost of the celestial man, or of the **Most Ancient Church**, was the tree of lives, which is love and the derivative faith; while the inmost of this . . . pos-

terity—which may be called a celestial spiritual man—was faith. . . Those who lived in that most ancient time were of a native quality entirely different from what ever exists with anyone at this day . . . being such, that from good they knew truth, or from love what was of faith. 201.

202. The **Most Ancient Church**, which was a celestial man, was such that they not only could not eat of the tree of knowledge; that is, learn from sensuous and scientific things what is of faith; but they were not even permitted to touch that tree; that is, to think from sensuous and scientific things anything which was of faith, lest they should fall down from celestial into spiritual life . . . Such also is the life of the celestial Angels.

205. (The gradual fall of this posterity of the **Most Ancient Church**, described.)

208. This (ver.6) was the fourth posterity of the **Most Ancient Church**, who suffered themselves to be seduced by their own proper love; and did not want to believe in things revealed, unless they saw them to be confirmed from sensuous and scientific things.

216. So spake the Most Ancients, and described (by the sewing together of fig-leaves) this posterity of the **Church**; namely, that there was natural good in them, in place of innocence, and that by it their evil was concealed; and that, being in natural good, they were affected with shame.

219<sup>2</sup>. 'The heavens of heavens of antiquity'=the wisdom of the **Most Ancient Church**.

221. They had something of perception left, from which they knew that they were fallen. Sig.

224. The state of this man, or of this posterity of the **Most Ancient Church**, was natural good; and they who are in natural good are such that they hide themselves, through fear and through shame, because they are 'naked.'

230. The dominant evil of this posterity was the love of self, and not so much at the same time the love of the world, as at this day; for they lived within houses and families, and did not desire wealth.

231. The evil of the **Most Ancient Church** (and also of all the succeeding Churches) has been that they do not believe in the Lord, or in the Word, but in themselves and in their senses. Hence there is no faith; and, when there is no faith, there is no love of the neighbour; and thus all is false and evil.

234. (In these verses) is described the state of the **Church** down to the Flood; and as then the **Church** utterly destroyed itself, it is foretold that the Lord would come into the world . . . 260. 279.

249. 'The days of eternity'=the **Most Ancient Church**. 349<sup>2</sup>. 477<sup>2</sup>.

253<sup>2</sup>. 'A woman forsaken,' and 'a wife of youth,'=in special, the Ancient, and the **Most Ancient Church**. 255.

276<sup>2</sup>. The last posterity of the **Most Ancient Church**, which was the next before the Flood, which is here treated of, was so lost, and immersed in sensuous and corporeal things, that they did not want to hear what

the Truth of faith was, what the Lord, that He would come and save them; and, when they were mentioned, they felt aversion. This aversion is described by 'eating bread in the sweat of the face.'

280. It here treats (in Gen.iii.20-24), in sum, of the **Most Ancient Church**, and of those who fell away; thus also of its posterity, down to the Flood, when it expired.

281. Concerning the **Most Ancient Church** itself, which was celestial, and, from its life of faith in the Lord, was called 'Eve,' and 'the mother of everything living' (ver.20).

282. Concerning its first posterity, in which there was celestial spiritual good; and concerning the second and the third, in which there was natural good, which is signified by 'the coat of skin . . .' (ver.21). 295.

283. Concerning the fourth posterity, in which natural good began to be dissipated; who, if they had been created anew, or had been instructed in the celestial things of faith, would have perished . . . (ver.22).

284. Concerning the fifth posterity, that they were deprived of all good and truth, and were reduced into the state in which they had been before regeneration . . . (ver.23).

285. Concerning the sixth and the seventh posterity, that they were separated from the knowledge of good and truth, and left to their own filthy loves and persuasions; and that it was so provided, lest they should profane the holy things of faith . . . (ver.24).

286. See **MOST ANCIENT**, here.

289<sup>e</sup>. See **MOTHER**, here.

307. It here treats of the sixth and seventh posterity, which perished by the Flood, and who were completely cast out of the garden of Eden, or from all intelligence of truth, and became as it were not men, and were left to insane cupidities and persuasions.

310. Their first parents, who constituted the **Most Ancient Church**, were celestial; and thus celestial seed was inseminated in them. Hence their descendants had with them seed of a celestial origin . . . If (such) decline from truth and good, it is most perilous. Ex.

325. The **Most Ancient Church** had faith in the Lord through love; but there came forth those who separated faith from love ('Cain').

337. As it is treating of the degeneration of the **Most Ancient Church**, or of the falsification of its doctrine, and consequently of its heresies and sects, under the names of Cain and his descendants . . . (it is necessary to know) what the nature of the true **Church** was. The **Most Ancient Church** . . . was a celestial man; and acknowledged no other faith than that which was of love to the Lord and the neighbour. Through this love they had faith, or a perception of all things of faith, from the Lord; and for this reason they were unwilling to mention faith, lest it should be separated from love. 393. —<sup>2</sup>. 'Mountains and hills'=the **Most Ancient Church**.

—<sup>3</sup>. Such was the **Most Ancient Church**, and such was its doctrine. But at this day it is entirely different . . .

[A.] 371. This Perceptive was proper to the **Most Ancient Church**; but after faith had been separated from love . . . conscience succeeded. 393<sup>a</sup>.

398. With the men—*viros*—of the **Most Ancient Church**, the mind, which consists of will and understanding, was one; for the will therein was everything, so that the understanding was of the will . . . because love was everything.

414<sup>a</sup>. As the **Most Ancient Church** was more beloved by the Lord than the Churches which followed it; and because they then lived among themselves alone, or in their own families, and celebrated a worship so holy in their tents, therefore tents were accounted more holy than the temple . . .

459. The celestial (Spirits and Angels) are those who through love have received faith from the Lord, like those who were of the **Most Ancient Church**.

460. In (Gen. v.) it treats in special of the propagation of the **Most Ancient Church** among their descendants, almost down to the Flood.

461. The **Most Ancient Church** itself, which was celestial, is what is called 'man,' and 'a likeness of God.'

462. The second Church, which was not so celestial as the **Most Ancient Church**, is called 'Seth.' 484.

463. The third Church was called 'Enos;' the fourth Church, 'Cainan;' the fifth Church, 'Mahalaleel;' the sixth Church, 'Jared;' the seventh Church, 'Enoch;' the eighth Church, 'Methuselah.'

465. The ninth Church was called 'Lamech,' which is described as having nothing left of the perception of the **Most Ancient Church**; and 'Noah,' as a New Church. 467.

468. In this chapter . . . the names are doctrines, or Churches, which were preserved, however much changed, from the **Most Ancient Church**, down to Noah.

469. 'The book of the nativities' = an enumeration of those who were of the **Most Ancient Church**; 'in the day that God created man' = that it was made spiritual; 'in the likeness of God made He him' = that it was made celestial. Thus it is a description of the **Most Ancient Church**. 470.

474. As it is treating of the nativity or propagation of the **Most Ancient Church**, it is first described here that from spiritual it was made celestial; for the propagations follow from this.

475. ('He called their name man.') 'Man' = the **Most Ancient Church**. Ex. and III.

483. By the names which follow . . . are signified so many Churches, of which the first and principal was called 'Man.' The principal thing of these Churches was perception; and therefore the differences of the Churches of that time were especially differences of perceptions.

—<sup>2</sup>. The **Most Ancient Church** represented the Lord's Celestial Kingdom, and also as to the generic and specific differences of perceptions. . . They were distinguished into houses, families, and nations, and contracted matrimonies within their houses and families, in order that genera and species of perceptions might come forth . . . Therefore they who were of the **Most Ancient Church** dwell together also in Heaven.

495. The manner in which the **Most Ancient Church** decreased cannot be evident unless it is known what perception is; for it was a perceptive Church, such as does not exist at this day. Ex.

502. These three Churches, 'Man,' 'Seth,' and 'Enos,' constitute the **Most Ancient Church**; yet with a difference of perfection as to their perceptions. Ex.

503. The Perceptive of the **Most Ancient Church** consisted not only in the fact that they perceived what is good and truth, but in the happiness and delight of doing good. . . The life of love and the derivative faith, such as was that of the **Most Ancient Church**, is life while in use, or in the good and truth of use. . . In this they were likenesses of the Lord; and therefore in percepts they were made images of Him.

505. These three Churches, which constitute the **Most Ancient Church**, relatively to those which follow, are as the kernels of fruits or seeds; but those which follow relate comparatively to their membranaceous nature.

593. The man from the posterity of the **Most Ancient Church**. Sig. and Ex.

597. The states of (the Ancient and the **Most Ancient Church**) were entirely different. The state of the **Most Ancient Church** was, that they had from the Lord a perception of good and thence of truth. . . Perception is not conscience. The celestial have perception . . . The **Most Ancient Church** was celestial . . . 607.

—<sup>2</sup>. The **Most Ancient Church** had immediate revelation from the Lord by consort with Spirits and Angels, and also by visions and dreams; whereby it was given them to know generally what is good and true; and after they knew this generally, these generals were confirmed by things innumerable, by means of perceptions. . . (Continued under GENERAL.)

601. That the man who remained from the **Most Ancient Church** could not be regenerated, on account of his direful persuasions and filthy cupidities. Tr.

607<sup>2</sup>. The man of the **Most Ancient Church** had internal respiration, and no external respiration except tacit; and therefore they did not speak so much by words as afterwards . . . but by ideas . . . which they could express by innumerable changes of the looks and face, especially by those of the lips, in which there are countless series of muscular fibres which at this day are not set free; and which, being free with the men of that time, they could so present, signify, and represent ideas by them as to express in a minute's time what at this day would require an hour . . . and this more fully and clearly to the apprehension and understanding of those present than is possible by words . . . As they had similar breathing to that of the Angels . . . they were in profound ideas of thought, and were able to have such a perception as cannot be described . . . But in their descendants this internal breathing vanished little by little. (Continued under BREATHE.)

608<sup>2</sup>. Therefore, in place of the revelations of the **Most Ancient Church**, doctrinal things succeeded . . .

609. Doctrinal things of faith, with some of the revelations of the **Most Ancient Church**, were preserved for the use of this posterity.

633. With no man is there any understanding of truth and will of good, not even with those who were of the **Most Ancient Church** . . .

661. That all the posterity of the **Most Ancient Church** would destroy itself. Sig. and Ex.

—<sup>3</sup>. 'The breath of lives' = . . . here, the last posterity of the **Most Ancient Church**.

704. Finally, it treats (in Gen.vii.) of the last posterity of the **Most Ancient Church**, its quality: that it was possessed by persuasions of falsity and cupidities of the love of self to such a degree that it perished.

726. The rest of the descendants of the **Most Ancient Church** destroyed the celestial and spiritual seed with them by filthy cupidities and direful persuasions.

727°. The destruction of those of the **Most Ancient Church** who destroyed themselves. Sig.

728. It treats in general . . . of the total vastation of those who were of the **Most Ancient Church**, and had become such . . . —. 731<sup>2</sup>. 809.

784. The state of the **Most Ancient Church** was such that they had internal communication with Heaven; thus through Heaven with the Lord. They were in love to the Lord . . . their interiors were open . . . even from the Lord.

—<sup>3</sup>. Since those times, Heaven has never been open as it was to the man of the **Most Ancient Church** . . .

791°. It follows now concerning those descendants of the **Most Ancient Church** who were under the waters . . .

796. As the **Most Ancient Church** held its sacred worship upon mountains . . .

807. The conclusion, that the **Most Ancient Church** expired. Sig. 811.

813. The last limit of the **Most Ancient Church**. Sig.

893<sup>2</sup>. By 'the days,' in Gen.i., are signified the periods of the regeneration of the man of the **Most Ancient Church**.

895. With the man of the **Most Ancient Church** there was ground in his voluntary part, in which the Lord inseminated goods; hence from goods he could know and perceive truth, or from love have faith . . . (For) the man of the **Most Ancient Church** had revelations, by which he was initiated from infancy into the perception of goods and truths; but, as they were inseminated into his voluntary part, he perceived without new instruction innumerable things, so that from one general, he knew from the Lord the particulars and the singulars, which men now have to learn . . . and even so can know scarcely the thousandth part. For the man of the **Spiritual Church** knows nothing but what he learns . . .

920. The man of the **Most Ancient Church** had no other worship than internal worship, such as there is in Heaven; for with them Heaven communicated with man, so that they made a one. This communication was perception . . . Thus, being angelic, they were internal men: the external things of the body and the world they did indeed sensate, but did not care for. Examps.

—<sup>2</sup>. So it was with the man of the **Most Ancient Church**: whatever he saw with his eyes was heavenly to him; and thus with him each and all things were as it

were alive. From this may be evident the nature of his Divine worship, that it was internal, and not at all external.

927. That man would not any more so turn himself away, as the man from the posterity of the **Most Ancient Church**. Sig. and Ex. 1034.

933°. The last posterity of the **Most Ancient Church** could not be regenerated, because with them intellectual and voluntary things constituted one mind . . . 1034.

986°. It was otherwise with the man of the **Most Ancient Church**, who had perception.

1013. For by 'Adam,' or 'Man,' is meant the **Most Ancient Church**, which was a celestial man, and had perception, such as had no Church after it, and therefore it was also 'a likeness' of the Lord.

1023<sup>2</sup>. The heavenly marriage with the man of the **Most Ancient Church** was in his voluntary proprium . . .

1114. Concerning the **Most Ancient Church**, which was called 'Man,' or 'Adam.' Gen.art.

—<sup>2</sup>. It has been granted me to speak . . . with those who were of the **Most Ancient Church** . . .

—<sup>e</sup>. The things which it has been given me to know about the **Most Ancient Churches** are what follow.

1115. Those who were of the **Most Ancient Church** . . . and were celestial men, are very high above the head, and dwell together there in the greatest happiness. They said that others rarely come to them . . . and that they are so high above the head . . . in order that they may govern those who are there.

1116. There were shown me the dwellings of those who were of the second and third posterity of this **Most Ancient Church**, which are magnificent, extended to a great length, and variegated with beautiful colours, bright crimson and blue.

1117. They live in the highest light . . .

1118. Their speech when they lived in the world . . . was not articulate, like the speech of words of our time, but tacit; and was produced not by external but by internal respiration. The nature of their internal respiration. (Des. under BREATHE at this ref., and at 1119. 1120.) 7361. D.3322.

1120. In the last posterity of the **Most Ancient Church** . . . hardly anything of internal breathing remained, and when at last there was none in the breast, they were suffocated of their own accord . . .

1121. I have been instructed by the sons of the **Most Ancient Church** concerning their state of perception; namely, that they had a perception of all things which are of faith, almost as the Angels have, with whom they had communication; for the reason that their interior man, or spirit, by means also of internal respiration, was joined to Heaven; and that love to the Lord and love towards the neighbour are attended with this . . . They said that they had the Law written upon them, because they were in love to the Lord and in love towards the neighbour . . .

1122. I have been further instructed that the men of the **Most Ancient Church** had most delicious dreams, and also visions; and that it was at the same time in-

sinuated to them what they signified. Hence their paradisiacal representations, and many other things. The objects of the external senses . . . were therefore nothing to them . . . and therefore when they saw earthly objects, they thought nothing about them ; but only about the things which they signified . . . D.3382.

[A.] 1123. I have spoken with the third generation of the **Most Ancient Church**, who said that in their time . . . they had expected the Lord who was to save the universal human race . . . They said that from that time the greatest delight of their life was to procreate offspring, so that their highest deliciousnesses were to love their consort for the sake of offspring . . . adding that the perception of these delights . . . was from influx from Heaven, because the Lord was to be born. D.3316.

1143<sup>2</sup>. Such was the man of the **Most Ancient Church** ; who, if he were living now and read the Word, would not inhere one whit in the sense of the letter ; but would be as if he did not see it ; but only the internal sense abstracted from the letter . . . 1540<sup>e</sup>.

1148<sup>e</sup>. It is to be observed that the Church before the Flood is called the **Most Ancient Church** . . .

1159<sup>3</sup>. The reason is that the **Most Ancient Church** was distinguished into houses, into families, and into nations. The consorts with their children, and their men-servants and maid-servants, constituted a house ; a number of houses which were not far distant from one another constituted a family ; and a number of families constituted a nation. 1416<sup>e</sup>.

1343. The **Most Ancient Church** unanimously acknowledged the Lord, and named Him Jehovah ; as is evident from the first chapters of Genesis, and elsewhere in the Word.

1384. It has been granted me to speak with the sons of the **Most Ancient Church** concerning their perception. They said that from themselves they neither think nor can think anything, nor from themselves will anything ; but that in each and all things which they think and will, they perceive what comes from the Lord, and what from other sources ; and they perceive not only how much is from the Lord, and how much as from themselves ; but also, when it is as from themselves, they perceive whence it is, from what Angels, and likewise the quality of the Angels, and what their thoughts are, distinguishing every difference ; thus they perceive what the influx is, and numberless other things.

1409. The **Most Ancient Church**, which was celestial, regarded all things earthly and worldly, and also corporeal . . . no otherwise than as dead . . . When they saw them . . . they did not think about them, but about the celestial and spiritual things . . . Thus, with them, dead things lived.

1463. As the men of the **Most Ancient Church** had communication with Heaven . . .

1551. The Golden Age was the time of the **Most Ancient Church**, which was a celestial man . . .

1573<sup>7</sup>. For the Lord could assume the Human Essence without birth, as He also did assume it when He appeared to the **Most Ancient Church**, and to the prophets.

1587. (Cupidities of evil and persuasions of falsity) were the two things which destroyed the **Most Ancient Church** before the Flood.

1588. When the Rational is from a celestial origin, as it was with the **Most Ancient Church**. III.

1607<sup>2</sup>. For He was Jehovah and God to the **Most Ancient Church** . . . and was seen by them. And so also to the Ancient Church.

1622<sup>e</sup>. From these things the **Most Ancient Church** had its paradisiacal things.

1676<sup>e</sup>. Otherwise none could have been saved on this Earth from the time of the **Most Ancient Church**.

1806<sup>e</sup>. Such was the sight of the **Most Ancient Church**.

1850<sup>2</sup>. The Last Judgment of the **Most Ancient Church**. (See LAST JUDGMENT, here.) 2118.

1894<sup>2</sup>. The Lord appeared to the fathers of the **Most Ancient Church** as a Man. 1990<sup>2</sup>.

1914<sup>4</sup>. The fathers of the **Most Ancient Church**, who had perception, thought from the interior Rational . . .

1976. Hence the men of the **Most Ancient Church** had their dreams, which were instructive. 1977<sup>e</sup>.

1997<sup>2</sup>. The **Most Ancient Church**, which was before the Flood, was in the affection of good . . . for it was a Celestial Church . . .

1999. To fall upon the face was a rite of adoration in the **Most Ancient Church** . . . Such was the humiliation of the men of the **Most Ancient Church**.

2069<sup>3</sup>. It was celestial truth which was with the men of the **Most Ancient Church** . . .

—<sup>5</sup>. For the Lord's Divine good cannot inflow except with the celestial man, because it inflows into his voluntary part, as with the **Most Ancient Church** . . .

2124. In the Antediluvians was destroyed voluntary good, which was with the men of the **Most Ancient Church** . . .

2179<sup>3</sup>. As the men of the **Most Ancient Church** communicated with Spirits and Angels, and constantly had visions, and also dreams, such as those of the prophets ; as soon as they saw any beast, the idea occurred to them what it signified.

2180<sup>4</sup>. The **Most Ancient Church** . . . knew nothing about sacrifices ; nor did it ever come into their minds to worship the Lord by slaughtering animals.

2243<sup>3</sup>. The **Most Ancient Church**, which was called 'man,' was the most celestial of all. This Church in process of time so degenerated from the good of love, that at last nothing celestial remained ; and then was its consummation, which is described by their state before the Flood.

2417<sup>5</sup>. The **Most Ancient Church** . . . was in the very perception of love to the Lord and of charity towards the neighbour ; thus it had what is doctrinal of love and charity inscribed on itself . . .

2571<sup>e</sup>. The doctrine of love and charity is the very Divine doctrine itself, and is that which was cultivated in the **Most Ancient Churches** . . .

2588<sup>15</sup>. There is here described (Ezek.xxxi.3-8) the

**Most Ancient Church**, which was celestial, as to the quality of its Rational, thus of its wisdom and intelligence; because that Church looked on things below from Divine things, and thus on truths from goods.

2661<sup>1</sup>. If the **Most Ancient Church** had remained in its integrity, the Lord would have had no need to be born a man; and therefore as soon as that Church began to fail, the Lord foresaw that the Celestial Church would completely perish from the world, and therefore a prediction was at once made concerning the Advent of the Lord into the world.

2669<sup>2</sup>. The men who were of the **Most Ancient Church** were celestial . . .

2730. Above all men in this Earth the men of the **Most Ancient Church** lived in genuine conjugal love, because they were celestial, were from good in truth, and were in the Lord's Kingdom together with the Angels; and in that love there was Heaven for them.

2732. All from the **Most Ancient Church**, and many from the Ancient Church (are together, and dwell together in Heaven as Angels). De Conj. 117.

2739<sup>e</sup>. In the **Most Ancient Church** there were such derivations of love; and therefore they dwell together in the Heavens, distinguished as it were into nations, families, and houses, which all acknowledge the Lord as their only Parent.

2740. The men of the **Most Ancient Church**, who were celestial, and were in the perception of good and truth like the Angels, had only one wife. They said that with one wife they had perceived celestial deliciousnesses and happinesses, and that they felt horror at the bare mention of marriage with a number.

2763. Thence came these representatives to the men of the **Most Ancient Church** who were celestial, and were together with Spirits and Angels while they lived.

2895. There was another Word in the **Most Ancient Church** . . . And another in the Ancient Church . . . (Des. in 2897.)

2896. The Word in the **Most Ancient Church** . . . was not a written Word, but was revealed to everyone who was of the Church; for they were celestial men, and so were in the perception of good and truth, like the Angels; with whom, also, they had consort. Thus they had the Word inscribed on their hearts. . . As they were celestial, and had consort with the Angels, all things which they saw and apprehended with any sense, were to them representative and significative of the celestial and spiritual things which are in the Lord's Kingdom; so that they did indeed see worldly and earthly things with their eyes, or apprehend them with some sense; but from them and by means of them they thought about celestial and spiritual things. Thus, and no otherwise, could they speak with the Angels; for the things which are with the Angels are celestial and spiritual, and when they come to a man, they fall into such things as are with the man in the world. 2995.

2906<sup>e</sup>. 'The days of an age' = the **Most Ancient Church**. Also 'the days from of old.'

2910<sup>e</sup>. The **Most Ancient Church** thus expired about the time of the Flood . . .

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2986<sup>2</sup>. When the **Most Ancient Church** perished, a new one, called 'Noah,' or the Ancient Church after the Flood, was instaurated among the gentiles; that is, with those where there had been no Church before.

3255. As those who were of the **Most Ancient Church** were in a like good, they dwell together in Heaven.

3686<sup>2</sup>. The **Most Ancient Church** . . . was in the Land of Canaan. 4431.

—<sup>e</sup>. Thus also the names (of places) in the **Most Ancient Church** and Ancient Church were retained.

3703<sup>13</sup>. 'Fathers,' here, = the Ancient and the **Most Ancient Church**, which were so called from the love of good and truth in which they were; in the love of good were the Most Ancients who were celestial men . . . 6075.

4287<sup>4</sup>. Hence also the **Most Ancient Church**, which was in celestial good, was called 'man.'

4333. The first Last Judgment was when the Lord's Celestial Church, which was the **Most Ancient Church**, perished in the Antediluvians by an inundation of evils and falsities . . .

4447. By the Church among the Ancients is meant the Church derived from the **Most Ancient Church** . . . and by the Ancient Church is meant the Church which was after the Flood . . .

—<sup>2</sup>. The remains of the **Most Ancient Church**, which was celestial, were still in the Land of Canaan, especially among those who were called Hittites and Hivites . . . because the **Most Ancient Church**, which was called 'man,' or 'Adam,' was in the Land of Canaan; and consequently the Garden of Eden was there, by which was signified the intelligence and wisdom of the men of that Church . . .

—<sup>e</sup>. That the **Most Ancient Church** was in the Land of Canaan, and that thence originated the representatives of the places, see 567.

—<sup>e</sup>. What the difference is between the **Most Ancient Church** which was before the Flood, and the Ancient Church which was after the Flood. Refs.

4448. For the **Most Ancient Church**, being celestial, was in the good of love to the Lord, and thence in the perception of all truth; for the men of that Church were almost as the Angels; they also communicated with them, and thence came their perception; and therefore they never reasoned concerning any truth of faith, but said, because they perceived it from Heaven, that it is so, inasmuch that they were unwilling even to mention faith, but charity in its place. Refs. . . That the remains of that Church were with Hamor the Hivite, and his son Shehem. Ref.

4454. For Hamor together with his nation and family was among the remains of the **Most Ancient Church** in the Land of Canaan. Above all Churches in the universal world this Church was from the Divine, for it was in the good of love to the Lord. Their Voluntary and Intellectual made a one; thus one mind; and therefore they had a perception of truth from good; for the Lord inflowed by an internal way into the good of their will, and through this into the good of their understanding, or truth. Hence it is that this Church above all the rest has been called 'man,' and also 'a likeness of God.'

[A. 4454]<sup>9</sup>. That the **Most Ancient Church** . . . was in the Land of Canaan . . . is manifestly evident from their descendants, who were called 'Nephilim' . . . being in the Land of Canaan (Num.xiii.33). But all the land from the river of Egypt to the river Euphrates was then called the Land of Canaan (Gen.xv.18).

4462<sup>2</sup>. The foreskin . . . corresponded in the **Most Ancient Church** to the obscuration of good and truth . . . for as the man of the **Most Ancient Church** was an internal man, good and truth could be obscured with him, but not defiled; whereas with the man of the Ancient Church, as he was relatively an external man, good and truth could be defiled . . . Therefore they who were of the **Most Ancient Church** knew nothing of circumcision; but only those who were of the Ancient Church.

4476. For Hamor and Shechem were of the remains of the **Most Ancient Church**; and in that Church he was called 'honoured' who in the Ancient Church was called 'a prince.'

4489. The goods and truths of the **Most Ancient Church**—which still remained partially with Hamor and Shechem and their families—were in accord with the goods and truths which were from the Ancient Church with the descendants of Jacob; for the rituals which were instituted with the descendants of Jacob were nothing else than externals which represented and signified the internals which were of the **Most Ancient Church**.

—<sup>2</sup>. These were the internals of worship, which, being represented in this external (the altar), they were alike and of one form with the truths and goods of the **Most Ancient Church**. Ex.

—<sup>3</sup>. But they who were of the **Most Ancient Church** did not care for these externals, because they were internal men, and the Lord inflowed with them by an internal way, and taught them what is good. The varieties and differences of good were to them truths, and hence they knew what each and all things in the world represented in the Lord's Kingdom.

—<sup>4</sup>. The difference between the **Most Ancient Church** and the Christian Church, is such as is that between the light of the sun by day, and the lumen of the moon and stars by night; for to see goods by an internal or prior way, is like seeing in the day by the light of the sun; whereas to see them by an external or posterior way, is like seeing in the night by the lumen of the moon or stars. There was almost the same difference between the **Most Ancient Church** and the Ancient Church, except that those who were of the Christian Church could have been in a fuller lumen if they had acknowledged, believed, and done the internal things, or the truths and goods, which the Lord taught. The good itself is the same in both; but the difference consists in seeing it in clearness or in obscurity . . .

4493<sup>2</sup>. The men—*homines*—of the **Most Ancient Church** . . . were of a genius and native quality altogether different from the men—*virī*—of the Ancient Church; for the men—*homines*—of the **Most Ancient Church** had a Voluntary in which there was what was entire (or perfect), but not the men—*virī*—of the Ancient Church; and therefore with the men—*homines*—of the **Most**

**Ancient Church** the Lord could inflow through the Voluntary, consequently by an internal way; but not with the men—*virī*—of the Ancient Church; for in these the Voluntary was destroyed; but the Lord inflowed into their Intellectual; thus . . . by an external way. Ex. . . In the Intellectual the Lord formed a new will with the men—*virī*—of the Ancient Church, when He regenerated them. 5113<sup>2</sup>.

—<sup>3</sup>. Hence it was that they who were of the **Most Ancient Church** were internal men, and had no externals of worship; and that those who were of the Ancient Church were external men, and had externals of worship; for the former by means of internal things saw external ones as from the light of the sun by day; and the latter by means of external things saw internal ones as in the lumen of the moon and stars by night . . . In these explications the former are those who are called celestial, and the latter are those who are called spiritual.

—<sup>4</sup>. In order to illustrate the nature of the difference, take this example. If a man of the **Most Ancient Church** had read the historical or prophetic Word, he would have seen its internal sense without any previous instruction or explication . . . and scarcely anything which is in the sense of the letter. . . Whereas if a man of the Ancient Church had read the Word, he could not have seen its internal sense without previous instruction or explication . . .

4500<sup>2</sup>. It was the Church among the Ancients, which was from the **Most Ancient Church**, which was to have been instaurated with the posterity from Jacob, because the Ancient Church had begun to perish.

4502. By 'the house of Shechem' is here signified simply the good of truth, such as it had been with the man of the **Most Ancient Church**; and thus that this was extinguished with the nation from Jacob.

4687<sup>2</sup>. The **Most Ancient Church**, which was celestial, . . . adored the Infinite Esse, and the derivative Infinite Existing (or Manifesting). (Continued under BE.)

5121<sup>2</sup>. The men of the **Most Ancient Church** had revelation from perception; and also some of the Ancient Church; but at this day scarcely anyone.

5136<sup>2</sup>. For the man of the **Most Ancient Church** . . . was such that in each and all things . . . he saw what was representative of the Lord's Kingdom. The objects of the world and of the Earth were to him means for thinking about heavenly things. Hence originated all the representatives and significatives which were afterwards in the Ancient Church; for they were collected by those who are meant by 'Enoch.' . . . Hence it came to pass that all the places, mountains, and rivers in the Land of Canaan—where the **Most Ancients** dwelt—became representatives, and also all the surrounding kingdoms.

5663<sup>2</sup>. Whereas the Ancient Church which was after the Flood, and especially the **Most Ancient Church** which was before the Flood, by Jehovah and God understood no other than the Lord, and indeed Him as to the Divine Human. They also knew about the Divine Itself which is in the Lord, and which He Himself calls His 'Father.' But they could not think about this Divine Itself . . . but about the Divine Human; con-

sequently they could not be conjoined with any other Divine . . . and they knew that unless they were conjoined with the Divine, they could not be saved. Therefore it was the Divine Human which the Ancient Churches adored. Jehovah also manifested Himself with them in the Divine Human; and the Divine Human was the Divine Itself in Heaven . . .

6075<sup>2</sup>. The state of the **Most Ancient Church** which was before the Flood is signified by 'the days of eternity;' and the state of the Ancient Church which was after the Flood, by 'the years of generation and generation' . . . 6239<sup>3</sup>. —<sup>4</sup>. (See ETERNITY, here.) E.431<sup>10</sup>.

6367. Man is born into those things which are of the voluntary part. Hence those who were of the **Most Ancient Church** . . . were born into the good of love to the degree in which the good of love was in their Voluntary.

6435<sup>9</sup>. 'The mountains of eternity' = the good of love which was of the **Most Ancient Church** . . . 'The hills of an age' = the good of mutual love which was of that Church. The former was its Internal; the latter its External. When this Church is understood in the Word, being the **Most Ancient** one, there is sometimes added 'eternity' . . . and sometimes 'an age.'

6588<sup>8</sup>. 'Rephaim' = the posterity of the **Most Ancient Church** which was before the Flood, and which was also called 'Nephilim,' and 'Anakim.' 7686<sup>2</sup>.

6786<sup>2</sup>. The Divine which was of the Ancient Church was the Lord as to the Divine Human. The Ancient Church had this from the **Most Ancient Church**; and also from the fact that Jehovah appeared to them in a human form . . .

7362<sup>9</sup>. (Thus the Spirits of Mars) are of a celestial genius, and not unlike those who belonged to the **Most Ancient Church** on this Earth. D.1543.

8054<sup>2</sup>. Immediately above the head are those who deceive and seduce by means of innocence; but above them are the celestial from the **Most Ancient Church**, who so forcibly keep them in bonds that they cannot possibly inflict evil on anyone.

9470<sup>3</sup>. 'The Ancient of Days' = the Lord as to celestial good, such as there was in the **Most Ancient Church**, which was a Celestial Church, and in the Word is called 'ancient.' Its external truth is signified by 'His garment as the white snow;' and its external good, by 'the hair of His head as the clean wool.'

10248<sup>8</sup>. 'The days of an age' = the time when was the **Most Ancient Church**, which was celestial. —.

N. 4. In the highest expanses are those who are called celestial Angels, of whom very many are from the **Most Ancient Church**.

S. 21. I have been instructed that the men of the **Most Ancient Church**, which was before the Flood, were of so celestial a genius that they spoke with the Angels of Heaven, and that they could speak with them by means of correspondences. Hence the state of their wisdom became such that whatever they saw on the Earth, they thought about not only naturally, but also spiritually at the same time; thus also in conjunction with the Angels.

P. 241. By Adam and his wife are meant . . . the men of the **Most Ancient Church**, whose new creation or regeneration is thus described . . . in Gen.i.; their wisdom and intelligence, by the garden of Eden; and the end of that Church, by the eating from the tree of knowledge. —<sup>3</sup>.

328<sup>4</sup>. The consummation of the **Most Ancient Church**, which was effected by the eating from the tree of knowledge—by which is signified the conceit of Own intelligence—is described by the Flood.

R. 585. 'A tabernacle' = the Celestial Church, because the **Most Ancient Church** . . . had holy worship in tabernacles.

T. 470<sup>5</sup>. That this direful persuasion—that God has transfused and transcribed Himself into men—was held by the men of the **Most Ancient Church** at its end . . . I have heard from their own mouth; and (therefore) they lie deeply hidden in a cavern, near to which no one can approach without being seized with an interior dizziness . . .

760. The first Church, which is to be called the **Most Ancient Church**, came forth before the Flood; the consummation or destruction of which is described by the Flood.

762. The **Most Ancient Church** was as the morning, the spring, and the east; the second or Ancient Church was as the day, the summer, and the south . . .

786. The former Churches have not been in the Truth, because the **Most Ancient Church** . . . worshipped the invisible God, with whom no conjunction is possible; the Ancient Church, which was after the Flood, in like manner . . . (See Coro. 51<sup>2</sup>.)

D. 3251<sup>9</sup>. Such also would the men and sons of the **Most Ancient Church** have become, if they had remained in the state of perfection . . .

3311. On the **Most Ancient Church**. Gen.art.

3313. The most subtle ones . . . were those who were sons of the **Most Ancient Church**. . . They were interiorly evil . . .

3314. There afterwards spoke with me those who had been of the **Most Ancient Church**, who were in the highest . . . Others rarely come to them . . .

3314a. They cannot speak about the Lord. (See LORD, here.)

3323. It follows that the idea of the **Most Ancient Church** was much fuller than can ever be possible in this time . . .

3353. Concerning the offspring of the **Most Ancient Church**, or Adam after the fall. Ex.

3378. There was seen a beautiful infant clothed in a shining white garment, which signified . . . the **Most Ancient Church**. Then in a certain open door there was seen a boy in a green garment . . . and presently two maid-servants in white head-dress, who = the affections of such, as the green boy = their scientific and intellectual things; and therefore in the time of the **Most Ancient Church** there were partly such rational ideas, whereas the affections of such were like those signified by the maid-servants, whose heads were bright white.



Thus it was the reverse of what it is with us. With us there are good scientifics, but evil affections.

[D.] 3488<sup>e</sup>. Our Most Ancient Church was very similar to it.

3925. Concerning a noble offspring of the Most Ancient Church. 4068. 4070.

4096. Such was the life of the Most Ancient Church.

4114. There was shown me a flaming light above the forehead, and they spoke with me from the Most Ancient Church, saying that such is the light, but much more intense, in which they are.

4145. The respiration of the Most Ancient Church was internal, thus from the internal man—which was in consort with Spirits and Angels—to the external man.

4368. In the man of the Most Ancient Church (horror at adulteries) was in the natural (and thus in the voluntary) part. Ex.

4751. See CHARLES XII., here.

5187<sup>e</sup>. It is to be known that wisdom is given (the Angels) mediately through Angels who have been of the Most Ancient Church and the Ancient Church, and who have been in the knowledge and perception of representatives and correspondences . . . For this reason, Angels from the Most Ancient Churches are scattered through the Heavens, in order that the others may have wisdom.

D. Min. 4636. The sons of the Most Ancient Church were born almost (into Divine order itself); namely into affections of good and affections of truth; and therefore in the very affections there was whatever of good and truth which is taught by the doctrine of faith; but still, in course of time, by instruction, experience, inspiration, and revelation, it was given them to know all things which were of faith, to which they at once assented inwardly; so that they had a perception of them, because they accorded with their affections.

4711. The Celestial Heaven, in which are the men of the Most Ancient Church, had a Voluntary in which was something good, and therefore they could be regenerated as to that also. But the . . . Spiritual Heaven, in which are the men of the Ancient and the present Church, have the Voluntary completely destroyed, and they can be regenerated as to the Intellectual only, in which a new will is formed by the Lord, and from which their Own proper will is completely separated. A. 4328.

4712, 4713. How it was with the men of the Most Ancient Church, who are celestial, and from whom the Lord's Celestial Kingdom is made, was shown me by a certain column coming down from Heaven, which was of a dim azure colour, and on the left side a lucidity like that of the solar flame . . . By this was represented their prior state. The azure colour is such as has good in itself. But, after regeneration, the azure of the column successively passed over into a dim flaming lucidity. The two lives, will and understanding, then acted as one, and were such; the flame=love. Thus was it, in general, with the man of the Most Ancient Church; and in like manner in every particular; and thus in the least parts of the organic form of the interiors; for these are images of the General.

— But (with) the man of the Spiritual Church, that column was completely black, and thus it cannot be diluted and tempered; and therefore that part is miraculously separated from the intellectual part. When the intellectual part is being regenerated, it appears completely lucid, but not flaming, and this lucidity does not enter the black column. A smoke often exhales from the column, and that snowiness, and presents some pleasant colour.

E. 294<sup>15</sup>. The reformation of the men of the First Church in this Earth as to their Internal and as to their External, is meant by the creation of heaven and earth in (Gen.i.). That there was no Church before, because men were devoid of good and truth, is signified by 'the earth being void and empty;' and that they were in dense ignorance before, and also in falsities, is signified by 'the darkness upon the faces of the abyss.' Their first illumination is signified by 'the spirit of God moving upon the faces of the waters;' and by God's saying, 'Let there be light, and there was light' . . .

433<sup>12</sup>. The Most Ancient Church, which was before the Flood, and was in love to the Lord, is meant by 'the days of an age,' or 'of eternity;' and the Ancient Church, which was after the Flood, and which was a Spiritual Church, is meant by 'the former years.'

4487. 'The mountains of the east'=the Most Ancient Church which was in love to the Lord . . . 'The hills of an age'=the Ancient Church, which was in charity towards the neighbour . . .

538<sup>e</sup>. 'To the people of an age'=to those in Hell who were there from the Most Ancient Church . . . They are called 'the people of an age' because they were of old, and were in direful falsities above others.

617<sup>15</sup>. By Adam and his wife is meant the Most Ancient Church, which was a Celestial Church. The men of that Church, because they were in love to the Lord, had Divine truths inscribed on themselves; and thence from influx they knew the corresponding things in the natural man, which are called scientifics. In a word, there was spiritual influx with them; thus from the spiritual mind into the natural, and thus into the things which were there, the quality of which things they saw as in a mirror from correspondence. The spiritual things with them were completely distinct from the natural ones; the spiritual things resided in their spiritual mind, and the natural things in their natural mind, and thus they did not immerse anything spiritual in the natural mind, as spiritual natural men are wont to do; and therefore if they had committed spiritual things to the natural memory, and had appropriated them to themselves in that way, that which was implanted with them would have perished, and they would have begun to reason from the natural man concerning spiritual things, and would have inferred them thence, which they never do. This also would have been to want to be wise from their Own intelligence, and not from the Divine intelligence, as before; and thereby they would have extinguished all their celestial life, and would have taken up natural ideas even about spiritual things. This, therefore, is signified by that they were not to eat of the tree of knowledge of good and evil, and that if they did eat, dying they would die.

725<sup>2</sup>. There is described by these things (in Gen.i.) the instauration of the **Most Ancient Church**, which was the most excellent of all in this Earth ; its instauration, by the creation of heaven and earth ; its intelligence and wisdom, by the garden in Eden ; and its decrease and fall, by the eating from the tree of knowledge. . . Hence by the man who was called Adam and Eve, is meant that Church ; for it is said 'male and female created He them, and called their name Man ;' and, as that Church is meant by both, it follows that by 'the male' is meant its truth, and by 'the female,' its good . . .

728<sup>2</sup>. The men of the **Most Ancient Church** were in spiritual understanding and perception of all things which they saw with their eyes . . . And, as the Lord foresaw that this spiritual perception would perish with their posterity . . . the Lord provided that certain ones who lived among the Most Ancients should collect the correspondences into one, and bring them together into a codex. This codex . . . was preserved by the Lord for the use of (the succeeding) Churches. De Verbo 7<sup>3</sup>.

739<sup>6</sup>. It treats in (Gen.i.) of the new creation or instauration of the Church, which was the **Most Ancient Church** on this Earth, and was also the most excellent of all ; for it was a Celestial Church, because in love to the Lord. Hence the men of that Church were most wise, having almost immediate communication with the Angels of Heaven, through whom they had wisdom from the Lord ; and, as they were in love to the Lord, and had revelations from Heaven, and as they at once committed to life the Divine things revealed to them, they were in a like state to that of the Angels in the Third Heaven ; and therefore that Heaven consists primarily of the men of that Church. This Church is meant by Adam and his wife . . .

—7. It was by no means forbidden them to procure . . . the Knowledges of good and truth from Heaven ; for by these their intelligence and wisdom were perfected ; neither were they forbidden to procure Knowledges of good and of evil from the world ; for their natural man thence had knowledge ; but they were forbidden to view these Knowledges by the posterior way, because to them it was given to see by the prior way all the things which appeared in the world before their eyes. Ex. . . (The former) was done by the men of the **Most Ancient Church** when they began to love worldly things more than heavenly ones, and to be elated and to glory on account of their wisdom. From this their descendants became sensuous, and then their Sensuous, which is meant by 'the serpent,' seduced them . . .

—8. That it was allowable for them to procure Knowledges from the world, and to view them by the prior way, is signified by that 'Jehovah God made to grow out of the ground every tree desirable to the sight, and good to eat.' . . The Knowledges of good and of evil from the Lord . . . and the Knowledges of good and evil from the world . . . were represented by 'the tree of lives, and the tree of the knowledge of good and evil, in the midst of the garden.' That they were allowed to appropriate Knowledges from whatever source . . . provided they did not proceed in an inverted order, by reasoning from them about heavenly things, and not by

thinking from heavenly things about worldly ones, is signified by that 'Jehovah God commanded them that they should eat of every tree of the garden ; but not from the tree of the knowledge of good and evil.' (The history further ex.)

799. For they who were of the Church in **Most Ancient** times dwelt in tabernacles and tents, with which they also journeyed ; for most then were shepherds of sheep ; and the father of the family taught those born from his house the precepts of charity, and the derivative life of love, in tabernacles . . .

948<sup>3</sup>. Inmost Divine truths were revealed to those who were of the **Most Ancient Church** ; but exterior Divine truths were revealed to those who were of the **Ancient Church** . . .

De Verbo 14<sup>5</sup>. In (Gen.i.) is described the reformation and regeneration of the men of the **Most Ancient Church** . . . But in the (celestial sense) is described the glorification of the Lord's Human . . . by Adam himself is meant the Lord as to the Divine Itself and at the same time the Divine Human ; and by his wife, the Church . . . By the names, which are the posterities of Adam, are described the successive state of the reception of the Lord and of conjunction with Him by the men of that Church . . .

Coro. 23. Concerning the Adamic Church, or the **Most Ancient Church** of this Earth. Gen.art.

25. The first state of this **Most Ancient Church**, or its rise and morning, is described in (Gen.i.26,27 ; ii.7).

27. The second state of this **Most Ancient Church**, or its progression into light, and day, is described in (Gen. ii.8-17).

29. The third state of this Church, which is its decline and evening, and is called vastation, is described in (Gen.iii.1-6).

31. The fourth state of this Church, which was its end or night, and is called consummation, is described in (Gen.iii.9-23). (And also by the expulsion of the man from the garden. 32.)

34. The fifth state of this Church was the separation of the good from the evil, which was the Last Judgment upon all who were of that Church. This state is described by the Flood . . . and by Noah and his sons, by whom are meant all the good who were saved. The end of the **Most Ancient Church** is described in (Gen. vi.5-8). But the Last Judgment upon them is described by the Flood.

36. The sixth state of the men of this Church, which was, after the Last Judgment, the elevation of the faithful to God, of whom was made a new Heaven ; and the removal of the unfaithful from God, of whom was made a new Hell.

37. (The visit of Swedenborg to the Angels of the Golden Age (M.116-131) is here quoted *in extenso* as a description of the New Heaven of the **Most Ancient Church**.)

38. The Hell of those who were from the **Most Ancient Church** is the most frightful of all the Hells. It consists of those who in the world had believed themselves

to be as God . . . From this direful persuasion a deadly stench is breathed forth from that Hell . . . so that when anyone approaches he is seized with a mad delirium . . . This Hell is in the middle southern quarter, surrounded by ramparts, on which stand some who shout in a loud stentorian voice, Approach no nearer. . . The evil Genii there appear like adders twisted into inextricable spires, which they derive from their trivial deceits and incantations by which they have allured the simple to assent to their being gods, and that there is no God besides them. The ancients . . . meant these by the giants who attacked the camp of the gods, and were cast down by Jupiter . . . and were called the Cyclops. They also called their Hells, Tartarus, and the Pools of Acheron; and the deeps there, the Styx; and those who are there, Lernean Vipers; and so on.

### Mote. *Festuca.*

See under DUST-*grumus*.

A. 905<sup>13</sup>. 'To discern a mote in a brother's eye' (Matt.vii.3) = something erroneous as to the understanding of truth . . . (= a small falsity of evil. E. 746<sup>16</sup>.)

### Moth. *Tinea.*

See under GRUB.

A. 933<sup>17</sup>. 'The moth' (Is.li.8)=falsities in the outer-most things of man.

W. 342. Upon and in plants there are lice and grubs which are accordant with them.

D. 2673. As moths in their thick darkness suppose there is the highest light and delight.

### Mother. *Mater.*

### Maternal. *Maternus.*

See under FATHER.

A. 287. 'The mother of all living' (Gen.i.20)=the Church. It is called 'the mother' from the fact that it was the first Church . . . 289.

494<sup>2</sup>. 'Mother' (Jer.xxii.26)=the Church.

1414<sup>3</sup>. See HEREDITARY, here. 1444.

— This Infirm which man derives hereditarily from his mother is a corporeal something which is dispersed when he is being regenerated . . . 1444<sup>2</sup>.

1573<sup>3</sup>. But the hereditary evil from the mother is of the external man . . .

—<sup>6</sup>. Hell could not have approached the Lord if He had been born . . . without evil adhering from the mother.

1661<sup>9</sup>. In the first combats, the goods and truths with the Lord, from which He fought, were imbued with things hereditary from the mother . . .

1745<sup>2</sup>. So far as (the Hereditary from the mother) remained, the Lord was as it were absent from Jehovah . . .

1793. It was Jehovah . . . to whom the Lord's Human became united after by the combats of temptations He had purified the Maternal; that is, that which He derived from the mother.

1815. From his mother a man receives all that is

external. In a word, the interior man, or spirit itself, is from the father; but the exterior man, or body itself, is from the mother. (For) the soul is implanted from the father, and this begins to clothe itself in a little bodily form in the ovule. Whatever is afterwards added, whether in the ovule or in the womb, is of the mother; for it has no increase from anywhere else.

—<sup>2</sup>. As the external, which the Lord received from the mother, was to be united to the Divine . . .

1816. 'Ur of the Chaldees'= . . . the Maternal which the Lord received from birth, or the Hereditary from the mother. . . It was from this Maternal, or Hereditary from the mother, that He was led forth, as often as He conquered evils and falsities . . .

2005. Every man's internal is from his father, and his external from his mother; or, what is the same, the soul itself is from the father, and the body with which the soul is clothed, is from the mother.

2159. The human with the Lord was from the mother, and thus infirm, having with it an Hereditary thence, which He overcame through combats of temptations, and utterly expelled, insomuch that it had nothing left of the Infirm and Hereditary from the mother; nay, at last, not anything whatever from the mother. So that He entirely put off the Maternal, so that He was no longer her son. Ill. 'They said unto Him, Behold Thy mother . . . And He answered . . . Who is My mother . . . And looking round about on them that sat about Him, He said, Behold My mother . . . for whosoever shall do the will of God, the same is My . . . mother' (Mark iii.32-35; Matt.xii.46-49; Luke viii.20,21).

2288<sup>2</sup>. The former state; that is, the human from the mother, the Lord entirely put off . . . when He passed out of the world . . .

2557. 'Not the daughter of my mother' (Gen.xx.12) = that the Rational was . . . not conceived of spiritual truth as a mother. Ex.

2559<sup>9</sup>. As the first scientifics and derivative rational things with the Lord were . . . imbued with what was hereditary from the mother . . .

2574<sup>2</sup>. How the Lord by degrees cast out the human which was from the mother . . .

2649<sup>2</sup>. As it treats of the former human, which the Lord had from the mother; and, at last, of its plenary putting off, it is to be known, that the Lord successively and continually, even to the last of His life, when He was glorified, separated from Himself and put off that which was merely human, namely that which He had derived from the mother, until at last He was no longer her son, but the Son of God, as to both conception and birth . . . Ill. —<sup>4</sup>, Ex.

2717. 'His mother took for him' (Gen.xxi.21)=the affection of truth; for 'a mother'=the Church; and the Spiritual Church is in the affection of truth . . .

3025. Things discordant in the maternal human which encompass. Sig. and Ex.

3036. By whom the Lord delivered Himself from maternal things as to evils and as to falsities. Sig. and Ex.

3048<sup>2</sup>. The Lord in the natural man separated those things which were from Himself . . . from those which were from the **Maternal**. Tr.

3086. The separation of the **maternal things** which at first were adjoined to (truth Divine). Tr.

3128. 'He told the house of her mother . . .' (Gen. xxiv. 28) = to all the natural good . . . 'The house of a mother' = the good of the external man; that is, natural good . . . (for) man's External or Natural is from the mother . . . Moreover, all good and truth are born by the influx of internal good as a father into external good as a mother.

3167. 'And to her mother' (ver. 53) = also to natural truth . . . (For) 'mother' = the Church, which, from truth, is called 'mother.' 3174.

3299. Whatever is born derives its esse from the father and its existere from the mother. There must be both . . . The Natural . . . as to truth is conceived from rational truth as a mother.

3304<sup>2</sup>. When the lowest Natural is vitiated by what is hereditary from the mother, truth cannot be united to good, but can only adhere to it with some power; nor is truth united to good until this vitiation has been driven away. This is the reason why good is born with man, but not truth.

3405. That the Lord was in appearances of truth when He was in the **maternal human**. Tr.

3518. Every man receives domestic good from his father and from his mother, which goods are distinct from each other; that which he receives from the father is interior, and that from the mother is exterior. With the Lord . . . the good from the mother was contaminated with hereditary evil . . . The natural good which He derived from the mother, being contaminated with hereditary evil, was in itself evil; and this is what is meant by domestic good. Yet this good . . . subserved for the reformation of the Natural; but, after it had subserved, it was rejected. The like takes place with every man who is being regenerated. Ex.

3570<sup>4</sup>. It is known that the soul of man commences in the ovum of the mother, and is afterwards perfected in her womb . . . The like is the case when a man is born again. Ex.

3583. 'Mother' = the affection of spiritual truth, and thence the Church; because the Church is a mother, and is so called, from truth and its affection.

3599<sup>2</sup>. The natural good of the Lord's infancy was Divine from the Father, but human from the mother; and, in so far as it was from the mother, it was imbued with hereditary evil. Sig. and Ex.

3677. 'Of Rebekah the mother . . .' (Gen. xxviii. 5) = from the mother . . . Ex.

3703<sup>2</sup>. (Thus) truth is as a mother; and therefore . . . by 'mother,' in the internal sense, is signified truth; and in fact . . . the truth from which are the lower or derived goods and truths . . .

—7. In all these passages, by . . . 'mother' . . . in the internal sense, is meant truth; and, in the supreme sense, the Lord as to . . . Divine truth.

—20. 'Mother,' in the opposite sense, = falsity. III.

4065. Other good had subserved Him as a means; which had relationship with what was **maternal**. Sig. and Ex.

4257. 'To smite the mother upon the sons' (Gen. xxxii. 11) was a formula among the Ancients . . . signifying the destruction of the Church and of all things of it, either in general, or in particular with a man who is a Church; for by 'mother' they meant the Church; and by 'sons,' the truths of the Church . . .

—e. 'Mother,' properly, = the affection of truth, which makes the Church in man.

4317<sup>4</sup>. The hereditary evil from the mother is exterior . . . and can be easily eradicated . . .

4641<sup>2</sup>. This Divine Esse was clothed exteriorly with those things which he assumed from the mother, which, being not good, but in themselves evil, He expelled by His Own power . . . and afterwards conjoined this human, which He made new in Himself, with the Divine good which He had from birth.

4843<sup>3</sup>. 'The daughter rising up against the mother' (Micah vii. 6) = the affection of evil against truth.

—e. 'Mother,' etc., = such things as are with man, proper to him, which he is to 'forsake' (Mark x. 29).

4963<sup>3</sup>. It is known that a man who is born derives what belongs to him from both father and mother; and that his inmost is from the father, and the exteriors or the things which clothe that inmost are from the mother; both . . . being defiled with hereditary evil. But with the Lord (only) that which He derived from the mother had in itself hereditary evil . . .

5041<sup>e</sup>. This human . . . was defiled with hereditary evil from the mother; but, as the inmost was Divine, it could . . . expel that Hereditary from the mother.

5581. 'A mother' (as well as 'a father') = the Church; but 'a mother' = the Church as to truth . . . For the Church is a spiritual marriage, which is from good as a father, and from truth as a mother. 6075<sup>e</sup>.

5686. 'The son of his mother' (Gen. xliii. 29) = the Internal from the Natural, as from a mother . . . (for) the medium . . . comes forth from the . . . Natural as a mother.

—e. But then by 'mother' is meant the Church.

5689<sup>3</sup>. That which gives essence is as a father . . . and that which gives clothing is as a mother; for the clothing is the body of that soul. Hence . . . a medium must derive . . . what is its own from the Internal, as a father, and from the External as a mother.

5806. 'He alone is left to his mother' (Gen. xlii. 20) = that this truth is the only truth of the Church. . . 'Mother' = the Church.

5886<sup>2</sup>. 'Mother' (Is. i. 1) = the Church. 9156<sup>2</sup>.

6138<sup>e</sup>. See FATHER, here. 6690<sup>2</sup>.

6306<sup>3</sup>. 'Mother' = the truth of the Church; but, in the opposite sense, falsity. III.

6432<sup>5</sup>. 'Mother' (Hos. ii. 2) = the Church. 8904<sup>7</sup>. R. 956<sup>3</sup>. E. 240<sup>5</sup>. 730<sup>11</sup>.

6742. 'She called the child's mother' (Ex. ii. 8) = that the truth of good of the Church [adjoined those things which are of the Church]. 6728. . . 'Mother' = the

Church; thus also the things which are of the Church.

[A.] 687<sup>2</sup>. But, with the Lord, the prior forms, which were from the **Maternal**, were completely blotted out and extirpated; and Divine ones were received in their place... Hence, when the Lord was glorified, He was no longer the son of Mary.

859<sup>3</sup>. 'Thy mother shall be bereaved more than other women' (1 Sam. xv. 33)=that evil affection would dominate with them from the Voluntary, and not from the Intellectual.

889<sup>7</sup>. 'Honour thy... mother' (Ex. xx. 12)=love for... truth; in the supreme sense, for... the Lord's Kingdom... 'Mother'=truth; and, in the supreme sense, the Lord as to Divine truth, thus His Kingdom; for the Divine truth which proceeds from the Lord makes Heaven. 8900, Ex.

901<sup>5</sup>. 'He that smiteth... his mother' (Ex. xxi. 15)=to blaspheme... the Lord's Kingdom... and, in the relative sense, to blaspheme the truth of the Church.

902<sup>1</sup>. 'He that curseth... his mother' (ver. 17)=the complete denial of... the Lord's Kingdom by those who are of the Church; and thus the profanation of the... truth of the Church... 'Mother'=the Lord's Kingdom; and, in the relative sense, ... the truth which is from the Lord.

919<sup>9</sup>. By 'father,' in the Word, is signified interior good; and by 'mother,' truth conjoined with that good.

922<sup>6</sup>. 'Seven days it shall be with its mother' (Ex. xxii. 30)=the first state with truths... 'Mother'=the Church as to truth; thus also the truth of the Church. Refs.

930<sup>1</sup>. See **KID**, here. A mother's milk=the truth of the first innocence.

934<sup>8</sup>. 'Mother' (Ezek. xix. 1)=the Church.

947<sup>0</sup>. 'Mother' (Hos. ii. 5)=the perverted Church.

967<sup>0</sup>. All things of the human from the mother having been rejected. Sig.

1005<sup>7</sup>. But, with the Lord, there was not a removal, but a casting out of those things which He derived from the mother; thus a plenary deliverance from them; inasmuch that He was no longer the son of Mary.

1040<sup>2</sup>. They who are in some illustration... by 'the mother' (Hos. ii. 1-13), concerning whom all these things are said, do not understand a mother, but the Church such as it was with that nation.

1049<sup>0</sup>. 'Mother' (Matt. x. 35)=the affection of evil and of falsity.

1083<sup>0</sup>. When the Lord had fully glorified His Human, He put off the human from the mother... and therefore He was no longer the son of Mary...

H. 332. As these female Angels... had loved all infants from a tenderness as it were **maternal**, they receive them as their own; and the infants also... love them as their own mothers. There are as many infants with each Angel as she longs for from spiritual storgé.

382a. Hence it is that by... 'mother and father' in the Word is signified truth conjoined with good, which procreates...

L. 35<sup>4</sup>. That the Lord put off the human from the mother... is evident from the fact, that whenever He spoke to His mother from His own mouth, He did not call her mother, but 'woman.' Ill.

S. 67. In the commandment, 'Honour thy... mother'... a spiritual Angel... by 'mother' understands the Church... But a celestial Angel... His Divine wisdom.

W. 269. The soul is clothed with a body in the mother. M. 206, Ex. T. 92.

R. 32<sup>2</sup>. 'Mother' (Luke viii. 21)=the Church.

729. 'The mother of scortations and of the abominations of the earth' (Rev. xvii. 5)=the origin of these things. (=a religiosity from which are adulterations... and profanations. E. 1047.)

M. 119. That the Church is called 'mother.' Ill.

206<sup>e</sup>. In the vegetable kingdom, the earth or ground is a common mother. Ex.

284. The love of the children with the mother is as the heart... because the heart corresponds to love... and love from the will is with the mother...

—<sup>e</sup>. With spiritual men there is conjugal conjunction... from justice, because the mother has gestated them in the womb, with pain has brought them forth, and afterwards with unwearied care suckles, nourishes, washes, dresses, and educates them.

393. That this sphere (of the love of infants) affects principally the female sex, thus mothers, and... fathers from them. Ex.

—<sup>2</sup>. It appears as if mothers had the love of infants from nourishing them in the womb from their own blood, and from the consequent appropriation of their own life, and thus from a sympathetic union; but still this is not the origin of that love; for if, unknown to the mother, another infant were to be substituted after birth... she would love it with equal tenderness... and besides, infants are sometimes loved by their nurses more than by their mothers.

396<sup>2</sup>. That the communication and the derivative conjunction of innocences is especially effected through the touch, is clearly seen from the pleasantness of carrying them in the arms, embracing and kissing them, especially with mothers, who are delighted by laying their mouths and faces upon their bosoms, and at the same time with the touch of the palms of their hands there; in general, by their sucking their breasts... and also by softly touching their naked bodies, and by their unwearied pains in washing and dressing them upon their knees.

397. All that which proceeds from the Lord... passes... also beyond... into the earth itself, which is the mother of all plants and minerals. Ex.

—<sup>e</sup>. As the earth is the common mother of plants, so also there is a common mother of bees in every hive.

B. 54. The paradoxes flowing forth from such a faith are many; as that... the Lord as to both soul and body is from the mother.

T. 82<sup>e</sup>. What can be more ridiculous than that the

soul of our Lord was from the **mother** Mary; as both the Roman Catholics and the Reformed at this day dream . . .

92. Or, what is the same, all the Spiritual which a man has is from the father; and all the Material which he has is from the **mother**.

—<sup>2</sup>. As to the Lord, . . . the Human which He had was from the **mother** . . .

102. By the acts of redemption the Lord put off the human from the **mother** . . . as may be seen from the fact that He never called Mary His **mother**. Ill. 103<sup>e</sup>.

103. I will add this arcanum: . . . The body which is from the **mother** is not the man in itself, but is from him. Ex. . . Every man, after death, puts off the Natural, which he had from the **mother**. (Continued under FATHER.)

—<sup>3</sup>. (The likeness of the offspring to the **mother** also. Ex.)

130<sup>e</sup>. The Lord's burial signified the rejection of the residue from the **mother**; and His rising again on the third day signified . . . the union of His Human with the Divine of the Father.

305. 'Honour thy father and thy **mother** . . .' Gen. art. (See PARENT, here.)

306. In the spiritual sense, by 'to honour . . . the **mother**' is meant to reverence and love . . . the Church. . . Infants and Angels in the Heavens know no other . . . **mother**; because there they are born anew from the Lord through the Church.

—<sup>2</sup>. That by '**mother**,' in the spiritual sense, is meant the Church, is because as a **mother** on earth feeds her children with natural food, so the Church feeds them with spiritual food; and therefore the Church is called '**mother**' in the Word *passim*. Ill.

307. In the celestial sense . . . by '**mother**' is meant the Communion of Saints, by which is meant His Church scattered through the universal world.

—<sup>3</sup>. That by '**mother**,' in this sense, is meant the Lord's Church. Ill.

—'. 'The New Jerusalem' means the New Church which is being instaurated by the Lord at this day. . . This Church, and not a former one, is 'wife,' and '**mother**,' in this sense.

308. In order that the Lord might operate into these (natural things), even as into spiritual things, He created the sun to be in the natural world as a father, and the earth as a **mother**; for the sun is as a common father, and the earth is as a common **mother**, from whose marriage come forth all the vegetative growths which adorn the surface of the Earth.

585. In (plants) there are not two sexes . . . the earth alone, or the ground, is the common **mother**; thus is as the woman; for it receives the seeds of all plants, opens them, carries them as in the womb, and then nourishes them, and brings them forth . . . and afterwards clothes and supports them. Ex.

—<sup>3</sup>. Lest anyone should wonder . . . that the earth alone, or the ground, is as the common **mother** . . . this shall be illustrated by the like thing among bees: they . . . have only one common **mother** . . . As there is but one common **mother** with these little animals, why not so with all plants?

—<sup>4</sup>. That the earth is the common **mother**, may also be spiritually illustrated; and it is illustrated by this: that 'the earth,' in the Word, = the Church; and the Church is the common **mother**, as she is also called in the Word.

Ad. 913. The influx which objects have before the eyes of **mothers**, while they are conceiving. Ex.

D. 4181. My **mothers** told me that they have nice abodes . . .

4182. My **mothers** said that my father . . .

5992. 'That the Lord put off the human from the **mother** . . . Five confirmations.

E. 9<sup>e</sup>. '**Mother**,' and '**woman**' (John xix.26,27)=the Church. 250<sup>e</sup>. 785<sup>e</sup>. 821<sup>r</sup>.

257<sup>2</sup>. 'The **mother** of the youths' (Jer.xv.8)=the Church.

280<sup>14</sup>. 'Thy **mother** was a lioness' (Ezek.xix.2)=the Church perverted.

304<sup>43</sup>. In Heaven by **mother** is meant the Church; in general, the Lord's Kingdom.

372<sup>6</sup>. '**Mother**'=the Church as to truth. 624<sup>19</sup>.

375<sup>3</sup>. '**Mother**'=His Kingdom.

376<sup>13</sup>. '**Mothers**' (Lam.ii.12)=all things of the Church. (=the truths of the Church. 750<sup>13</sup>.)

444<sup>9</sup>. The Church is called . . . '**mother**,' from truth.

504<sup>27</sup>. 'Thy **mother** was like a vine' (Ezek.xix.10)=the Ancient Church, which was in the good of life, and thence in truths.

504<sup>31</sup>. 'The **mother** against the daughter, and the daughter against the **mother**'=the cupidity of falsity against the affection of truth, and conversely. 724<sup>6</sup>. ('**Mother**,' in the same passage, = the truth of the Church. 532<sup>14</sup>.)

555<sup>7</sup>. '**Mother**' (Ezek.xxiii.2)=the Church.

600<sup>9</sup>. 'The **mother** (of Zebedee's sons)'=the Church. Ex.

654<sup>67</sup>. The Spiritual Church and the Celestial Church, both from the same **mother**, which is Divine truth. Sig.

659<sup>21</sup>. '**Mothers**,' and '**fathers**' (Jer.xvi.3)=interior truths and goods, which are called '**mothers**,' and '**fathers**,' because they beget and produce exterior ones.

710<sup>6</sup>. 'My **mother's** breasts' (Ps.xxii.10)=spiritual nourishment in such things as are of the Church; '**mother**'=the Church.

710<sup>20</sup>. 'To leave father and **mother**'=to leave evil and falsity . . .

721<sup>13</sup>. 'A glad **mother** of sons' (Ps.cxxiii.9)=the Church where truths from good are being born.

—<sup>16</sup>. As 'a **mother**'=the Church . . . it was a reproach for women to be barren.

724<sup>5</sup>. The love of the world is their '**mother**,' which they are to hate.

727<sup>3</sup>. '**Mother**' (Ezek.xix.)=the Church in general.

966<sup>2</sup>. '**Mother**,' in the celestial sense, or the heavenly **mother**, = the Church.

1083<sup>3</sup>. (In the commandment) an Angel of the

Spiritual Kingdom . . . by 'mother' understands Divine truth; but an Angel of the Celestial Kingdom . . . Heaven and the Church.

**De Dom.** 21. For the mother (of the Lord) was born into sins, as is every human being.

**Ath.** 34. They think that the Human with a rational soul and perfect body came forth from the mother alone. 59.

106. By His death the Lord rejected all the human which was from the mother . . .

130. So long as He was in the human from the mother, He was not Life in itself as to the human . . .

161. The Lord put off the Maternal in the sepulchre . . . Ill.

192. How he could expel the maternal human. Ex. The maternal human was the Infirmit which adheres to nature . . . When this is expelled, then succeed those things which are concordant with the Divine. . . The Lord . . . made His body correspondent with the Divine . . . and thus above Heaven . . . He expelled the evil [which was] from the mother; and therefore He rose with the whole body. He retained the Infirmit while He was in the world, because in no other way could He be tempted, and least of all on the cross: there the whole Maternal was expelled.

216. Nothing of man's life is from the mother.

**Can.** Redeemer ix. That Jehovah God successively put off the human from the mother . . .

3. The body of Christ, in so far as it was of the substance of the mother, was not Life in itself; but was a recipient of life from the Divine in Him . . .

8. As Mary His mother afterwards represented the Church, in this respect she is to be called His mother.

**Coro.** 35<sup>3</sup>. All good is . . . born from saving faith in the Lord as a mother.

### Mother-in-law. *Socrus.*

A. 484<sup>3</sup>. 'The daughter-in-law against the mother-in-law' (Matt. x. 35) = the affection of falsity against good. ('The mother-in-law' = falsity adjoined to its evil. 10490<sup>3</sup>.)

**Motion.** See MOVE.

**Motive.** See MOVE.

**Mouldy.** *Mucidus.*

**Mouldiness.** *Mucor.*

A. 2468<sup>2</sup>. Like fruits which . . . are mouldy or rotten within.

D. Min. 4739. Like the excrescences on trees, which are like sponges or some other mouldiness.

**Moulder.** See under FAINT.

**Mound.** See under WALL—*maceria.*

**Mount of Olives.** *Mons Olivarum.*

A. 9780<sup>2</sup>. The reason the Lord so often ascended the Mount of Olives (Luke xxi. 37; xxii. 39), was that oil and olive signified the good of love, and also a mountain.

The cause was that in the Lord, when He was in the world, all things were representative of Heaven; for by means of these things the universal Heaven was adjoined to Him; and therefore whatever He did . . . was Divine and heavenly; and the ultimates were representative. The Mount of Olives represented Heaven as to the good of love and of charity; as may be evident also from Zechariah: 'Jehovah shall go forth, and shall fight against the nations. His feet shall stand in that day upon the Mount of Olives, which is before the faces of Jerusalem; and the Mount of Olives shall be cleft asunder, so that a part of it shall be towards the east, and towards the sea with a great valley; and a part of the mountain shall recede towards the north, and a part of it towards the south' (xiv. 4). It treats here concerning the Lord and His Advent. By 'the Mount of Olives' is signified the good of love and of charity; thus the Church . . . That the Church would recede from the Jewish nation, and would be instaurated among the gentiles, is signified by that mountain being cleft asunder towards the east, towards the sea, and towards the north and the south. . . In the universal sense by Jehovah's going forth and fighting against the nations, and by His feet standing upon the Mount of Olives which is before the faces of Jerusalem, is meant that the Lord from Divine love would fight against the Hells; for . . . 'the Mount of Olives,' upon which were His feet, is the Divine love. 10261<sup>10</sup>.

10261<sup>11</sup>. That the Mount of Olives signified Divine celestial good, is evident in Zech. xiv. 4. . . 'The Mount of Olives' on which His feet stood, is the Divine good of the Divine love; for from this He fought and conquered. The cleaving asunder of the mountain towards the east and towards the sea, with a great valley = the separation of Heaven and Hell; in like manner its recession towards the north and south . . .

R. 493<sup>3</sup>. Near Jerusalem was the Mount of Olives, and by it was signified the Divine love; and therefore Jesus was teaching in the Temple during the days, and at night He went out and abode in the Mount of Olives (Luke xxi. 37; xxii. 39; John viii. 1). And upon that mountain Jesus spake with the disciples concerning the consummation of the age, and of His Advent at that time (Matt. xxiv. 3, etc.; Mark xiii. 3, etc.) And from that mountain also he went to Jerusalem and suffered (Matt. xxi. 1; xxvi. 30; Mark xi. 1; xiv. 26; Luke xix. 29, 37); and this according to the prediction in Zech. xiv.

E. 405<sup>23</sup>. These things (in Zech. xiv.) are said concerning the Last Judgment which was executed by the Lord when He was in the world . . . By 'His feet shall stand upon the Mount of Olives before the faces of Jerusalem on the east' is signified that it is [executed] from the Divine love by means of the Divine truths proceeding from His Divine good; for 'the Mount of Olives,' when predicated of the Lord, = the Divine love; 'Jerusalem,' the Church as to truths . . . By 'the Mount of Olives shall be cleft asunder . . .' is signified the separation of those who are in good from those who are in evil; for 'the Mount of Olives' = the Divine love. Further ex.

—<sup>24</sup>. As 'the Mount of Olives' . . . signified the Divine love, and 'Jerusalem on the east' the Divine

truth proceeding from the Divine good . . . the Lord was wont to tarry upon that Mount. Ill. . . By this was signified that He performed all things from Divine love.

422<sup>14</sup>. 'The mountain on the east of the city' (Ezek. xi.23) was the **Mount of Olives**; (which)=the Lord's Divine love.

638<sup>16</sup>. 'The **Mount of Olives**'=the Divine love; for that Mount was on the east of Jerusalem; and Jerusalem signified the Church as to doctrine; and every truth of doctrine is illustrated and receives light from the Lord in the east . . .

— As the **Mount of Olives** signified the Lord's Divine love, the Lord ordinarily tarried upon that mountain. Ill. . . All these things were done for the reason that the **Mount of Olives** signified the Divine love . . . Moreover, the Angels of the Third Heaven dwell in the east upon mountains where olive groves flourish more than all other trees.

## Mountain. *Mons.*

### Mountainous. *Montanus.*

See under, **HILL**, **HOREB**, **SINAI**, and **ZION**.

A. 311. Those who perished by the Flood . . . are in Hell as it were under a certain **mountain**. It appears as an intervening **mountain** from their direful phantasies and persuasions.

337<sup>2</sup>. '**Mountains**,' and '**hills**' (Ps.lxxii.3)=the Most Ancient Church.

793. '**Mountain**' is predicated of celestial things.

795. 'All the high **mountains** were covered . . . ' (Gen.vii.19)=that all the goods of charity were extinguished. . . With the Most Ancients, **mountains** signified the Lord, because they held their worship of Him upon **mountains**; for the reason that **mountains** were the loftiest things of the earth. Hence **mountains** signified celestial things—which also were called the highest ones—and consequently love and charity; thus the goods of love and of charity . . . In the contrary sense those are called **mountains** who are uplifted in mind; thus the love of self itself. The Most Ancient Church is also signified in the Word by '**mountains**,' from the fact that **mountains** are elevated above the earth, and nearer as it were to Heaven, to the beginnings of things.

—<sup>2</sup>. That '**mountains**'=the Lord, and all derivative celestial things, or the goods of love and of charity. Ill.

— '**Mountains**' (Ps.lxxiii.3)=love to the Lord . . .

— 'The **mountain of holiness**' (Ezek.xx.40)=love to the Lord; 'the **mountain of the height of Israel**'=charity towards the neighbour.

— 'The **mountain of the house of Jehovah** established in the head of the **mountains** . . . ' (Is.ii.2)=the Lord; and hence everything celestial.

— 'This **mountain**' (Is.xxv.6)=the Lord, and hence everything celestial. (=love to the Lord. 2341<sup>2</sup>.)

—<sup>3</sup>. 'Upon every lofty **mountain**' (Is.xxx.25); '**mountains**'=the goods of love.

— 'The **mountain of Jehovah**' (ver.29)=the Lord in predication to the goods of love.

—<sup>4</sup>. 'To ascend into the high **mountain** and evangelize' (Is.xl.9)=to worship the Lord from love and

charity, which are things inmost, and therefore are also called highest.

— 'To shout from the head of the **mountains**' (Is.xlii.11)=to worship the Lord from love.

— 'To evangelize upon the **mountains**' (Is.lii.7)=to preach the Lord from the doctrine of love and of charity, and from these to worship Him.

— 'The **mountains** and hills shall break forth before you into singing' (Is.lv.12)=to worship the Lord from love and charity.

—<sup>5</sup>. '**Mountains**' (Is.xlix.11)=love and charity.

— '**Mountains**' (Is.lxv.9)=the Lord's Kingdom, and celestial goods.

— Hence '**mountains**,' from their height above the earth, signified the Lord and His holy things . . .

—<sup>6</sup>. Love and charity are meant by the Lord by 'the **mountains**,' in . . . 'Let them that are in Judea flee into the **mountains**' (Matt.xxiv.16).

854. 'The **mountains of Ararat**' (Gen.viii.4)=lumen; (for) 'a **mountain**'=the good of love and of charity . . . (from which) comes new lumen. Ex.

859. 'The heads of the **mountains** appeared' (ver.5)=the truths of faith, which then begin to be seen. '**Mountains**'=the goods of love and of charity. These 'heads' begin to be seen when the man is being regenerated, and is being gifted with conscience, and thereby with charity. He who supposes that he sees the heads of the **mountains**—that is, the truths of faith—from any other source than the goods of love and of charity, is quite mistaken. . . 'The heads of the **mountains**' are the first things of light which appear.

920. When they saw any high **mountain**, they did not perceive the idea of a **mountain**, but that of height; and, from height, Heaven, and the Lord. Hence it came to pass that the Lord was said to dwell 'in the highest' . . . and afterwards that the worship of the Lord was held upon **mountains**.

1151<sup>2</sup>. Charity, which is signified by 'the **mountains of Israel**' (Ezek.xxxviii.8).

1250. 'The **mountain of the east**' (Gen.x.30)=charity; in fact, charity from the Lord; (for) 'a **mountain**,' in the Word,=love to the Lord and charity towards the neighbour. —<sup>6</sup>.

1292. In the Word, '**mountains**'=love or charity, because they are the highest things, or, what is the same, the inmost things, in worship.

—<sup>2</sup>. '**Mountains**'=the holy things of love or the holy things of charity in worship, as just said.

1298<sup>o</sup>. 'The **mountain of combustion**' (Jer.li.25)=the love of self.

1306. The love of self . . . is described by all things which are high . . . as '**mountains**,' '**hills**,' etc.

1401. 'The **mountain** which had Bethel towards the sea and Ai on the east' is the fourth state (of the Lord when a child). 1450.

1430<sup>o</sup>. Just as the idea of holy love arises from [the mention of] a **mountain**. When, from the external sense an internal one is made, there first perishes the idea of a **mountain**, and there remains the idea of height; and by height is represented holiness.



[A.] 1451. 'To be removed to a **mountain** on the east of Bethel' (Gen.xii.8)=the progression of the celestial things of love. Ex. 'A **mountain**'=what is celestial.

1691. 'The **mountain**' (Gen.xiv.10)=the love of self and the love of the world.

—<sup>2</sup>. That by '**mountains**,' in the Word, is signified the love of self and of the world. Ill.

—<sup>3</sup>. 'The high **mountains**' (Is.ii.14)=the love of self; 'the hills which are lifted up,' the love of the world.

—<sup>4</sup>. 'Every **mountain** and hill shall be made low' (Is.xl.4)=the love of self and the love of the world.

—<sup>5</sup>. 'I will make waste the **mountains** and hills' (Is.xlii.15). Here, also, '**mountains**'=the love of self, and 'hills,' the love of the world.

—<sup>6</sup>. 'The foundations of the **mountains**' (Deut.xxxii.22)=the Hells . . . because the love of self and the love of the world reign there . . .

—<sup>7</sup>. As '**mountains**' . . . =the love of self and of the world, it may be evident what is signified by the Lord's being led by the devil 'upon a high **mountain**' . . . namely, that He was led into temptation combats the most extreme of all against the loves of self and of the world; that is, against the Hells.

—<sup>8</sup>. '**Mountains**,' in the opposite sense, =celestial and spiritual love.

2419. 'Escape to the **mountain**' (Gen.xix.17)=to the good of love and of charity.

2425. 'I cannot escape to the **mountain**' (ver.19)=doubt as to his being able to have the good of charity. . . 'A **mountain**'=love and charity. 2430.

2454<sup>4</sup>. 'The **mountains**' into which they should 'flee' (Matt.xxiv.16)=love to the Lord and the derivative charity towards the neighbour.

2460. 'He dwelt in the **mountain**' (Gen.xix.30)=that they then betook themselves to a kind of good. 'A **mountain**'=love in every sense; namely, celestial and spiritual love; and also the love of self and of the world. . . And as all good is of some love, by 'the **mountain**' is here signified good; but what kind of good, is described in what follows; namely, that it was obscure, and became impure; for it is presently said that 'he dwelt in a cave,' and afterwards that profane things were done there. 2935.

2466<sup>10</sup>. '**Mountains**,' and 'hills' (Hos.iv.13)=the loves of self and of the world.

2572<sup>3</sup>. Like one who is in a high **mountain** . . . and can see all round . . .

2702<sup>10</sup>. '**Mountains**' (Ps.civ.10)=the love of good and truth.

2708<sup>8</sup>. The Lord often in **mountains**. Fully ill.

2722. In the Ancient Church holy worship was held upon **mountains** . . . because '**mountains**'=the celestial things of love. Ill.

2777. 'Upon one of the **mountains**' (Gen.xxii.2)=love Divine. 'A **mountain**'=love; here, love Divine, because it is predicated of the Lord.

2830<sup>7</sup>. The Celestial Spiritual (of spiritual good) is signified by 'the **mountains** skipping like rams' (Ps.cxiv.4).

2839. 'In the **mountain** Jehovah will see' (Gen.xxii.14)=charity, through which it has been provided by the Lord that the spiritual can be saved.

3104<sup>3</sup>. '**Mountains** and hills'=the celestial things of love.

3309<sup>3</sup>. 'Hunters . . . upon every **mountain** and upon every hill' (Jer.xvi.16)=to teach those who are in the affection of good and in the affection of truth. (=those who are in love and charity. 10582<sup>8</sup>.)

3322<sup>9</sup>. Spiritual goods and truths, which are 'the **mountains** of Israel' (Ezek.xxxv.12).

3527<sup>2</sup>. '**Mount** Seir, where Esau dwelt, means what is similar, namely, what is hairy (or shaggy); and because it had this meaning, there was a **mountain** by which they went up to Seir, which was called 'the smooth **mountain**' (Jos.xi.17; xii.7); and which was representative of truth ascending to good.

—<sup>6</sup>. '**Mountain** and hill'=what is uplifted.

3652<sup>4</sup>. 'Let them flee into the **mountains**'=let them look nowhere else than to the Lord, and to love to Him, and to charity towards the neighbour . . .

3654<sup>5</sup>. 'Out of Judah an heir of My **mountains**' (Is.lxv.9)=the Lord; in the representative sense, those who are in love to Him; thus in the good of both loves. That '**mountains**'=these goods. Ref.

3708<sup>11</sup>. 'Between two **mountains**' (Zech.vi.1)=the two loves: celestial, which is to the Lord; and spiritual, which is towards the neighbour.

4117. 'He set his faces to **Mount** Gilead' (Gen.xxxi.21)=good there; (for) 'a **mountain**'=what is celestial of love; that is, good, with which there was conjunction.

4128. 'Jacob fixed his tent in the **mountain**' (ver.25)=the state of love in which the good was. . . 'A **mountain**'=good.

4210. 'Jacob sacrificed a sacrifice in the **mountain**' (ver.54)=worship from the good of love. . . 'A **mountain**'=the good of love.

—<sup>1</sup>. They sacrificed 'in **mountains** . . . because **mountains** from their height signified the things which are high, as are the things which are of Heaven, and are called celestial; and thence, in the supreme sense, they signified the Lord, whom they called 'the Highest.' Ex.

4213. 'They passed the night in the **mountain**' (ver.54)=tranquillity . . . and therefore it is said 'in the **mountain**,' because by 'a **mountain**' is signified the good of love and of charity; for the good of love and of charity gives peace.

4288<sup>3</sup>. In the representative Church, there was Divine worship upon **mountains**, because **mountains** signified celestial love; and, in the supreme sense, the Lord; and, while they were holding worship upon **mountains**, they were in their Holy, because they were at the same time in celestial love.

—<sup>4</sup>. But as, in the representative of a Church, they worshipped the **mountains** themselves . . . they were restricted to . . . the **mountain** where Jerusalem was, and at last to that where Zion was. 6435<sup>11</sup>. —<sup>13</sup>. 10603<sup>4</sup>.

4299<sup>2</sup>. 'They shall say to the **mountains** . . . Fall on

us' . . . The misty and thick dark sphere which exhales from the evils and falsities of those who are in Hell, appears like a **mountain** or a rock, beneath which they are hidden.

4402<sup>7</sup>. The truths of the Church are called 'the strengths of the **mountains**' (Ps.xcv.4) from the power they have from good.

4552<sup>8</sup>. The Ancients had worship upon hills and **mountains**, because hills and **mountains** signified celestial love; but, when the worship was performed by idolaters, as here (Ezek.vi.13), they=the love of self and of the world.

4599<sup>9</sup>. In the Word, 'towers' are predicated of truths; but '**mountains**,' of goods.

4715<sup>6</sup>. Hills=the things of charity; **mountains**, the things of love to the Lord.

4728<sup>8</sup>. 'The excisions of the **mountains**' (Jonah ii.6) =where are those who are condemned the most; for the thick dark mists which appear around them are 'the **mountains**.'

4843<sup>2</sup>. The worship of evil is signified by 'to sacrifice upon the heads of the **mountains**' (Hos.iv.13). (= worship from the love of self. E.324<sup>20</sup>.)

5117<sup>7</sup>. The goods of love and charity thence are signified by that 'the **mountains** shall drop must, and the hills shall melt away' (Amos ix.13).

5694<sup>4</sup>. 'To water the **mountains**' (Ps.civ.13) = to bless those who are in love to the Lord and in love towards the neighbour. 'A **mountain**'=what is celestial of love.

6385<sup>4</sup>. 'A great **mountain** burning with fire' (Rev. viii.9)=the love of self. 9755<sup>12</sup>.

6435<sup>4</sup>. In the prophetic Word, '**mountains** and hills' are mentioned in very many places, by which, in the internal sense, are signified the goods of love; by '**mountains**,' the good of love to the Lord, which is the Internal of the Celestial Kingdom; and by 'hills,' the good of mutual love, which is the External of the same Kingdom. But, where it is treating of the Spiritual Kingdom, by '**mountains**' is signified the good of charity towards the neighbour, which is the Internal of this Kingdom; and by 'hills,' the truth of faith, which is its External. Ill.

—<sup>5</sup>. 'The **mountain** of Jehovah shall be for the head of the **mountains**, and shall be uplifted above the hills' (Is.ii.2; Micah iv.1). 'The **mountain** of Jehovah,' which is Zion,=the Lord's Celestial Kingdom; thus the good of that Kingdom, which is that of love to the Lord; thus, in the supreme sense, it=the Lord Himself; for all the love and all the good in the Celestial Kingdom is of the Lord.

—<sup>7</sup>. '**Mountains**, in these passages, =celestial love; and 'hills,' spiritual love.

—<sup>8</sup>. 'Streams of waters' are said to be 'upon every high **mountain** and uplifted hill' (Is.xxx.25), because these Knowledges flow from the goods of celestial and of spiritual love.

—<sup>9</sup>. 'The **mountains** of eternity' (Hab.iii.6)=the good of love which was that of the Most Ancient Church; 'the hills of an age'=the good of mutual love, which was of that Church . . .

—<sup>10</sup>. In these passages, the goods of celestial love are signified by '**mountains**' . . .

—<sup>12</sup>. As such things were signified, Abraham was commanded to sacrifice his son upon one of the **mountains** . . . and the Lord was seen by Moses upon . . . **Mount** Horeb, and the Law was promulgated upon **Mount** Sinai; and the Temple of Jerusalem was also built upon a **mountain**.

—<sup>14</sup>. As idolatrous worship was performed upon **mountains** and hills, by them in the opposite sense are signified the evils which are of the love of self. Ill.

—<sup>15</sup>. The reason '**mountains** and hills' signified the goods of celestial and of spiritual love, was that they were exalted above the earth; and by eminences and high things were signified those things which were of Heaven; and, in the supreme sense, which were of the Lord . . . For, when the Most Ancients . . . ascended a **mountain**, the height came before them, and from the height what is holy, because . . . height, in the spiritual sense, was the good of love.

6762. 'To call the peoples into the **mountain**' (Deut. xxxiii.19)=to cause truths to become goods . . . '**Mountain**'=the good of charity.

6829. 'And came to the **mountain** of God' (Ex.iii.1) =that the good of Divine love then appeared. Ex.

6872. 'Ye shall worship God near this **mountain**' (ver.12)=the perception and acknowledgment of the Divine from love. . . 'The **mountain**'=the good of Divine love. Refs.

7056. 'He met him in the **mountain** of God' (Ex.iv.27)=conjunction in the good of love there. . . 'The **mountain** of God'=the good of Divine love.

8265<sup>2</sup>. By 'the **mountains** and rocks' (Rev.vi.) are signified evils and falsities.

8327. 'In the **mountain** of Thine inheritance' (Ex. xv.17)=Heaven where is the good of charity. . . 'A **mountain**'=the good of love. . . For Heaven is Heaven from the good of love.

8658. 'Where he encamped at the **mountain** of God' (Ex.xviii.5)=near the good of truth . . . 'The **mountain** of God'=the good of love; here, the good of truth, because it is treating of the Spiritual Church . . .

8758. 'A **mountain**'=the good of celestial love. 8795. 8797.

8761<sup>2</sup>. 'The **mountain**' (Sinai)=good Divine in Heaven; here, Heaven . . . because Heaven comes forth from this good.

8797. 'The **mountain**' . . . here,=the Divine good of the Divine love in the Inmost Heaven. Ex. 8827.

8904<sup>8</sup>. '**Mountains**,' and 'hills' (Hos.iv.13) =the loves of self and of the world.

9420. The reason the revelation was made upon a **mountain**, and that **mountain** is called 'the **mountain** of God,' is that 'a **mountain**'=what is celestial of love, which is good, and thence Heaven; and, in the supreme sense, the Lord; and 'the **mountain** of God'=Divine truth from the Divine good of the Lord's Divine love.

9422. (The correspondence of the top, sides, and base of the **mountain**. See SINAI, here.)

9434. 'The head of the **mountain**'=the inmost of Heaven.

[A.]9643<sup>3</sup>. 'Mountains' (Ps.xviii.7)=the goods of love.

10132<sup>2</sup>. 'The mountain of My holiness' (Is.xi.9)=the Heaven and the Church where is the good of innocence.

10227<sup>7</sup>. 'My mountain in the field' (Jer.xvii.3)=the love of the Celestial Church.

10248<sup>4</sup>. 'Before the mountains were born . . .' (Ps.xc.2) means the instauration of the Church ; for 'mountains,' in the Word, =celestial love ; thus the Church in which is this love.

10412<sup>2</sup>. (In the other life, the Babylonians) place themselves high upon mountains ; and . . . (then) the mountain opens itself into a gulf . . .

10438. 'To kill them in the mountains' (Ex.xxxii.12) =that those who are in good will perish. . . 'The mountains'=Heaven, and hence the good of love. The reason why by 'mountains' is signified Heaven (is that) upon the mountains in the other life are those who are in celestial love ; upon the hills those who are in spiritual love ; upon the rocks those who are in faith ; and in the valleys those who have not as yet been raised up to the good of love and of faith. Hence it is that by mountains are signified those who are in the good of celestial love, thus who are in the Inmost Heaven ; and, in the abstract sense, the goods of celestial love, thus the Heaven which is in this love : and that by the hills are signified those who are in the good of spiritual love, thus who are in the Middle Heaven ; and, in the abstract sense, the good of this love, and the Heaven which is in it . . .

—<sup>2</sup>. That 'the mountains'=the Heaven where is the good of celestial love. III.

10580<sup>e</sup>. Those who are in love, there dwell upon mountains . . . The mountains are not of stone, because they are elevations of earth.

10608<sup>2</sup>. The celestial Angels dwell upon mountains, and the spiritual Angels upon rocks . . .

—<sup>3</sup>. Moreover, the more interior Angels dwell higher up upon the mountains . . .

—<sup>e</sup>. The mountains on earth are not Heaven ; but they represent the mountains upon which dwell the Angels in Heaven.

H. 188. The Angels who compose the Celestial Kingdom for the most part dwell in the more lofty places, which appear like mountains of soil. . . Hence 'mountains'=celestial love . . .

229. I have seen the mountains which had been occupied by the evil cast down and overturned by the Angels . . .

489<sup>2</sup>. They who have loved Divine truths and the Word from interior affection dwell . . . in lofty places, which appear as mountains, and are in continual light there.

J. 58<sup>4</sup>. (The mountains in the east upon which the Papists dwell.) Des.

—<sup>5</sup>. This mountain is meant in Is.xiv.13, by 'the Mount of Assembly in the sides of the north ; and those who are on the mountains there are meant by 'Lucifer.' D.4723. 4880. 4883.

—<sup>6</sup>. In the western quarter were many mountains . . . upon which were the most wicked of that nation . . .

—<sup>7</sup>. The mountains upon which they were, are those which are meant in the Apocalypse by 'the seven mountains' (Rev.xvii.) . . . By 'the seven mountains' is meant the profane love of commanding.

61<sup>8</sup>. (The destruction of the mountains at the Last Judgment. See LAST JUDGMENT, here.) —<sup>9</sup>. See also below.

S. 18<sup>3</sup>. By 'mountains,' 'hills,' and 'valleys' are meant the higher, lower, and lowest things of the Church.

23<sup>2</sup>. A mountain (with the Ancients) signified the highest Heaven ; a hill, the Heaven beneath it.

R. 260. The higher Heavens appear upon mountains and hills . . . The highest expanse is like the head of the mountain . . .

336. 'Every mountain and island were removed out of their places' (Rev.vi.13)=that all the good of love and the truth of faith had receded. . . By 'mountains' are meant those who are in the good of love, because the Angels dwell upon mountains ; upon the more lofty ones those who are in love to the Lord, and upon the less lofty ones those who are in love towards the neighbour ; and therefore by 'every mountain' is signified all the good of love. E.405.

—<sup>2</sup>. That Heaven and the Church, where there are love to the Lord and love towards the neighbour, and thus where the Lord is, are signified by 'mountains,' and 'hills.' III.

—<sup>3</sup>. Therefore Zion was upon a mountain, and also Jerusalem, and the latter and the former are called 'the mountain of Jehovah,' and 'the mountain of holiness,' in many passages.

—<sup>4</sup>. That 'mountains,' and 'hills'=those loves, may be still more manifest from their opposite sense, in which they=infernal loves, which are the love of self and the love of the world. III.

338. 'The rocks of the mountains' (ver.15)=the falsities of evil.

339. 'They said to the mountains and rocks, Fall upon us . . .' (ver.16)=confirmations of evil by falsity and of falsity from evil . . . By 'mountains' are signified evil loves, thus evils ; and by 'rocks,' falsities of faith.

341<sup>2</sup>. The rest of the clergy from England congregated at the foot of the mountain.

403. 'A mountain burning with fire' (Rev.viii.8)=infernal love. (=the love of self and the derivative Own intelligence. E.510.)

737. 'The seven heads are seven mountains, where the woman sitteth . . .' (Rev.xvii.9)=the Divine goods . . . of the Word, upon which the Roman Catholic religiosity has been founded, destroyed in time, and at last profaned. Ex. E.1062.

896. 'He carried me away in the spirit upon a great and high mountain . . .' (Rev.xxi.10)=that John was translated into the Third Heaven . . . where are those who are in love from the Lord, and in the doctrine of genuine truth from Him. Ex. . . The Angels of the

Third Heaven dwell upon **mountains**; the Angels of the Second Heaven upon hills . . .

**M. 11.** They ascended . . . into a certain hill, and from this into a **mountain**, upon which was the Heaven of those Angels, which had before appeared at a distance like an expanse in the clouds . . .

**75<sup>2</sup>.** In advancing I saw a **mountain**, the height of which rose beyond the region of the clouds. . . No other nation than the primeval one dwells upon this **mountain**.

—**3.** The Angel said, We are now on the **mountain** not far from its summit . . . Behind the grove there was a round plain . . . (beyond which) we saw tabernacles on tabernacles . . .

**76.** (On the way to the people of the Silver Age) we first came to a hill, and while we were upon its slope, he showed me a far stretch of country, and we saw afar off an eminence as it were **mountainous**, between which and the hill on which we stood there was a valley, and beyond this a plain, and from this a gently rising acclivity. . . (—**3.**) We ascended (that) long acclivity, and at last we saw a city . . .

**77.** From an eminence we saw a **mountain** elevated to the clouds . . . We ascended, and behold its peak was not a peak, but a plain, upon which was an extensive and spacious city (where dwelt the people of the Copper Age).

**T. 209<sup>e</sup>.** (The truth of the Word is so powerful there that it overturns **mountains**, casts them into the sea, etc.)

**385<sup>4</sup>.** Such Spirits may be compared to **mountains** of pure ice torn from their places in northern regions, and carried hither and thither in the ocean . . .

**D. 384.** See **MOUSE**. 3425.

**2054.** By the **mountains** of the Amorites (Deut.i.) was signified the world of evil Spirits, through whom they should pass into Heaven.

**2240.** In sleep . . . I stood upon a **mountain** facing the sea.

**3586<sup>e</sup>.** They told their companions who were under the **mountain**. 3593<sup>e</sup>.

**4894.** Concerning the Heavens.—In a great and wide tract there appeared **mountains**, one beside another; and it was said that in those **mountains** there are paradises, gardens and cultivated places of various kinds, and elsewhere great cities . . . There also appeared here and there **mountains** higher and higher, which were still better cultivated, and where there were magnificent palaces. So it was through the whole tract to the right; for such **mountains**=the goods of love . . .

**4907.** I was carried to the right, where are the **mountains** and rocks . . . In the rocks dwell those who are in the good of faith; in the **mountains** around, those who are in the good of charity, who are meant by 'the **mountains** of Israel.' Higher up, there are the celestial, who are 'the **mountain** of Zion,' and 'of Jerusalem' . . .

**4918.** In the descent they are divested of the holy sphere . . . which they have in the **mountain** . . .

**4923.** In regard to the appearance of **mountains** and

hills where Heaven is, it was shown, further, that from the **mountains** themselves there appear **mountains** still higher, the heads of which are as it were in clouds of a dull azure colour; and that the celestial are there. Also that when the state of sunset (or of the west) comes to them, those **mountains** appear to subside, either to the plane of the lower **mountains**, or even lower, according to the state of sunset; and that they are afterwards elevated as before. From the **mountains** there appears above as it were a sky (or heaven), with little white clouds interspersed.

**4924.** He was brought, with many Spirits who were mediators, into a **mountain** at the right; and, when they arrived there, they were introduced into a cloud, whence some spoke to me, saying that they saw magnificent things there, and Angels in an angelic form . . .

**4925.** (The **mountains** upon which were the evil at the time of the Last Judgment, and their destruction. See **LAST JUDGMENT**, here.) 4930. 4960. 4964. 4973. 4977. 5004. 5052. 5053. 5055. 5056. 5070. 5073. 5077. 5078. 5080. 5082. 5185. 5202. 5203. 5231. 5233. 5234. 5249. 5269. 5270. 5291. 5296. 5337. 5347. 5396a. —c. 5405. 5409. 5411. 5413. 5416. 5417. 5419. 5469. 5477. 5480. 5487. 5489. 5534. 5629. 5631. 5636. 5648. 5650. 5651. 5653. 5663a. 5696. 5697. 5698. 5729. 5731. 5736. 5739. 5762. 5763. 5765. 5766b. 5769. 5786b. 5789. 5791a. 5792. 5814. 5820. 5858. 5937. J.(Post.)105. 138. 140.

**4950.** (These worst witches of all) were high up upon a **mountain**.

**5056.** If the **mountain** consists of the good, the good are in the middle, and the worse ones are at the sides. But if the **mountain** consists of the evil, the evil then come into the middle, (who then) subside. It is important that those who are on the higher **mountain** should be in good, in life and in doctrine; for upon this depends the doctrine and life of the lower ones; and also upon this depend the Hells which are beneath them.

**5058.** Every such Society . . . consequently every **mountain**, has a correspondence with some part of the human body.

**5060.** Two **mountains** where there were Mohammedans . . .

**5064.** Round about, there was as it were a **mountain** wall . . .

**5126.** I was brought up into a **mountain** where were those who are of the Celestial Kingdom. (See **BEARD**, here.)

**5161.** He had come from certain ones upon a hill, or small **mountain**, at the left, behind. I was brought . . . into a crypt beneath the **mountain**; and then all who were upon the **mountain** flowed down thither, and were congregated there; for they who are in the love of self appear upon a **mountain**; but still they are not there, but are beneath in some Hell.

**5179.** Concerning a **mountain** where is the Conjugal. (See **NAKED**, here.)

**5182.** Concerning Heaven. Concerning **mountains**.—They who are in love to the Lord, consequently who are in celestial love, thus in the good of innocence, and

thence in conjugal love, are in **mountains**, and these **mountains** are elevated even into a peak; and they who are in the highest of the **mountain** are the best of that kind. . . . Thus they dwell higher and lower according to the degrees of the goodness of that love. It is so everywhere. Besides this, they are also distinguished, everywhere, as to the situation at the sides, which degrees are such as are lateral degrees; those who are at the right differ from those who are at the left, and so on. The peak is in the middle.

[D.] 5183. There are **mountains** where are those who are in the opposite loves; as in the love of self, and who are the worst, who want to be eminent above all others, and who do evil to all. But these **mountains** are not real **mountains**—they appear indeed like the others—and therefore although these appear upon **mountains**, they nevertheless dwell in the deep beneath them in Hell, whither they are also cast; and these **mountains**, if good Spirits do not succeed, subside into Hell, when the wickedness has been consummated.

5210. The Capitoline **Mount**, mentioned.

5249. (A **mountain** which contained four cities, one under another.) See 5792.

5270. The Monte Cavallo, mentioned. 5408.

5274. (The **mountain** land of the Papists, mentioned.)

5282. 5283. 5284. 5285. 5291. 5292. 5315. 5324. 5347. 5353. 5653.

— That southern **mountain** chasm.

5294. They betook themselves . . . upon the **mountain** plain.

5329. Carried away the **mountain** roof.

5629. Concerning . . . the seven **mountains**. 5648.

5692. Very many of the deceitful dwell . . . in the western quarter, partly upon lofty **mountains**, and partly in a plain . . .

5765c. What was wonderful, they were on lofty **mountain** places, where they were not seen, except as a mist . . .

E. 64<sup>2</sup>. The reason the Lord took Peter, James, and John . . . 'into a high **mountain**,' was that by 'a **mountain**' is signified Heaven.

141<sup>5</sup>. 'To go away upon every high **mountain** . . . ' (Jer.iii.6)=to seek after all the Knowledges of good . . . even from the Word.

223<sup>17</sup>. 'The cities of the **mountain**' (Jer.xxxii.44)=the truths of doctrine which those have who are of the Lord's Celestial Kingdom.

—<sup>18</sup>. 'A city set on a **mountain**' (Matt.v.14)=the truth of doctrine from the good of love.

304<sup>2</sup>. The Angels in the Third Heaven dwell upon **mountains**; those in the Second, upon hills . . . 342<sup>4</sup>.

—<sup>9</sup>. 'The **mountains**,' and 'the hills' (Jer.iv.24)=love to the Lord and charity towards the neighbour . . . because upon the **mountains** in Heaven dwell those who are in love to the Lord, and upon the hills those who are in charity towards the neighbour.

—<sup>12</sup>. 'The **mountains** which are shall be hoed with a hoe' (Is.vii.25)=those who do goods from the love of good. 405<sup>16</sup>.

—<sup>17</sup>. 'The **mountains**' (Ps.xlvi.2)=the goods of love, which are said to be 'commoved in the heart of the seas' when the essential Knowledges of truth are perverted.

—<sup>26</sup>. 'Upon My **mountains**' (Is.xiv.25)=where there reigns the good of love and of charity; for there, or with them, is dissipated . . . all reasoning from falsities.

—<sup>32</sup>. 'The **mountains** (which break forth into singing)' (Is.xlix.13)=those who are in the good of love to the Lord. —<sup>48</sup>. 326<sup>11</sup>.

—<sup>37</sup>. 'Say unto the **mountains** and the hills . . . ' (Ezek.xxxvi.6) . . . 'The **mountains**'=the goods of love to the Lord; 'the hills,' the goods of charity towards the neighbour . . .

313<sup>9</sup>. 'The **mountains** (upon which they are to flee)'=the good of love to the Lord . . . (thus) that at the Judgment all those of the Church will be saved who are in the good of love to the Lord.

326<sup>4</sup>. 'The head of the **mountains**' (Is.xlii.12)=the good of love with them.

355<sup>9</sup>. 'The **mountains** of brass' (Zech.vi.)=the good of love in the natural man.

—<sup>15</sup>. Jerusalem is called 'the **mountain** of holiness' (Is.lxvi.20) from the love of truth.

365<sup>16</sup>. 'The **mountains** which shall bring peace to the people' (Ps.lxxii.3)=love to the Lord.

—<sup>30</sup>. 'The **mountains**' (upon which are the feet of him who evangelizes) (Is.lii.7)=the good of love to the Lord. 405<sup>8</sup>.

374<sup>7</sup>. 'A **mountain**'=the higher and interior things where such things are.

376<sup>5</sup>. 'The **mountains** shall drop must,' or wine (Joel iii.18)=that from the good of love to the Lord is all genuine truth. —<sup>6</sup>. 405<sup>7</sup>. —<sup>19</sup>. 433<sup>13</sup>.

388<sup>14</sup>. 'The **mountains** of Israel' (Ezek.xxxix.4)=the goods of charity.

391<sup>8</sup>. 'Let them lead me to the **mountain** of Thy holiness' (Ps.xliii.3)=to the Heaven where is the Lord's Celestial Kingdom, in which reigns the good of love.

—<sup>16</sup>. 'I will introduce them upon the **mountain** of My holiness' (Is.lvi.7)=the Heaven where is the good of love to the Lord; thus also the good of love such as it is there.

400<sup>6</sup>. 'The foundations of the **mountains**' (Ps.xviii.7)=the truths upon which the Church is founded.

— Upon the **mountains** are those Angels who are in the good of love to the Lord; and below them those who are in truths from this good; and, when the state of the latter is changed as to truths, their dwelling-places tremble, thus 'the foundations of the **mountains**.'

—<sup>7</sup>. 'The **mountains** (which tremble before Jehovah)' (Nahum i.5)=the Church where is love to the Lord . . . The reason is, that the Angels who are in love to the Lord dwell upon **mountains** . . . When, in place of love to the Lord, there reigns the love of self . . . the **mountains** are said to 'tremble'; for so it is done in the Spiritual World . . . with the Spirits who have made themselves a likeness of Heaven upon the **mountains** and hills before the Last Judgment.

—<sup>9</sup>. 'The mountains (which shall be overturned)' (Ezek.xxxviii.20)=the goods of love.

401<sup>20</sup>. They who are 'upon every high mountain' (Is.xxx.25)=those who are in the good of love to the Lord; for 'a high mountain'=this good.

—<sup>17</sup>. 'The mountains were commoved' (Hab.iii.10)=that those were rejected who are in the love of self and of the world... 'The mountains'=the loves of self and of the world.

403<sup>12</sup>. The Lord's Kingdom is signified by 'the mountain of Jehovah (which shall be constituted in the head of the mountains' (Micah iv.1); for 'the mountain of Jehovah'=the Lord's Kingdom from those who are in love to Him; and, as these dwell above all the rest in the Heavens, it is said concerning this mountain that it is 'constituted in the head of the mountains.'

405. The reason 'a mountain'=the good of love, is that in Heaven those dwell upon mountains who are in the good of love to the Lord; and upon hills, those who are in charity towards the neighbour; or, what is the same, upon the mountains dwell those who are of the Lord's Celestial Kingdom; and upon the hills those who are of His Spiritual Kingdom... Hence it is that by 'a mountain' is signified the good of love to the Lord.

—<sup>2</sup>. The reason the good of love to the Lord abstractedly is meant by 'a mountain,' is that all things in the internal sense of the Word are spiritual, and spiritual things are to be understood abstractedly from persons and places... Hence it is that by 'a mountain,' in the spiritual sense of the Word, is signified the good of love.

—<sup>3</sup>. That 'a mountain'=love to the Lord, and thence all the good which is from this love which is called celestial good; and, that, in the opposite sense, it=the love of self, and thence all the evil which is from this love. Ill.

—<sup>4</sup>. 'The mountains (which God setteth fast with His strength)' (Ps.lxv.6)=the goods of love.

—<sup>5</sup>. 'I lift up mine eyes to the mountains, whence cometh help' (Ps.cxxi.1). By 'the mountains,' here, are meant Heaven; and as in the Heavens those dwell upon mountains and hills who are in the good of love and of charity... and the Lord is in these goods, therefore by 'to lift up the eyes to the mountains,' is also meant to [do so] to the Lord, from whom is all help.

—When 'the mountains' are mentioned in the plural, there are meant both the mountains and the hills; consequently, both the good of love to the Lord, and the good of charity towards the neighbour. —<sup>9</sup>.

—<sup>6</sup>. That (at the Last Judgment) those who are in love to the Lord and in charity towards the neighbour will be elevated into Heaven and imbued with intelligence and wisdom, is meant by that 'there shall be upon every high mountain and uplifted hill streams, courses of waters' (Is.xxx.25). 'A high mountain'=where they are who are in love to the Lord; and 'an uplifted hill'=where they are who are in charity towards the neighbour.

—<sup>9</sup>. 'I will set all My mountains for a way...' (Is.xlix.11)=that those who are in the goods of love and of charity shall be in genuine truths... Con-  
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fessions from joy originating from the good of love are signified by 'Break forth into singing, ye mountains' (ver.13).

—<sup>10</sup>. 'Break forth into singing, ye mountains' (Is.xliv.23)=the like things as just above; but here by 'mountains' are signified the goods of charity...

—<sup>11</sup>. 'The mountains and hills shall break forth into singing' (Is.lv.12); 'Praise Jehovah, ye mountains and hills...' (Ps.cxlvi.9). In these words is described joy of heart from the good of love and of charity...

—<sup>12</sup>. 'They shall shout from the head of the mountains' (Is.xlii.11)... 'The head of the mountains'=the good of love to the Lord. (Thus, these words)=glad worship from the good of love...

—<sup>13</sup>. 'A mountain of God is the mountain of Bashan' (Ps.lxviii.15). By 'the mountain of Bashan' is signified voluntary good such as is with those who are in the externals of the Church. Ex.

—<sup>14</sup>. 'The mountains leaped like rams, the hills like the sons of the flock' (Ps.cxiv.4)=that celestial good, which is the good of love; and spiritual good, which is the truth from that good, from joy do goods...

—<sup>15</sup>. 'The mountains were covered by its shadow' (Ps.lxxx.10)=that the whole Church is from spiritual goods... 'The mountains'=spiritual goods.

—<sup>16</sup>. 'My mountains,' whose 'inheritor shall be from Judah' (Is.lxiv.9)=the good of love to the Lord, and thence those who are in it.

—<sup>17</sup>. 'They shall hunt them upon every mountain, and upon every hill' (Jer.xvi.16)... Those 'upon the mountain'=those in the good of love; those 'upon the hill'=those in the good of charity.

—<sup>18</sup>. 'The mountains of Israel' (Ezek.xxxvi.8)=the goods of charity.

—<sup>20</sup>. 'The mountains of God' (Ps.xxxvi.6)=the good of charity.

—<sup>21</sup>. 'The waters stand above the mountains' (Ps.civ.6)=that falsities are above the delights of natural loves, which delights are in themselves evils; 'the mountains'=the evils of these loves... 'The mountains ascend...' unto the place which Thou hast founded for them' (ver.8)=that in place of natural loves and the evils from them there are inserted celestial loves and the goods from them... 'They go among the mountains' (ver.10)=that they are from the goods of celestial love... 'Who watereth the mountains from His chambers' (ver.13)=that all goods are by truths from Heaven... 'the mountains'=the goods of love...

—<sup>22</sup>. 'The chariots going forth from between the mountains' (Zech.vi.)=the doctrine which is to be formed from good by means of truths... 'mountains'=the goods of love; 'from between the mountains'=truths from goods; for the valleys which are between the mountains=lower truths, which are truths of the natural man, (and) it is therefore said that 'the mountains were mountains of brass'...

—<sup>23</sup>. See MOUNT OF OLIVES, here.

—Then shall ye flee through the valley of My mountains' (Zech.xiv.5)=that then those who are in truths from good shall be rescued...

—<sup>25</sup>. As 'a mountain'=the good of love; and,  
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when concerning the Lord, the Divine good of the Divine love; and as, from this good, proceeds the Divine truth, therefore Jehovah . . . descended upon Mount Sinai, and promulgated the Law . . . And therefore also 'the Lord took Peter, James, and John into a high mountain, when He was transfigured; and (then) appeared in the Divine truth from the Divine good . . .

[E. 405]<sup>26</sup>. As a 'mountain' = the good of love; and, in the supreme sense, the Divine good, and from the Divine good proceeds the Divine truth, therefore Mount Zion was built above Jerusalem . . . And therefore also Jerusalem is called 'the mountain of holiness,' and also 'the hill;' for by 'the mountain of holiness' is signified spiritual good, which in its essence is truth from good, in like manner as by 'a hill.' Fully ill.

—<sup>27</sup>. From these things it may also be evident whence it is that the New Jerusalem . . . was seen by Ezekiel built upon 'a high mountain' (Ezek. xl. 2).

— Spiritual truth, which is from spiritual good, is signified by 'In the city of our God, the mountain of His holiness' (Ps. xlviii. 1).

—<sup>28</sup>. 'Lucifer' shall sit in the Mount of Assembly' (Is. xiv.) = (a striving after dominion) over the Heavens which constitute the Lord's Celestial Kingdom; for 'the Mount of Assembly,' and 'the sides of the north' = the goods and the truths there. For Mount Zion and Jerusalem were built as much as possible according to the form of Heaven . . .

—<sup>29</sup>. 'To ascend to the height of the mountains, the sides of Lebanon . . . ' (Is. xxxvii. 24) = the endeavour to destroy the goods and truths of the Church . . . 'The mountains' = the goods of the Church; 'the sides of Lebanon' = where these are conjoined with truths . . .

—<sup>30</sup>. 'A mountain,' and 'the mountains,' also = the goods of love and of charity in the following passages, Ill.

— 'The mountains on which He maketh the grass to grow' (Ps. cxlvii. 8) = the goods of love; and thence those who are in the goods of love.

—<sup>31</sup>. 'The first-fruits of the mountains of the east, and the precious things of the hills of an age' (Dent. xxxiii. 15) = genuine goods, both of love to the Lord and of charity towards the neighbour . . .

—<sup>32</sup>. That it is not truth unless it is from good, is signified by, 'a city which is set forth on a mountain cannot be hidden;' 'a city on a mountain' = truth from good.

—<sup>33</sup>. 'The sheep on the mountains' (Matt. xxviii. 12) = those who are in the good of love and of charity. But by 'the one gone astray' is signified one who is not in that good, because in falsities from ignorance . . .

—<sup>34</sup>. 'Let them that are in Judea flee upon the mountains' (Mark xiii. 14) = that those who are of the Lord's Church must remain in the good of love . . .

—<sup>35</sup>. 'Mountains,' in the opposite sense, = the evils of love, or the evils which spring from the loves of self and of the world. Ill.

— 'The day of Jehovah Zebaoth shall come upon . . . all the high mountains, and upon all the hills which are lifted up' (Is. ii. 14) = the Last Judgment, when the evil are cast down from the mountains and hills which they have occupied in the Spiritual World

. . . And, as such were upon the mountains and hills . . . therefore by 'the mountains and hills' are meant the loves and the derivative evils in which they were; by 'the mountains,' the evils of the love of self; and by 'the hills,' the evils of the love of the world. It is to be known that all who are in the love of self, especially in the love of commanding, when they come into the Spiritual World, are in the greatest desire to raise themselves into high places . . . 514<sup>9</sup>.

—<sup>36</sup>. 'Every valley shall be exalted, and every mountain and hill shall be made low' (Is. xl. 4) = that all the humble in heart, who are those who are in goods and truths, will be received . . . and that all who are uplifted in mind, who are those in the love of self and of the world, will be depressed.

—<sup>37</sup>. That there is no longer the good of charity and of faith, is signified by, 'the mountains of Israel are desolate' (Ezek. xxxiii. 28).

—<sup>38</sup>. 'Set thy faces to the mountains of Israel, and prophesy against them . . . Ye mountains of Israel, hear the word of the Lord Jehovah: Thus saith the Lord Jehovah to the mountains and to the hills . . . ' (Ezek. vi. 2, 3). Here, also, 'the mountains of Israel' = the evils proceeding from the love of self and of the world which come forth with those who are of the Spiritual Church, when they no longer have any good of life . . . By 'the mountains,' 'hills,' 'valleys,' etc., are signified all things of the Church, both interior or spiritual, and exterior or natural; 'the mountains' and 'hills' = things interior or spiritual . . .

—<sup>39</sup>. 'The mountains of Israel' = the goods of spiritual love; but here (Ezek. xxxviii. 20) the evils of the love which are opposite to these goods.

—<sup>40</sup>. 'Contend thou with the mountains, that the hills may hear thy voice. Hear, O ye mountains, the controversy of Jehovah . . . ' (Micah vi. 2). . . By 'the mountains' are meant the goods of charity; and by 'the hills,' the goods of faith; but here, the evils and falsities opposite to these goods . . .

—<sup>41</sup>. 'I am against thee, O destroying mountain, destroying the universal earth; and I will stretch out My hand against thee, and will roll thee down from the rocks, and I will give thee into a mountain of combustion' (Jer. li. 25). . . It is from the love of self and the derivative falsities and evils that (Babylon) is called 'a destroying mountain' . . . 'The earth' = the Church . . . 'Combustion' is said of the love of self. From these things it is evident that by 'mountains' are signified the evils of the love of self and of the world.

—<sup>42</sup>. The destruction (at the Last Judgment) of those who are upon the mountains and in the valleys, who are those who are in evils from the love of self and of the world and the derivative falsities, is signified by, 'the mountains are melted under Him, and the valleys are cleft . . . ' (Micah i. 4).

—<sup>43</sup>. By 'the commotion of the mountains' (Jer. iv. 24) is signified the destruction of those who are in the evils of the love of self; and by 'the overturning of the hills,' the destruction of those who are in the evils of the love of the world, and in falsities.

—<sup>44</sup>. 'Touch the mountains that they may smoke' (Ps. cxlvi. 5) = by His presence to destroy those who are

in the evils of the loves of self and of the world, and thence in falsities.

—<sup>45</sup>. 'A fire . . . shall set on fire the foundations of the **mountains**' (Deut.xxxii.22). . 'The foundations of the **mountains**'=the truths upon which the goods of love are founded, which are said to be 'set on fire' by the fire of the love of self and of the world.

—<sup>46</sup>. 'The **mountains** shall be melted with their blood' (Is.xxxiv.3)=that the evils of loves with them are crammed with falsities.

—<sup>47</sup>. 'I will make waste **mountains** and hills . . .' (Is.xlii.15)=to destroy all the good of love to the Lord and towards the neighbour.

—<sup>48</sup>. 'Thou shalt thresh the **mountains** and beat them small, and thou shalt make the hills as chaff' (Is.xli.15)=the destruction of the evils originating from the love of self and of the world, and also of the derivative falsities . . .

—<sup>49</sup>. 'The **mountains** shall recede, and the hills be removed; but My mercy shall not recede from thee' (Is.liv.10)= . . . that those who are in evil loves and the derivative falsities will (do so). . . By 'the **mountains**' and 'the hills,' here, in special, are meant those who are of the former Church . . . with whom were mere evils of falsity and falsities of evil, for the reason that they were in the loves of self and of the world.

—<sup>50</sup>. 'On account of the **mountains** will I take up a weeping and wailing . . .' (Jer.ix.10)=evils of every kind springing from the two loves mentioned above.

—<sup>51</sup>. 'The sheep have gone from **mountain** upon hill' (Jer.i.6); and 'they wander upon all the **mountains**, and upon every high hill' (Ezek.xxxiv.6)=that they seek goods and truths, but do not find them; and that in place of them they seize upon evils and falsities. That 'the **mountains** have turned away'=that instead of goods there are evils.

—<sup>52</sup>. 'Before your feet stumble at the **mountains** of twilight' (Jer.xiii.16)=lest evils from the Natural take possession; 'the **mountains** of twilight'=evils of falsity; for '**mountains**'=evils, and it is 'twilight' when truth is not seen, but falsity instead of it; and 'the feet'=the natural man . . .

—<sup>53</sup>. As the Lord by this faith . . . removes all the evils which spring from the loves of self and of the world, and casts them into Hell whence they are, He says that if he 'shall say to a **mountain**, Be thou removed, and cast thyself into the sea, it shall be done' (Mark xi.22; Matt.xvii.20). . . Moreover, the **mountains** in the Spiritual World upon which the evil dwell, are wont to be overturned and cast forth by the faith which is from the Lord; for when the evils with them are cast forth, the **mountains** upon which they dwell are also cast forth.

—<sup>54</sup>. As **mountains** signified the goods of celestial love, and hills the goods of spiritual love, the Ancients . . . held Divine worship upon **mountains** and hills; and therefore Zion was upon a **mountain**, and Jerusalem was upon **mountainous** places below it. . . The Jews and Israelites . . . according to the custom of the nations derived from the Ancients, made worship upon any **mountains** and hills whatever, and sacrificed and burnt incense there; and as this was idolatrous with

them, by their worship on other **mountains** and hills is signified worship from evils and falsities. III.

— It was also derived from this that the Gentiles in Greece placed Helicon on a high **mountain**, and Parnassus on a hill below it, and believed that their gods and goddesses dwelt there. This was derived from the Ancients in Asia . . .

—<sup>55</sup>. 'The devil took Jesus upon a high **mountain**, and showed Him all the kingdoms of the world and their glory . . . '=that the devil tempted the Lord by the love of self . . .

410. 'The rocks of the **mountains**' (Rev.vi.15) . . here=falsities from evils; for 'the **mountains**'=the evils which spring from the loves of self and of the world.

—<sup>2</sup>. In the Spiritual World there are **mountains**, hills, rocks, valleys, lands, as in our world . . . but in the Spiritual World they have a different face; upon the **mountains** dwell those who are in the highest light; below them in the same **mountain** dwell those who are in less light; and below these those who are in still less light; and in the lowest parts dwell those who are in darkness and thick darkness relatively to the light possessed by those higher up. Consequently, the Heavens are in the higher part of the **mountains**, and the Hells are in the lowest ones; so that expanses of the **mountains** succeed one another stratified—*stratim*. The reason is that the lower ones may be ruled by the Lord through the higher ones . . . so that all may be held in connection by influx . . . In the Hells which are beneath the **mountains** and in the rocks, entrances open either in the lowest parts of their sides, or through caverns from the valleys. Des. and III.

—<sup>3</sup>. 'The **mountains**' and 'hills' (Is.ii.14)=the loves of self and of the world, and the derivative evils and falsities which spring from them.

411. 'And said to the **mountains** and rocks, Fall upon us' (Rev.vi.16)=a covering over by evils and the derivative falsities; (for) 'the **mountains**'=the evils which spring from the loves of self and of the world.

— At the time of the Last Judgment, the state of the wicked is such that they cast themselves down from the **mountains** and rocks . . . into the Hells . . . and, when they are in the caves and beneath the rocks, the anguish and torment . . . cease. III.

—<sup>3</sup>. The **mountains** and hills there differ from the rocks in this: that the **mountains** and hills are of soil, but the rocks of stone; for soil corresponds to the good of love . . . and stone to the truth of faith.

—<sup>22</sup>. Damnation by evils is signified by 'I will give thee for a **mountain** of combustion' (Jer.li.25).

—<sup>30</sup>. A **mountain**=the love of evil.

—<sup>32</sup>. Those who are in wisdom and intelligence because in love to the Lord and in charity towards the neighbour, and are thence in the spiritual affection of truth, dwell upon **mountains** and hills of soil, where there are paradises, gardens, rose-beds and greeneries.

433<sup>19</sup>. By 'the **mountain** of Jehovah which shall be established in the head of the **mountains**' (Is.ii.) is meant Sion, and is signified the Celestial Church, and the love to the Lord possessed by those who are of this Church. That this is the primary of the Church, and



that it shall increase and gain forces, is signified by that it shall be 'for the head of the mountains,' and be 'uplifted above the hills.' That those who are in the good of love will acknowledge the Lord and will accede to the Church, is signified by that 'all nations shall flow together to that mountain' . . .

[E.433]<sup>21</sup>. 'The mountaine' (Is.lxv.9)=the goods of love.

445<sup>5</sup>. 'To call the peoples into the mountain' (Deut. xxxiii.19)=because they are in the Heaven where is the good of love.

448<sup>7</sup>. 'The mountaine of the east' (Deut.xxxiii.15)=the Most Ancient Church, which was in love to the Lord. This Church is described by 'the mountains of the east,' because 'a mountain'=love, and 'the east,' the Lord. 'The hills of an age'=the Ancient Church . . .

449<sup>5</sup>. 'From the mountain' (Jer.xvii.26)=those who are in celestial good.

483<sup>7</sup>. 'They go among the mountains' (Ps.civ.10)=the (truths) which shall be from the good of love.

502<sup>6</sup>. 'The mountain of holiness' (Is.xxvii.13)=the Church as to the good of love; and therefore also the good of love of the Church. (=the Church as to the good of life. 654<sup>23</sup>.)

510<sup>2</sup>. The reason 'a mountain' means love in both senses, is that the Angels of the Third Heaven, who are in celestial love, dwell upon the mountains in the Spiritual World; and therefore when 'a mountain' is mentioned, that Heaven is meant, and (therefore) that which makes the Heaven, thus celestial love. But the reason why, in the opposite sense, 'a mountain'=the love of self, is that those who are in the love of self are constantly desiring to ascend the mountains, by making themselves equal to those who are in the Third Heaven. As they revolve this in their phantasy, when they are outside the Hells they make it their endeavour; and hence it is that by 'a mountain,' in the opposite sense, is signified the love of self. . . . While in their phantasy, they believe themselves to be upon high mountains, when yet, with the body, they are in the Hells. III.

518<sup>20</sup>. 'Let the mountains be jubilant together' (Ps. xcvi.8) . . . 'the mountains'=the goods of love.

—<sup>26</sup>. 'The mountains' (Ps.xlvi.2)=the goods of love.

—<sup>31</sup>. 'I will lay waste mountains and hills' (Is. xlii.15)=that the goods of love and of charity will perish.

538<sup>11</sup>. 'The excisions of the mountains to which he descended' (Jonah ii.6)=the Hells where and whence are evils.

569<sup>13</sup>. The extension of good is signified by 'from mountain to mountain' (Micah vii.12). 654<sup>11</sup>.

573<sup>10</sup>. 'The mountains' (Is.xiii.4)=evils.

594<sup>12</sup>. 'Who maketh the mountaine to grow grass' (Ps.cxlvii.8)=nourishment thus for those who are in the good of love. 650<sup>13</sup>, Ex.

612<sup>3</sup>. 'A high mountain' (Is.xl.9)=celestial love . . .

617<sup>25</sup>. 'The mountains of Israel' upon which they 'shall eat' (Ezek.xxxix.17)=the Spiritual Church, in

which the good of charity is the essential thing. (=the goods of spiritual love. 650<sup>47</sup>.)

629<sup>9</sup>. 'The mountains of eternity are scattered' (Hab. iii.6)=that the Celestial Church such as it was with the Most Ancients, who were in love to the Lord, has perished. 'The mountains of eternity'=that Church, and that love. (Continued under HILL.)

—<sup>10</sup>. The ordination of all things in the Heavens from His Own power by the Divine truth, is signified by . . . 'He hath weighed the mountains in scales, and the hills in a balance' (Is.xl.12) . . . (These words)=to subordinate and equilibrate all things . . . By 'the mountains' and 'hills' are signified the higher Heavens; by 'the mountains,' those Heavens which are in love to the Lord; and by 'the hills' those which are in charity towards the neighbour.

644<sup>6</sup>. 'A land of mountains and valleys' (Deut.xi.11) =the higher and the lower, or the internal and the external things of the Church; the internal things of the Church are with the internal man . . . and the external ones are with the external man.

697<sup>4</sup>. Babel is called 'a destroying mountain' (Jer.li. 25) because 'a mountain'=the love of exercising command; here, over Heaven and over earth; to which love the goods and truths of the Church subserve as means; and therefore [it is said] 'to destroy the universal earth.'

706<sup>23</sup>. By 'the mountains which He setteth fast by His strength' (Ps.lxv.6) are meant the higher Heavens, because the Angels of those Heavens dwell upon mountains; and, in the abstract sense, is meant love to the Lord and charity towards the neighbour. These are the things which the Lord . . . causes to subsist to eternity.

714<sup>25</sup>. That the goods of love of the natural man will be destroyed, is signified by 'I have set (Esau's) mountains for a waste' (Mal.i.3).

717<sup>9</sup>. 'Thou hast been in the mountain of holiness of God' (Ezek.xxviii.14). . . 'The mountain of holiness'=the Church as to the doctrine of love and charity.

730<sup>21</sup>. By '(Esau's) mountains' (Mal.i.3) are signified evils from the love of the natural man.

734<sup>3</sup>. By 'the mountain of Jehovah,' and 'the house of Jacob' (Is.ii.3; Micah iv.2) is signified the Church where is love to the Lord, and worship from this love. Convocation to this Church, and thus to the Lord, is signified by, 'many people shall go and say, Come ye and let us go up to the mountain of Jehovah.'

741<sup>11</sup>. By 'the mountains' (Ps.xc.2) are signified those who dwell upon the mountains in the Heavens, who are those who are in celestial good.

799<sup>7</sup>. By 'the mountain of holiness' (Ps.xv.1) by which is meant Jerusalem, is signified the Church as to the truths of doctrine from the good of love.

815<sup>10</sup>. The reason the Lord compared such a faith to the power shown by casting a mountain . . . into the sea, was that . . . by 'a mountain' is signified the love of self and of the world; thus the love of evil. . . . Moreover, this is actually done in the Spiritual World: these evil loves sometimes appear there as mountains

... and by faith from the Lord can be rooted up and cast into Hell by an Angel.

850<sup>2</sup>. The reason the city (of Sion) was built upon a **mountain**, was that in that time **mountains** from their height represented the Heavens; and thence also in the Word = the Heavens; (for the reason) that the highest Heavens, where are Angels of the third degree, appear high above the rest, and, before the eyes of others, as **mountains**; and, as the highest Heavens appear as **mountains**, and the Angels who are upon them are in love to the Lord, by 'mountains,' in the Word, and primarily by the **mountain** of Sion, is signified love to the Lord.

—6. The Advent of the Lord and of His Kingdom ... is here described; and therefore His Kingdom, which is Heaven and the Church, is meant by 'the **mountain** of the house of Jehovah' which shall then be 'constituted for the head of the **mountains**' (Micah iv.).

1029<sup>13</sup>. 'The **Mountain** of Assembly at the sides of the north' (Is. xiv.) is where there is an ascent into the Heavens.

1057<sup>5</sup>. 'Who shall ascend into the **mountain** of Jehovah' (Ps. xxiv. 3). . . By 'the **mountain** of Jehovah' is meant Zion, by which is signified where the Lord reigns by Divine truth.

1062<sup>2</sup>. As to (these) 'seven **mountains**,' it is believed that they are the seven **mountains** at Rome, where is the papal chair; but granting that Rome also is meant, still by 'the seven **mountains**' are signified the goods of the Word adulterated and profaned.

1100<sup>5</sup>. 'To plant the shoot in the **mountain** of the height of Israel' (Ezek. xvii. 23) = in spiritual good which is the good of charity: this good is signified by 'the **mountain** of the height of Israel.'

—9. 'The **mountains**' (Ps. civ. 10) = the goods of love.

—13. 'The **mountains**,' and 'the hills' (Jer. iv. 24) = celestial and spiritual loves . . . (which) perish; for, in the Spiritual World, where there no longer exists any celestial or spiritual love with the Spirits, the **mountains** and hills upon which they have dwelt are actually removed and overturned.

1155<sup>2</sup>. By 'Jerusalem the **mountain** of holiness' (Is. lxvi. 20) is signified the Church in which charity reigns.

1159<sup>3</sup>. 'In this **mountain** a feast of fat things' (Is. xxv. 6). . . By that '**mountain**' is signified a new Church from those (who will acknowledge and adore the Lord).

De Conj. 70. The Angels of the Third Heaven dwell upon **mountains**, not of stone, but of soil, upon which are paradises, and wooded gardens. The **mountains** appear elevated to a peak. On the highest part of the **mountain** are the best and most chaste; lower down [it is] according to the degrees in spiritual and spiritual natural marriage: there are distinctions of them also according to the quarters . . .

**Mountebank, Soothsayer.** *Hariolus.*

**Mountebank, To.** *Hariolari.*

**Mountebankism.** *Hariolatio.*

P. 121<sup>e</sup>. Like masked **mountebanks** and mimics on the stage.

222<sup>e</sup>. They play with Divine things like **monnte-banks**.

224. So comedians and mimics know how to represent kings, etc. . . when yet they are nothing but actors.

R. 655<sup>6</sup>. Like a **mountebank**, who, with his body upside down, walks upon the palms of his hands. T. 381<sup>e</sup>.

T. 94<sup>e</sup>. Then, concerning the spiritual things of the Church . . . he thinks no otherwise than as a **mountebank**.

145. A **mountebank** wishes only to **mountebank** (or talk silly stuff).

173<sup>2</sup>. Like a **mountebank** upon a stage, who can personate two characters, by running from one side to the other . . .

D. 269. Concerning sorceries, magical arts, sooth-sayings, and the like.

—e. So sciences and philosophy, by which a man supposes that he can rule spiritual and celestial things, are like **soothsayings** and sorceries . . .

2742<sup>e</sup>. When they come . . . among such as are called sorcerers, **soothsayers**, etc.

3889. (I compared) their speech to the speech of **mountebanks** on this Earth, who speak with their fingers, and . . . with inverted words . . .

4525. Their magical arts are most absurd. They are like **mountebanks**: they move their loins and feet, bend them, then their bodies, and their arms . . . They are most absurd **mountebanks**: they prostrate themselves, circumrotate themselves, make themselves invisible . . .

E. 827<sup>2</sup>. Their priests and wise ones were called magi and **soothsayers**.

—4. 'The priests and diviners' of the Philistines (1 Sam. vi. 1) persuaded them to make images of the hæmorrhoids and mice; for their priests and diviners then knew what all these things represented . . .

D. Wis. i<sup>5</sup>. Behold, it was a theatre of stage-players, where they **mountebanked** in masks, and became fools.

Coro. 33<sup>2</sup>. To represent the orgies of Bacchus and the **mountebankisms** of comedians.

**Mourn.** *Lugere.*

**Mourning.** *Luctus.*

**Mournful.** *Lugubris.*

**Mourning garments.** *Lugubria.*

A. 2851<sup>8</sup>. 'The ways of Zion do **mourn**' (Lam. i. 4) = that there are no longer any truths from good.

2910. 'Abraham came to **mourn** for Sarah and to weep for her' (Gen. xxiii. 2) = the state of the Lord's grief on account of the night as to the truths of faith in the Church. . . 'To **mourn**' regards grief on account of night as to goods; 'to weep,' as to truths.

3580<sup>3</sup>. 'The must shall **mourn**' (Is. xxiv. 7) = that truth will cease. E. 376<sup>20</sup>.

3607. 'The days of **mourning** for my father will approach' (Gen. xxvii. 41) = the inversion of the state.

4215<sup>2</sup>. Sadness and internal **mourning** produce weeping and wailing—*planctum*.

[A.] 4763. 'To rend the garments'=**mourning** on account of truth destroyed. —<sup>1</sup>. —<sup>5</sup>. E. 395<sup>9</sup>.

4779. 'To put sackcloth on the loins'=**mourning** on account of good destroyed. III.

4780. 'He mourned over his son many days' (Gen. xxxvii. 34)=the state of **mourning** for good and truth destroyed . . . here, a state of great **mourning**, because it is said 'many days.'

4783. As this **mourning** can be appeased only by interpretations from the Word . . . 'to comfort'=the interpretations which are made from the sense of the letter.

4785. 'I will go down into the grave to my son **mourning**' (ver. 35)=that the Ancient Church would perish.

4786. 'His father wept for him'=interior **mourning**. Ex.

5773. 'They rent their garments'=**mourning** . . . here, on account of lost truths from proprium. Ex.

—<sup>2</sup>. When this inversion of state takes place, there is **mourning**; for they are then let into temptation, whereby the things of the proprium are weakened . . .

6540. 'He made a **mourning** for his father seven days' (Gen. l. 10)=the end of the grief.

6541. 'And the inhabitant of the Land, the Canaanite, saw the grievous **mourning** in the threshing-floor of Atad' (ver. 11)=the apperception of the grief by the good of the Church. . . 'The **mourning**'=the grief.

6767<sup>2</sup>. 'The land which shall **mourn**' (Jer. xii. 4)=the Church.

9960<sup>6</sup>. As the **mourning** represented spiritual **mourning**, which is **mourning** on account of the deprivation of the truth and good of the Church, therefore in their **mourning** they induced baldness on their heads. III.

10184<sup>2</sup>. By 'the **mourning** upon all the roofs' (Jer. xlviii. 38) is signified the vastation of all the goods with those who are meant by 'Moab' . . . and by 'the **mourning** in the streets' is signified the vastation of all the truths.

10535. 'The people . . . mourned' (Ex. xxxiii. 4)=their grief on account of non-eminence over others.

S. 84. '**Mourning**' (is an expression) which is predicated of good, (or) evil . . . 'weeping,' of truth, (or) falsity.

R. 492. 'Clothed in sackcloth'=**mourning** meanwhile on account of the non-reception of truth. —<sup>2</sup>. III.

— The **mourning** of the Sons of Israel was represented by various things . . . as that they put ashes upon their heads, rolled themselves in the dust, sat long upon the earth in silence, shaved themselves, wailed and howled, rent their garments, and also put on sackcloth, besides other things; and each thing signified some evil of the Church with them, on account of which they were being punished. When they were being punished, they represented their repentance by such things. E. 637<sup>3</sup>.

763. 'So much torment and **mourning** give her' (Rev. xviii. 7)=(in the same proportion) they have after death internal grief from being cast down and derided, and from want and misery. . . Their **mourning** after death is thence.

764. 'I shall not see **mourning**' (id.)=that they can never be bereaved of these things. . . That they do have **mourning** on this account after death, see just above. E. 1122.

765. **Mourning**, which is internal grief (at the Last Judgment) from want and misery in place of opulence. Sig.

788. 'They cast dust upon their heads, and cried out weeping and **mourning** . . .' (ver. 19)=their interior and exterior grief and **mourning**, which is lamentation . . . 'To weep'=the **mourning** of the soul; and 'to **mourn**,' the **mourning** of the heart.

884. 'Death shall be no more, neither **mourning**, nor crying out . . .' (Rev. xxi. 4)=that the Lord will take away from them all . . . fear of damnation; of evils and falsities from Hell . . . By 'the **mourning** which shall be no more' is signified the fear of evils from Hell. For '**mourning**'=various things, according to the subject treated of.

Ad. 3/5520. The priests were not permitted to **mourn** (Lev. x.) because so there would have been represented before the choir of Angels **mourning** over evil.

D. 4278. Some Sirens . . . are transmitted into sad and **mournful** Societies, so that they have nothing but **mourning** garments: thus are they broken . . .

E. 295<sup>1</sup>. Therefore it is said 'to comfort all those who **mourn**' (Is. lxi. 2).

372<sup>6</sup>. As the **mourning** in the Churches before the Lord's Advent . . . represented spiritual grief of mind on account of no truth and good—for the **mourning** was on account of oppression by an enemy, on account of the death of father or mother, and on account of the like things; and by oppression by an enemy was signified oppression by evils which are from Hell; and by father and mother was signified the Church as to good and as to truth—as these things were represented by the **mourning** among them, therefore they then went in black. III.

401<sup>11</sup>. For the **mourning** with those who were of the Ancient Churches represented grief on account of truth and good lost or destroyed.

555<sup>6</sup>. '**Mourning**,' and 'lamentation' (Jer. ix. 20)=on account of the Church vastated as to truths and as to goods.

637. 'Clothed in sackcloth'=**mourning** on account of the non-reception of Divine good and Divine truth. Ex.

637<sup>12</sup>. 'To induce baldness'=**mourning** on account of all things of intelligence being destroyed.

650<sup>43</sup>. 'To **mourn**,' and 'to wither' (Jer. xii. 4)=to perish and to be dissipated through cupidities.

730<sup>15</sup>. The devastation (of these Knowledge) is signified by 'to **mourn**,' etc. (Is. xxxiii. 9).

741<sup>20</sup>. The desolation (of the Church) is described by 'to **mourn**,' etc. (Is. xxiv. 4).

863<sup>2</sup>. 'The ways of Zion do **mourn**'=that Divine truths are no longer sought for.

1125. '**Mourning**' (Rev. xviii. 8)=when there is no

longer any truth; thus when the Church has been desolated.

1129<sup>2</sup>. Here, (Jer.vi.26) 'mourning' is said on account of truth destroyed; and 'wailing,' on account of good destroyed.

1138. 'The merchants of the earth shall weep and mourn over her' (Rev.xviii.11)=the mourning and grief of those who procure for themselves the things which pertain to that religiosity that they may gain honours and wealth.

1164. '(They shall stand) weeping and mourning' (ver.15)=grief of soul and of heart; 'weeping'=grief of soul; and 'mourning,' grief of heart, (which) are distinguished as are truth and good . . .

## Mouse. *Glis.*

R. 566<sup>3</sup>. The eyes of cats, from their ardent appetite for mice in cellars . . . appear like candles.

D. 377. See *MOUSE-mus*, here. 6106<sup>8</sup>.

## Mouse. *Mus.*

A. 938<sup>0</sup>. The sordidly avaricious seem to be . . . infested with mice . . . 954<sup>2</sup>.

940. The presence of (these avaricious Jews) is perceived as the stench of mice. D.469.

1514<sup>2</sup>. A stench of mice is diffused from those who have been sordidly avaricious.

4628<sup>2</sup>. The odours from the perception of evil are . . . like those from mice, bugs, etc.

F. 52<sup>0</sup>. By 'the mice' with which the Philistines were infested (1 Sam.v.6) was signified the devastation of the Church through falsifications of truth. P.326<sup>12</sup>.

P. 326<sup>12</sup>. 'The mice of gold' (id.) signified the vastation of the Church taken away by means of good. T.203<sup>2</sup>.

T. 595<sup>4</sup>. The mice which were made of gold, and placed near the ark, were accepted.

D. 323. The stench of a stinking mouse corresponds to avarice.

377. From avarice break forth phantasies of dormice-girium, of mice . . .

384. They who [have avarice] for the mere sake of money . . . seem to themselves . . . to be infested by mice as it were mountainous and huge . . .

385. Those who read from the mere desire to read, and to retain in the memory the things read . . . are sometimes infested with mice, and the like, which withdraw them from such a desire.

3425. Concerning mice.—Those are mice, who, like mice, wear away those things which belong to Truths; as mice do grain. Mountainous mice are those who [do this] in the highest degree, who are better instructed, and from deceit [do this to] those things which are still more interior. Such are those Spirits who are mice in the highest degree, so that they continually persist, and with deceit pervert all things which are nascent, both truths and goods.

3869<sup>0</sup>. With the dog or mouse in her mouth . . .

4369<sup>2</sup>. (They treated them) as cats do mice . . .

6038. Concerning the greater mice.—Those are greater mice who can simulate good affections, in countenance, tone of voice, and gesture, so that the other knows no otherwise than that they are very pious and chaste . . .

6106<sup>7</sup>. Harlots who excel in cleverness are called Sirens; they appear like mice; the greater ones here, and the lesser ones there . . .

—<sup>8</sup>. These shun the cats, as do mice and dormice . . .

6110<sup>21</sup>. The delight of variety . . . They become like male mice.

D. Min. 4703. Concerning some Hells; mice, cats, etc.—The Hell of the profane is on the left . . . They are such as explore who are with others . . . by means of affections inspired into a Subject, and by variations of these affections, and also by looking into various parts of the head . . . These are said to relate to mice. These long acted upon me.

4705. See CAT, here.

E. 700<sup>21</sup>. 'Mice'=the falsities of the sensuous man which feed on and consume all things of the Church, as mice do the fields and harvests, and also the vegetables under the earth. This plague came upon the Philistines because they were such; for those who are devoid of good . . . devastate all things of the Church.

—In the Spiritual World, when Divine truth inflows with such, the devastation of good then appears in the likeness . . . of mice.

—<sup>23</sup>. Their making images . . . of the mice in gold, and placing them at the side of the ark upon the new cart . . . was because gold=the good of love, which heals and purifies from the . . . evils which are signified by . . . mice . . . 827<sup>4</sup>.

1200<sup>3</sup>. In the Hells are seen . . . mice, etc.

De Conj. 10. Concerning mice.—Lascivious wives, and also unmarried women, who account harlotry as nothing, dwell in two places . . . There are all these women who have known how to insinuate themselves with men by means of simulated affections, by means of which they acquire the lascivious love of some male, caring nothing as to whether they are good affections or evil ones. Those who dwell in front have been deceitful and cunning, and of such cleverness that they look into the sort of nature, animus, inclination, and cupidity possessed by the men whom they want to allure, chiefly to deprive the men of their wealth, while they live luxuriously. They dwell there in caverns, wherein all things are stinking, and the places where they dwell smell as do the places where mice dwell. Moreover, when seen by the Angels, they appear like great mice. I have heard some who have been in those caverns say that there is a stench of mice . . . and I too have often seen them as great mice with long tails: so were their concupiscences seen. . . Wonderful to say, there are some Spirits of both sexes who in the appearance of their passions appear like cats: these mice fear them, as mice on earth fear cats .

## Mouth. *Os.*

A. 174. They induced certain changes round the pro-

vince of the **mouth**, and thus communicated their thoughts; for to speak by the province of the **mouth** is general with the celestial.

[A.] 348. 'Thou art near in their **mouth**, but far from their reins' (Jer. xii. 2)=those who are in faith separated from charity.

884. 'In her **mouth** an olive leaf plucked off' (Gen. viii. 11). . . 'In her **mouth**'=that it was shown.

1843<sup>e</sup>. All that is of faith without charity (the Ancients called) of the **mouth** only . . .

1857<sup>e</sup>. 'To fall by the **mouth** of the sword'=by falsities. (See under **WORD**.)

2343<sup>e</sup>. Those who . . . had confessed with the **mouth** . . . 2352<sup>e</sup>.

3313. 'Because hunting was in his **mouth**' (Gen. xxv. 28) . . . =that it was in his natural affection; for in the Word that is said to be 'in the heart' which is interior and proceeds from good; and that 'in the **mouth**' which is exterior and proceeds from truth; and as the good of truth . . . is exterior, namely in the natural affection which proceeds from truth, the hunting (or venison) is said to have been 'in the **mouth** of Isaac.'

4221. He had indeed confessed God with the **mouth** .

4803<sup>2</sup>. Those who correspond to the **mouth**, continually want to speak; for in speaking they get the height of pleasure. When these are being perfected, they are reduced to this: that they do not speak anything except what is profitable to their companions, to the common good, to Heaven, and to the Lord. The delight of so speaking is increased with them in proportion as there perishes the desire of regarding themselves in their speech, and of seeking wisdom from proprium. D. 669.

5023<sup>2</sup>. This the natural man can indeed acknowledge with the **mouth** . . .

5497. 'The **mouth** of the wallet' (Gen. xlii. 27)=the threshold of the exterior Natural. 5657.

5576<sup>4</sup>. 'The utterance of the **mouth** of Jehovah' (Deut. viii. 3; Matt. iv. 4)=in general, the Divine truth which proceeds from the Lord; thus all the truth of wisdom; in special, the Word . . . (=the good and truth which proceed from Him. 5915<sup>2</sup>.)

5601. 'According to the **mouth** of His words' (Gen. xliii. 7)=in agreement with.

6107. 'To the **mouth** of an infant' (Gen. xlvii. 12)=each one according to the quality of the good of innocence; 'to the **mouth**'=each one, and according to the quality.

6985. 'Because heavy in **mouth**, and heavy in tongue am I' (Ex. iv. 10)=that the voice and the speech from the Divine would not be heard nor perceived; 'the **mouth**'=the voice . . . because it is the organ of the voice . . .

6987. 'Who setteth the **mouth** of man?' (ver. 11)=utterance; because 'the **mouth**'=the voice.

— . What 'the **mouth**'=in special, cannot be evident except from correspondence. The **mouth** together with the lips corresponds to the interior speech, which is of the thought. The thought of man is active and passive;

man has active thought when he is speaking . . . By the **mouth** of man is signified his active or speaking thought; thus utterance. Ex.

6993. 'I will be with thy **mouth**, and will teach thee what thou shalt say' (ver. 12)=the Divine in each and all things which proceed from the Divine Human. Ex.

7004. 'Thou shalt put words in his **mouth**' (ver. 15)=that the things which it utters proceed from the Divine Human. . . 'The **mouth**'=voice and utterance. Thus 'to put in the **mouth**'=to give to utter; and, when predicated of the Lord, it=to proceed; for the Word which is uttered by a Spirit or Angel proceeds from the Divine Human of the Lord. Ex.

7807. The angelic Spirits kept . . . my **mouth** open . . . D. 569.

8068. 'That the law of Jehovah may be in thy **mouth**' (Ex. xiii. 9)=that the Divine truth may be in everything which proceeds thence. . . 'To be in the **mouth**'=to be in everything which proceeds from the understanding and the will; for 'in the **mouth**'=in the discourse, in which are both parts of the mind . . .

8467. 'Everyone for the **mouth** of his eating' (Ex. xvi. 16)=appropriation according to the faculty of each one. Ex. 8486.

8560. 'According to the **mouth** of Jehovah' (Ex. xvii. 1)=from the Providence of the Lord; (for) 'the **mouth** of Jehovah'=truth Divine, according to which they were led; for 'the **mouth** of Jehovah' is here taken for the Divine utterance, and the leading according thereto, which is Providence.

8910<sup>3</sup>. For 'the **mouth**' corresponds to the thought, as also do all things which belong to the **mouth**; as the lips, the tongue, the throat . . . Hence 'to enter into the **mouth**' (Matt. xv. 11)=into the thought . . . P. 80<sup>2</sup>.

9049<sup>e</sup>. The things of the **mouth**; as the cheek-bones, lips, throat, tongue (signify and correspond to) such things as belong to the utterance of truth.

9283. The reason 'to mention'=to think, is that to mention belongs to the **mouth**, and by the things of the **mouth** are signified those of the thought.

9284. 'It shall not be heard upon thy **mouth**' (Ex. xxiii. 13)=that they should not obey with any affirmation.

9384. For the things of the **mouth**, and derivatively of the speech or voice, correspond to the intellectual part . . .

9913. 'The **mouth** of the head of the robe in the midst thereof' (Ex. xxviii. 32)=where there is influx from what is higher. Ex. 9916.

9936. The interiors have their provinces allotted them in the face . . . those interiors which belong to utterance in the province of the **mouth**.

H. 96<sup>2</sup>. Those who (in the Grand Man) are in the **mouth** and tongue, are in discourse from understanding and perception.

P. 80<sup>e</sup>. By 'the **mouth**' is signified the thought which is of the understanding, also in Luke vi. 45.

169°. But with those who were in illustration from themselves, this luminosity was not around the head, but around the **mouth** and above the chin.

R. 52. 'Out of His **mouth** a sharp two-edged sword' (Rev.i.16)=the dispersion of falsities by the Lord by means of the Word and the derivative doctrine. . . 'To go out of the **mouth** of the Lord'=from the Word, for this the Lord has spoken with His **mouth**; and as the Word is understood by means of the doctrine from it, this also is signified. E.73.

244°. 'To satisfy the **mouth** with good' (Ps.ciii.5)=by knowledges to give understanding.

363°. Those who constitute the fourth class of the tribes, are those who correspond to the **mouth** and the tongue.

452. 'Out of their **mouths** went forth fire and smoke and sulphur' (Rev.ix.17)=that in their thoughts and discourses, regarded interiorly, there is nothing else, and from them comes forth nothing else, than the love of self and of the world . . . the conceit of Own Intelligence . . . and the concupiscence of evil and falsity . . . E.578.

454. 'Their Power was in their **mouth**' (ver. 19)=that they have strength solely in discourse confirmatory of faith. Ex.

481. 'In thy **mouth** it shall be sweet as honey' (Rev. x.9)=that the first reception from the acknowledgment that the Lord is the Saviour and the Redeemer, is grateful and pleasant.

563. 'The serpent cast out of his **mouth** water as a flood . . .' (Rev.xii.15)=reasonings from falsities in abundance. . . 'Out of the **mouth** of the serpent'=reasonings. E.763.

564. 'The earth opened her **mouth**, and swallowed up the flood which the dragon cast out of his **mouth**' (ver. 16)=that the reasonings from falsities in abundance . . . fall to nothing before the spiritual truths rationally understood . . . 'To open her **mouth**'=to adduce these truths. E.764.

574. 'His **mouth** as the **mouth** of a lion' (Rev.xiii.2)=reasoning from falsities as if from truths. By 'the **mouth**' is signified doctrine, preaching, and discourse; here, reasoning from falsities of doctrine; because by 'the head,' where the **mouth** is, is signified insanity from mere falsities. E.782.

582. 'There was given to him a **mouth** speaking great things and blasphemies' (ver.5)=that it teaches evils and falsities. By 'a **mouth** speaking' is signified doctrine, preaching, and discourse. E.794.

624. 'In their **mouth** was found no deceit' (Rev.xiv.5)=that they do not from cunning and purpose speak and persuade falsity and evil. By 'the **mouth**' is signified speech, preaching, and doctrine. E.866.

701. 'Out of the **mouth** of the dragon, and out of the **mouth** of the beast, and out of the **mouth** of the false prophet' (Rev.xvi.13)=from a theology founded upon the doctrine concerning a trinity of Persons . . . and upon the doctrine of justification by faith alone . . . By 'the **mouth**' is signified doctrine, and the derivative preaching and discourse. E.998.

836. 'The rest were slain with the sword . . . which proceeded out of His **mouth**' (Rev.xix.21)=that all from the various heresies among the Reformed who have not lived according to the Lord's precepts . . . being judged from the Word, perish.

—<sup>2</sup>. 'The sword out of the Lord's **mouth**'=combat from the Word against falsities; for the Word has proceeded out of the Lord's **mouth**.

T. 44. The little **mouths**=*oscula*=of young birds.

D. 626. I could observe their presence . . . by the dilatation of the **mouth** or region of the lips and cheeks . . .

670. The **mouth** is indeed in the face, but it leads into the body; namely, into the stomach and into the lungs; and it also leads from the same; and therefore those who are in the province of the **mouth** are less esteemed than those who are in other places of the face.

E. 167°. 'Near in their **mouth**, but far from their reins'=truth only in the memory and thence in some thought when the man is speaking; but not in the will . . .

235. 'I will vomit thee out of My **mouth**' (Rev.iii.16)=separation from Knowledges from the Word. . . 'Out of the **mouth**,' when predicated of the Lord,=out of the Word . . . because the Word is Divine truth, and this proceeds from the Lord; and that which proceeds and inflows with man, is said to be 'out of the **mouth**,' although it is not out of the **mouth**; but is like the light from the sun . . .

275<sup>11</sup>. 'All the army of them by the breath of His **mouth**' (Ps.xxxiii.6)=the Divine truth proceeding from the Lord.

316°. This=truth in abundance . . . and therefore it is said: 'I will give thee the opening of the **mouth** in the midst of them' (Ezek.xxix.21), by which is meant the preaching of truth.

—<sup>3</sup>. This=that the Divine truth had filled Hannah . . . and, as this is signified, it is said: 'My **mouth** is dilated against my enemies' (1 Sam.ii.1). 'The dilatation of the **mouth**'=the preaching of truth with power.

—<sup>15</sup>. As this 'little horn'=the perversion of the Word as to the sense of its letter, and this sense appears . . . as if it is to be contradicted by no one, it is said . . . that in it . . . was 'a **mouth** speaking great things' (Dan.vii.8). . . 'The **mouth**'=the derivative thought and speech.

375<sup>26</sup>. 'To descend upon the **mouth** of his garments' (Ps.cxxxiii.2)=the influx and conjunction of celestial good and of spiritual good. . . That 'the **mouth** of the garments'=the influx and conjunction of good celestial and spiritual, thus of good and truth. Refs.

391°. 'The **mouth**,' and 'lips,' of the prophet (Is.vi.7)=the doctrine of good and truth.

403<sup>23</sup>. 'They shall fall upon the **mouth** of the eater' (Nahum iii.13)=that . . . if goods are received, they are received solely in the memory . . . 'Upon the **mouth** of the eater'=no reception, not even in the memory; (for) in the Spiritual World those appear to receive with the **mouth** who commit anything to memory; and therefore 'to fall upon his **mouth**'=not even to receive in the

memory, but only to hear; and also that if they do receive, it is only in the memory and not in the heart.

[E.] 419<sup>9</sup>. 'No wind in their mouth' (Ps.cxxxv.17)=no truth in their thought.

455<sup>2</sup>. In the Word . . . by 'the mouth' is signified the thought . . .

556<sup>5</sup>. 'Three ribs in its mouth between its teeth' (Dan.vii.5)=all things of the Word which they apply, and which they do not understand except according to the letter . . . 'In the mouth'=which they apply by teaching.

—<sup>9</sup>. For all things which belong to the mouth; as the throat, mouth, lips, jaw-bones, teeth,=such things as belong to the perception and understanding of truth, because they correspond to them.

578. 'The mouth'=the thought and the derivative reasoning.

580. 'Their Power was in their mouth'=the sensuous thoughts and derivative reasonings by which they have very great strength. . . 'The mouth'=the sensuous thought and derivative reasoning; for by 'the mouth,' and by the things which belong to the mouth, are signified those things which are of the understanding and the derivative thought and speech; for these things correspond to the mouth; for all the organs which in one word are called the mouth; as the larynx, glottis, throat, tongue, mouth, lips, are organs subservient to the understanding for utterance and expression. Hence it is that by 'the mouth' is signified the thought and derivative reasoning. But, as man's thought is interior and exterior; namely, spiritual, natural, and sensuous; therefore by 'the mouth' is signified the thought which is with the man who is being treated of; here, sensuous thought, because it is treating of a man made sensuous through the falsities of evil.

—<sup>2</sup>. That, from the correspondence, 'the mouth'=the thought; but, in the natural sense, the utterance. III.

—'. 'The mouth of the just meditateth wisdom' (Ps.xxxvii.30); by 'the mouth,' here, is signified thought from affection; for from this a man meditates wisdom; but not from the mouth and its speech.

—'. 'I will give you a mouth and wisdom . . .' (Luke xxi.15); 'the mouth,' here,=speech from the understanding; thus the thought from which the man speaks.

—'. 'Not that which entereth into the mouth renders the man unclean; but that which goeth forth out of the mouth . . .' (Matt.xv.11,17,18). By 'the things which enter into the mouth,' in the sense of the letter, are meant foods of every kind . . . but, in the spiritual sense, . . . all things which from the memory and also from the world enter into the thought . . . and those things which enter into the thought, and not at the same time into the will, do not render the man unclean . . . Man cannot be purified from evils and the derivative falsities unless the unclean things which are in him emerge even into the thought, and are there seen, acknowledged, discriminated, and rejected. (Thus) by 'that which enters into the mouth' is signified that which enters into the thought from the memory and from the world; but by 'that which goes forth from

the mouth' is signified thought from the will or from the love; for by the heart from which it comes into the mouth, and from the mouth, is signified the will and the love of man; and, as the love and will make the whole man . . . those things which go forth thence into the mouth and from the mouth make the man unclean; and that these are evils of every kind is evident from the things there enumerated.

—<sup>4</sup>. That one of the seraphim touched with a live coal from the altar the mouth and lips of the prophet=his interior purification, which is that of the understanding and will, and his consequent inauguration into the gift of teaching . . . By 'the mouth,' and 'lips,' are signified the thought and the affection; or, what is the same, the understanding and the will.

587<sup>9</sup>. 'They have mouths, but they speak not . . .' (Ps.cxv.5; cxxxv.16)=that from these things there is not any thought . . . of truth.

619. 'In thy mouth it shall be sweet as honey'=exterior delight; for 'the mouth'=what is exterior. Ex.

—<sup>14</sup>. 'Thy words . . . are sweeter than honey to my mouth' (Ps.cxix.103) . . . 'the mouth'=what is external.

621. 'And it was in my mouth sweet as honey'=that the Word, as to its external or as to the sense of its letter, was as yet perceived as the delight of good; but the delight was only from the fact that it served to confirm principles of falsity and loves of evil . . .

654<sup>59</sup>. 'They have not interrogated My mouth' (Is.xxx.2)=from the proprium of the natural man and not from the Word.

659<sup>11</sup>. 'In the mouth' (Ps.v.9)=exteriorly.

763. 'The mouth'=the thought whence is speech. E.866.

768<sup>23</sup>. 'To dilate the mouth' (Is.lvii.4)=the delight of the derivative thought.

782. 'The mouth'=the thought.

—<sup>2</sup>. By 'the mouth,' in the proper sense, is signified the thought; and, as man's speech is thence, by 'the mouth' are signified many things which flow forth from the thought; as instruction, preaching, reasoning; here, reasoning . . .

794. 'The mouth'=doctrine, from which are instruction, preaching, and reasoning. Ex.

908<sup>2</sup>. 'Jehovah hath set my mouth as a sharp sword' (Is.xlix.2). By 'the mouth' of the prophet is signified the Divine truth; and therefore it is compared to 'a sharp sword' . . .

998. 'The mouth'=thought, reasoning, religion, and doctrine.

De Verbo 13<sup>o</sup>. As regards myself, I have not been allowed to take anything from the mouth of any Spirit, nor from the mouth of any Angel, but from the mouth of the Lord alone.

**Move.** See under EXCITED—*percitus*, and TREMOR.

**Move.** *Ciere.*

W. 341<sup>o</sup>. They excite vomiting. R.204<sup>o</sup>. T.569<sup>5</sup>. E.986<sup>o</sup>.

**Move, Commove.** *Commove.***Motion, Commotion.** *Commotio.*

A. 1066. 'The foundations of the earth do **shake**' (Is.xxiv.18).

—<sup>2</sup>. 'The earth hath **quaked** before Him' (Joel ii. 10).

2776<sup>4</sup>. If they only think from a certain interior **commotion** . . .

3355<sup>2</sup>. 'I will **commove** the heaven, and the earth shall be **commoved** out of its place' (Is.xiii.13) . . . The earth is said to be '**commoved** out of its place' when the Church is changed as to state.

—'. 'Is this the man **commoving** the earth, **commoving** kingdoms?' (Is.xiv.16) . . . 'The earth' = the Church, which he is said '**to commove**,' when he claims for himself all things of it.

4060<sup>4</sup>. 'The powers of the heavens shall be **shaken**' (Matt.xxiv.29) = the foundations of the Church, which are said to be '**shaken**—*commoveri et concuti*—' when they perish. For the Church on earth is the foundation of Heaven . . . and therefore when the man of the Church is in so perverted a state that he no longer admits the influx of good and truth, the powers of the heavens are said to be '**shaken**.'

5691. '(Joseph's) compassions were **commoved**' (Gen. xliii.30) = mercy from love.

5881. 'To be in consternation' = **commotion**; consternation is nothing else. By **commotion** is meant a new disposition and ordination of truths in the Natural. Ex.

8816. The **commotion** of all things at the presence of the Divine. Sig.

8822. 'The whole mountain trembled exceedingly' = the **commotion** [of Heaven]. . . That there is **commotion** at the presence of the Divine. See above.

8917. 'The people saw and were **commoved**' (Ex.xx. 18) = the tremor which there is when Divine truths are being received.

10083<sup>4</sup>. By 'to **move** the water,' here, (John v.3) was signified vivification through acknowledgment and faith; thus also purification through truths. 'Motion' = a state of life.

10406<sup>4</sup>. That it '**shall not be moved**' (Is.xl.21) = that it cannot be weakened and destroyed.

D. Min. 4697. Concerning a certain Gentile who was **commoved** from the Word.

—'. He was so **commoved** thereby that his **commotion** from the internal was perceived . . .

E. 304<sup>15</sup>. 'The earth' = the Church, which is said to be '**commoved**,' and '**to tremble**' (Ps.xviii.7) when it is perverted by truths being falsified; and then the foundations of the mountains are said '**to tremble**,' and '**to commove** themselves' (id.); for the goods of love, which are founded upon the truths of faith, vanish.

400<sup>2</sup>. The change and perversion of the Church is signified by that 'the earth hath **quaked**, and the heavens have trembled' (Joel ii. 10).

444<sup>14</sup>. 'To be **commoved** in the viscera' (Luke x.33) = mercy and charity from the interior.

518<sup>26</sup>. By 'to be changed,' 'to be **commoved**,' 'to be thrown into a tumult,' 'to be disturbed,' and 'to tremble' (Ps.xlvi.2,3,5) is signified the state of truths when they are perishing, and in their place there enter falsities and evils; consequently the state of the Church when it is being vastated as to goods and being desolated as to truths.

677. 'The rest became terrified' = **commotion** of the lower mind, and the conversion of those who had been a little spiritual.

741<sup>10</sup>. 'To **commove** the earth,' 'to make kingdoms tremble' (Is.xiv.16) = to destroy all things of the Church.

J.(Post.) 58<sup>2</sup>. At this day the Quakers have not the tremor and total **shaking**, as before; but an uncertain **shaking** at the left side of the body and face.

**Move.** *Movere.***Motion.** *Motus.***Movement.** *Motio.***Motor.** *Motorius, Motrix.*

See EARTHQUAKE, and MOBILITY.

A. 3355. 'A **quake**' = a change of state. 3356, Ex. E.1015.

3748<sup>e</sup>. Endeavour produces act and **motion**, and must be in them for them to come forth and subsist.

3884<sup>e</sup>. The cardiac pulse of Heaven . . . has correspondence with . . . the systolic and diastolic **motions** of the heart. W.381.

4223<sup>2</sup>. When man wills . . . and thinks, the organs **move** themselves suitably.

4325. The muscles and the skin, and also the organs of the senses, receive fibres for the most part from the cerebrum: hence man has sense, and hence he has **motion** according to his will.

—<sup>e</sup>. And every particular is circumstanced according to the quality and according to the state of the general: so also [is it with] **motion** in man.

5173<sup>2</sup>. On the cessation of endeavour, action or **motion** ceases.

—<sup>3</sup>. This is circumstanced as is the **motion** of the muscles, whence is action: unless there is in it endeavour from the thought and will of the man, the **motion** ceases; for . . . when endeavour ceases, **motion** ceases . . . and in **motion** nothing real comes forth except endeavour. (Continued under ACT.)

5605<sup>2</sup>. The **motions** and progressions in the other life are nothing else, because they are from nothing else, than changes of the state of life . . .

—<sup>e</sup>. As 'to go,' and 'to be **moved**' = to live, it was said by the Ancients that in God we are **moved**, live, and are; and by 'to be **moved**' was understood the external of life . . .

8397<sup>e</sup>. Consequently, by **motions** are not signified **motions**, nor by journeyings journeyings; but changes and successions of states.

8911. **Motion** is nothing but continual endeavour; for, when endeavour ceases, **motion** ceases; and therefore there is nothing essential in **motion** except endeavour. The endeavour in man is will, and the **motion**



in him is action : so are they called in man, because in him endeavour and motion are alive.

[A.] 9293. Man's deeds . . . regarded abstractedly from the will, are only **motions** variously formed, and as it were articulated, not unlike the **motions** of a machine, thus inanimate; but the deeds regarded together with the will are not such **motions**, but are forms of the will shown before the eyes . . . From the will they have their soul or life, and therefore the like can be said about deeds as about **motions**; namely, that nothing lives in deeds except the will, as nothing does in **motions** except endeavour. H.472.

9394<sup>5</sup>. Each bundle consists of many **motor** fibres; and each **motor** fibre of blood-vessels and nervous fibres . . .

9473. No **motion** can come forth without endeavour, inasmuch that when endeavour ceases, **motion** ceases; and therefore the internal of **motion** is endeavour, or **moving** force. So it is with . . . living **motion**, which is action . . .

9927. For the things which belong to **motion**; as to walk. to go, to progress, = a state of life . . .

10083<sup>3</sup>. For all **motion** corresponds to a state of thought. Hence progressions, journeyings, and like things, which belong to **motion**, in the Word = a state of life.

H. 228. Man cannot **move** even a step without the influx of Heaven. This has been shown me by much experience. It has been granted to the Angels to **move** my steps, my actions, my tongue and speech, as they want, and this by influx into my will and thought; and it was found that I could [move] nothing of myself.

249<sup>2</sup>. For religious things . . . enter the Spiritual World, and **move** the Spirits who are there.

446<sup>e</sup>. For all the vital **motions** depend upon (the respiration and the heart).

W. 101<sup>e</sup>. The **motions** of the Earth [in space] correspond to the change of state of the Angels.

197<sup>e</sup>. There is nothing essential in **motion** except endeavour.

218. On the endeavours, forces, and **motions**, in dead subjects and in living subjects. (Quoted in full under ENDEAVOUR.)

219. Let there be an application of these things to . . . living **motion**. . . Living **motion** in man is action, which is produced by means of these forces by the will united to the understanding.

—<sup>e</sup>. The general **motor** organs of the body . . . are the heart and the lungs.

301. Nothing is **moved** except by life from the Lord . . . so that it is the Truth, that in God we live, are **moved**, and are.

390. Therefore when the correspondence of these two **motions** (of the heart and lungs) ceases, separation takes place, which is death.

391<sup>e</sup>. (Thus) the conjunction of the spirit and body with man is by the correspondence of the cardiac **motion** and the pulmonary **motion** of both. D. Wis. vii, Ex.

392. The reason these two **motions** . . . come forth

and persist, is that the universal angelic Heaven, both in general and in particular, is in these two **motions** of life . . . That Sun acts these two **motions** from the Lord.

401. Therefore the embryo cannot then **move** anything of the body . . .

P. 279<sup>7</sup>. All these (viscera) are **moved** to their work intrinsically only; and to be **moved** intrinsically is to be **moved** by changes and variations of the state and form.

R. 480. A **movement** of the lower mind with many in the Church to receive the doctrine. Sig. and Ex.

B. 96. These, together with faith, affect and **move** the will and thought of man . . .

T. 87. The heart without the respiration . . . does not produce any **motion** . . .

576<sup>2</sup>. In every **motion**, and derivatively in every action, there is an active and a passive. Ex. and Examps.

Ad. 989<sup>2</sup>. It is a constant rule, that **motion** is a certain perpetual endeavour, which is continued; for, as soon as endeavour recedes, **motion** comes to a stand . . .

D. 1688. So that the **motion** (of these Spirits) was as it were general and reciprocal; for I have sometimes felt such **motions** from a multitude of Spirits . . . From it I could think that they were not interior ones, whose **motion** is effected by means of gyres.

2000. That not even the least little **motion**—*motiuncula*—is made by man apart from a stated law. Ex.

3394. When he was praising the Lord with an interior **movement** . . . it was granted to feel something of his **movement** . . .

4089. He who is not in the life of love . . . in Heaven cannot **move** himself . . .

—<sup>c</sup>. Life itself is also represented by **mobility**.

5116. The celestials did not speak, but were continually acting . . . He who sees the **movements** of their body and its members in particular . . . perceives innumerable things. Ex.

6030. In the other life (such) learn to act (magically) by correspondences . . . some by . . . various **movements** of the members . . .

D. Love v<sup>2</sup>. For the heart and lungs are the two fountains of all the general **motions** in the universal body . . . These also consociate the voluntary **motor** life, which derives its auspices from the cerebrum, with the natural **motor** life, which flows from the control of the cerebellum.

xix. It is known that everything is **moved** from endeavour; and that when endeavour ceases, **motion** ceases . . .

xx. Love is . . . the living force of all things . . . There is no other origin of all endeavours, forces, activities, and **motions**, in the universal world, than the Divine love . . .

D. Wis. ii. The will and understanding . . . are forms within forms, ascending to the third degree . . . and they are each of them the originary receptacles of

love and wisdom in the brains, where they are the beginnings and heads of the fibres, through which their endeavours and forces flow down to all things of the body . . . and present the senses in the sensories, the **motions** in the **motories** . . . —<sup>3</sup>.

iii.5. The **motion** of the rest of the viscera (in the embryo) is from (the beating of the heart and the leaping of the liver); and it is this **motion** which, after the middle of the gestation, is felt as pulsative. But this **motion** is not from any life proper to the foetus. Ex.

vi. The heart and lungs are the two fountains of all the natural **motions** in the body; and the will and understanding are the two fountains of all the spiritual activities in the same body; and the natural **motions** of the body correspond to the activities of its spirit . . .

—<sup>8</sup>. (Thus) all the living **motions**, which are called actions, and which come forth by means of the muscles, take place through the co-operation of the cardiac **motion** and the pulmonary **motion** . . . and . . . these two fountains of the **motions** of the body correspond to the will and understanding.

vii. 3. Hence these two **motions** of the spirit inflow into these two **motions** of the body. From experience.

—<sup>2</sup>. Hence with men there is both an external and an internal systolic and animatory **motion** . . . Thus also the will together with the understanding can produce bodily **motions** . . .

4. As the life of the whole and the life of the parts depend solely on these two universal **motions** . . . it follows that when these **motions** cease in the body, the natural things which are material are separated from the spiritual things which are substantial; for they cannot act together the same work . . .

—<sup>2</sup>. Hence there is (no longer) a reciprocation of the two vital **motions** . . .

x. 4. That the life of the will co-operates with the life of the understanding in every **motion**; and, on the other hand, the life of the understanding with the life of the will in every sense. Ex.

**Move about.** *Motitare.* D.3238. 3358.

See also BROOD.

**Move away.** See PUT AWAY—*amovere*.

**Moveable.** *Versatilis.*

T. 373. The external man is **moveable** in its relation to the internal.

437. With a revolving neck.

D. 1259<sup>2</sup>. This signified that he was **versatile** . . .

4696. It was shown how **versatile** they were . . . so that all things were indeterminate. When one turned himself, he changed his mind, like a revolving wheel, into the opposite. . . A plane must be formed from the truths of faith . . . in the world; otherwise their stats is **versatile** and evil.

Coro. 28. No more **moveable** than a door without a hinge.

**Movement.** See under MOMENT.

**Much.** See under MANY.

**Mucus.** *Mucus.*

**Mucous.** *Mucosus.*

A. 4627<sup>3</sup>. Those who were cast down related to the **mucus** of the nostrils, and were dull and stupid, and also devoid of conscience; thus completely devoid of interior perception.

5386. The **mucous** and salivary glands in the head . . . correspond to tenacities of opinions, and also to scruples of conscience in things not necessary. (Such Spirits des.)

D. 939. The mammillary processes in the brain . . . imbibe the phlegm of the medullary substance, and excrete it into the nostrils, as phlegm, and reject it as excrement entirely useless, as is the **mucus** of the nostrils; for it is not employed in the gullet; it would then inviscate the food, and destroy the appetite. (The Spirits of this province des. 940. 941. 942. 943.)

1267. Concerning the **mucus** of the nostrils. Gen. art.

1268. Those who relate to the **mucus** of the nostrils are those who, when they have once conceived hatred, most tenaciously desire to be revenged, so that they admit no reason . . . which hatred breathes nothing but the death of the other; for they then revolve nothing else in their minds. These are that viscid **mucus** of the nostrils. 1269, Examp. 1270.

1272. They have an effect upon the stomach not unlike that of the **mucus** of the nostrils. If much of it is drawn into the stomach, it inviscates the food, and obstructs the pores, so that there is no digestion. 1273.

1275. He was susceptible of no reason . . . His thoughts are interior, such that they cannot be adequately described, he revolves so many hatreds at once, and disperses them around; so that the Spirits around complained that they were also held as it were bound by him; thus he is like the **mucus** . . .

1276. The **mucus**, therefore, in the spiritual sense, = tenacious hatreds . . .

3718a. They are carried (away from the brain) through various excrementitious ways; I supposed through the way of the **mucus** into the nostrils; but it was not through that way; but through the pores of the bone of the skull towards the external skin . . .

4030. I perceived that they are such as relate to the **mucus** of the nostrils; and that they insinuate themselves thither in order to insidiate; and they are adulteresses and are devoid of conscience . . . They marvelled that there should be anybody who has conscience; and therefore they are the **mucus** of the nostrils . . . and are spurious and to be rejected. 4032<sup>2</sup>.

4034. Those **mucuses** also were indignant . . .

4035. When those **mucuses** were inflowing, it was perceived that they moved the tongue towards a decayed tooth. Also a feeling of gnawing as of lice at the back of the neck, and an itching in the nates, were from them.

[D.] 6069. xxx. They who are in the delight of variety in adultery are those who love congress with beasts ; and they become like the **mucns** of the nostrils.

### Mud. *Gyttja.*

D. 4788. What a marshy place, or **mud**, is. Ex. (See MARSH.)

### Mufti. *Mufti.*

D. 4658<sup>e</sup>. He had held the place of **mufti** at Constantinople, and had thence acquired this conceit.

4723. See POPE.

### Mule. *Mulus.*

#### She-mule. *Mula.*

A. 1949. 'Horses,' 'mules,' and 'asses,' in the Word, = intellectual, rational, and scientific things.

2781. There are beasts by which are signified intellectual things, which are of truth ; namely, horses, mules, etc.

—<sup>2</sup>. Rational truth is signified by 'a mule.' Ill.

—<sup>6</sup>. The king rode upon a **she-mule** ; and his sons upon **mules** ; for the reason that kings and their sons represented the truths of the Church. Ill.

—<sup>7</sup>. Hence it is evident that to ride upon . . . a **she-mule** was the ensign of a king . . . and upon a **mule**, of a king's sons ; for the reason that . . . 'a **she-mule**' represented and signified the affection of rational truth . . . and 'a **mule**,' rational truth.

4648<sup>3</sup>. 'Anah who found the **mules** in the wilderness' (Gen. xxxvi. 24) = truth from scientifics.

W. 346<sup>2</sup>. Perfect animals are **mules**, etc.

E. 355<sup>12</sup>. By 'horses,' riders,' and 'mules' (Ezek. xxvii. 14) is signified the understanding of truth and good . . . by 'mules' what is rational.

—<sup>15</sup>. By 'mules' (Is. lxxi. 20) is signified the internal Rational, which is spiritual. (=rational things. 1155<sup>2</sup>.)

650<sup>42</sup>. By 'the plague of the **mule**,' etc. (Zech. xiv. 15) are signified such things as injure and destroy the Church and the spiritual life of the men of the Church . . .

### Multiply. *Multiplicare.*

#### Multiplication. *Multiplicatio.*

#### Multiplicable. *Multiplicabilis.*

#### Multiplicability. *Multiplicabilitas.*

#### Multiplex. *Multiplex.*

See under FRUIT, and MANIFOLD.

A. 585. 'The evil of man **multiplied** in the earth' (Gen. vi. 5) = that there began to be no will of good.

—<sup>v</sup>. 'Multiplied' is said because all were not so depraved as not to will well to others ; but for the sake of self.

813. The **multiplication** of a few, as the **multiplication** of a half . . . makes it still less . . .

913. 'That they may **multiply**' (Gen. viii. 17) = increments of truth . . . 'To fructify' is predicated of goods ; and 'to **multiply**,' of truths. (Continued under FRUIT.)

984. When a man is regenerated, and his internal man acts, then fructification and **multiplication** are circumstanced in like manner. The goods of charity put themselves forth in the affections which are of the external man, and the truths of faith in the memory, and in both they grow and are **multiplied**. The nature of this **multiplication** may be known by every regenerate man ; for things which confirm accede, both from the Word, and from the rational man, and also from scientifics . . .

1016. 'Bring forth abundantly in the earth, and **multiply** therein' (Gen. ix. 7) = increments of good and truth in the external man . . . 'To bring forth abundantly' is predicated of goods ; and 'to be **multiplied**,' of truths.

— . With the regenerate man, nothing is **multiplied** in his external man ; that is, nothing of good and truth receives increments, except by the effect of charity. Charity is like the heat in the time of spring or summer, which causes (plants) to grow . . . (So) nothing grows and is **multiplied** with man unless there be some affection ; the delight of the affection causes it not only to take root, but also to grow . . . But such as is the affection, such is the **multiplication**. With a regenerated person it is the affection of good and truth from charity given by the Lord . . .

1017. That the **multiplication** is such as is the affection. (Shown by an examp.)

1610. **Multiplication** beyond measure. Sig. and Ex. (See SEED, here.) 1941.

1940. 'In **multiplying** I will **multiply** thy seed' (Gen. xvi. 10) = the fructification of the rational man when he submits himself to the authority of the interior man adjoined to good. (Continued under FRUIT.)

1997. 'I will **multiply** thee very exceedingly' (Gen. xvii. 2) = the fructification of the affection of truth to infinity. (Continued under FRUIT.)

2006. 'To be **multiplied**,' is predicated of truth. Refs.

2065. 'I will bless her' = the **multiplication** of truth. . . For by Sarah . . . is represented the truth of good . . . and this truth and its **multiplication** are here treated of.

2269. The simple numbers retain their signification even when **multiplied**. Examp. 9437. 9487. 9488. 9600. 9601. 9641. 9757.

3239<sup>e</sup>. **Multiplication** and division (are not essentially different).

3378. 'I will make thy seed to be **multiplied** as the stars of the heavens' (Gen. xxvi. 4) = the truths and Knowledges of faith.

3440. 'I will bless thee, and I will make thy seed to be **multiplied**' (Gen. xxvi. 24) = an increase : thence of good and truth. . . 'Thy seed to be **multiplied**' = an increase of truth.

3903. The fructification and **multiplication** of truth and good. Tr. (in Gen. xxx.)

3969. 'Joseph' . . . in the external sense, = salvation, and fructification and **multiplication**.

3987. That good is not fructified, nor truth **multi-**

plied, until the conjunction of the external man with the internal has been effected, may be evident from the fact, that it belongs to the interior man to will good to another, and thence to think good; and to the external man to do good, and thence to teach good . . .

4035. 'The man spread himself abroad very exceedingly' = **multiplication**, namely, of good and truth.

4099<sup>2</sup>. When (heavenly and worldly things) are in concord with a man, then truths are **multiplied** in the Natural of the man; but when they are in discord they are diminished . . .

4850. 'The days were **multiplied**' (Gen.xxxviii.12)= a change of state . . . (for) 'to be **multiplied**,' when predicated of days or times, = to be changed. . . 'To be **multiplied**' is said, because it involves a change of state as to truths; for 'to be **multiplied**' is predicated of truths. Refs.

5265. 'The seven good kine, these are seven years' = the states of the **multiplication** of truth in the interior Natural.

5266. 'The seven good ears, these are seven years' = the states of the **multiplication** of truth in the exterior Natural.

5268. 'The seven thin and evil kine ascending after them, these are seven years' = the states of the **multiplication** of falsity infesting the interior Natural.

5269. 'The seven empty ears, parched with the east wind' = the states of the **multiplication** of falsity infesting the exterior Natural.

5339. 'In the seven years of the abundance of provision, the land made collections' = the first states when truths were **multiplied** into series. . . 'The land made' = that this **multiplication** was made in the Natural.

5345. 'Joseph heaped up corn as the sand of the sea, very much' = the **multiplication** of truth from good . . . For the truth in the interiors is never **multiplied** from any other source than good. The **multiplication** of truth which is not from good, is not the **multiplication** of truth, because it is not truth . . . For in order that truth may be truth with a man, it must live from good . . . and, when it so lives, then **multiplication** can be predicated of it in the spiritual sense. That the **multiplication** of truth is solely from good, may be evident from the fact, that nothing can be **multiplied** except from something similar to a marriage; and truth cannot enter into marriage with anything except good. If with anything else, it is not marriage, but adultery. That, therefore, which is **multiplied** from marriage is legitimate, thus true; but that which is **multiplied** from adultery is . . . spurious, thus not true.

5355. 'God hath made me to be fruitful' = the consequent **multiplication** of truth from good. . . The quality (signified by Ephraim) is that truth from good has been **multiplied** in the Natural after the temptations which he suffered therein. 5356.

—, What the **multiplication** of truth from good is. Ex.

—<sup>2</sup>. In the Church at this day there is rarely any **multiplication** of truth; the reason is that there is no good of genuine charity. Ex.

5365<sup>2</sup>. In the first times when a man is being regenerated, truth is **multiplied**, but not so good . . . But when the man has been regenerated, good grows . . .

5912<sup>2</sup>. When good is in the first place . . . it **multiplies** truths around itself, and also around each truth . . .

6172. 'To be **multiplied**' is said from a multitude; which, in the internal sense, is predicated of the truths of faith; for 'much,' in the Word, is said of truths . . .

6231. 'To be **multiplied**' is predicated of the truths of faith.

6610. So long as a man lives, the ideas of his thought are varied; that is, are **multiplied** and divided . . .

6634. In (Ex.i.) it treats of the state of the instaurated (or established) Church, when good acts as first, and is fructified by the **multiplication** of the truths of faith.

6648. '(The sons of Israel) were **multiplied** and became numerous very exceedingly' (Ex.i.7) = that they increased for the most part as to truths from good. Ex. 6656.

6663. 'And as they afflicted it, so was it **multiplied**' (ver.12) = that according to the infestings, so did truths increase. . . 'To be **multiplied**' = to increase as to truths. Ex.

7795. 'That My prodigies may be **multiplied** in the land of Egypt' (Ex.xi.9) = that (this) may be confirmed.

9335. 'And the wild beast of the field be **multiplied** upon thee' (Ex.xxiii.29) = the afflux of falsities . . . 'To be **multiplied**,' when said of the hasty removal of evils and falsities, = afflux.

10675. The **multiplication** and extension of truth from good. Sig. and Ex.

P. 56<sup>3</sup>. The image of the Infinite and Eternal in the fructification and **multiplication** of all things. Ex.

R. 287. Truths are **multiplex**; but goods, simple.

M. 185<sup>e</sup>. Everything is in like manner **multiplicable** to infinity.

329<sup>2</sup>. Every divided thing is more and more **multiplex**, and not more and more simple. Ex.

T. 350. That the Truths of faith are **multiplicable** to infinity. Ex.

—, The **multiplicability** of Divine truth to infinity . . .

—<sup>2</sup>. The **multiplication** of the Truths of faith to infinity may be compared to . . .

365<sup>3</sup>. The love and wisdom of the Angels . . . are **multiplicable** to eternity.

E. 391<sup>27</sup>. 'Ephraim hath **multiplied** altars to sin' (Hos.viii.11) = . . . to pervert worship by falsities . . . for in the Word 'to **multiply**' is said of truths; and, in the opposite sense, of falsities.

506<sup>2</sup>. Numbers **multiplied** into themselves, and divided by themselves, = like things with the integers from which they are.

[E.] 700<sup>35</sup>. The **multiplication** of truth . . . is signified by . . . 'When ye shall be **multipled**' (Jer.iii.16).

1004<sup>e</sup>. Everything in which there is force, wants . . . to **multiply** its species to infinity and to eternity.

## Multitude. *Multitudo.*

A. 1941. 'It shall not be numbered for **multitude**' (Gen.xvi.10)=multiplication beyond measure.

2004. 'Thou shalt be the father of a **multitude** of nations' (Gen.vii.4)=the union of the Human Essence with the Divine Essence . . . '**Multitude**'=truth. 2006.

2006. The reason '**multitude**'=truth, is that 'to be multiplied' is predicated of truth.

3048<sup>5</sup>. 'The **multitude** of the sea' (Is.lx.5)=the immense (or unmeasured) abundance of natural truth.

3934. 'A troop,' here, is a **multitude**; and, when a **multitude** is predicated of the Divine of the Lord, it is an infinite **multitude**, which is nothing else than omnipotence and omniscience; but omnipotence is predicated from the quantity which is of magnitude; and omniscience, from the quantity which is of **multitude** . . .

3985. 'It hath broken forth to a **multitude**' (Gen.xxx.30)=fecundity afterwards . . . namely, after it was conjoined.

4574<sup>e</sup>. 'A congregation,' and 'a **multitude**,' in the Word, are predicated of truths.

4800. For in a unanimous **multitude** there is strength.

6172. See MULTIPLY, here.

6285. 'Let them grow to a **multitude** in the midst of the earth' (Gen.xlviii.16)=extension from the inmost . . . For the truths, which are signified by 'a **multitude**,' extend themselves from the inmost . . . round about.

8116. In that region (of Jupiter) there is as great a **multitude** of men as the Earth can nourish.

8283. 'In the **multitude** of Thine excellence' (Ex.xv.7)=the Divine as to power over those things which oppose themselves to Him.

J. 27<sup>2</sup>. How immense already is the **multitude** of men (in the Spiritual World), it has sometimes been granted me to see . . .

R. 860. The **multitude** of such. Sig.

M. 380. I was once in amazement at the vast **multitude** of men who ascribe creation to nature . . . T.35.

D.1252. Concerning the **multitude** of Spirits who concur to a single action of man.

E. 304<sup>50</sup>. By 'the **multitude** of waters in the heavens' (Jer.x.13) are signified truths in abundance. 644<sup>19</sup>.

336<sup>3</sup>. Hence it is that 'much,' and 'multitude,' in the Word, are said of truths; and 'great,' and 'magnitude,' of good . . .

386<sup>12</sup>. That there is no truth, is signified by, 'Its **multitude** is dry with thirst' (Is.v.13). . . '**multitude**,' in the Word, is predicated of truths.

410<sup>7</sup>. 'The **multitude** of the city' (Is.xxxii.14)=all the truths of doctrine. . . '**Multitude**' is said of truths.

532<sup>2</sup>. 'The great **multitude** (of Moab)' (Is. xvi.14)=falsities from evil.

573<sup>10</sup>. 'The voice of a **multitude** in the mountains' (Is.xiii.4)=falsities from evils; '**multitude**'=falsities; and 'mountains,' evils.

624<sup>12</sup>. The falsities of evil are signified by 'the **multitude** of iniquity' (Hos.ix.7).

654<sup>37</sup>. 'The **multitude** (of Pharaoh)' (Ezek.xxxi.18)=all the Scientific there.

750<sup>10</sup>. The falsities of evil fighting against the goods of the Church, are signified by, 'the **multitude** of all the nations fighting against Mount Zion' (Is.xxix.8). '**Multitude**' is predicated of truths.

## Mummy. *Mumia.*

A. 876<sup>e</sup>. Like a **mummy** of the Egyptians wrapped in a white garment.

W. 424<sup>3</sup>. Those who have been in the highest love of dominating from the love of self, and at the same time in elevation of the understanding over others, appear as to the body like an Egyptian **mummy**.

R. 153<sup>e</sup>. Some satans appear black, like **mummies**.

463<sup>5</sup>. (Such) become corporeal Spirits, and appear like **mummies**. T.462<sup>5</sup>.

M. 182<sup>e</sup>. Whether **mummies** eaten by men . . . T.770.

T. 160<sup>6</sup>. How can any Egyptian, who has been made a **mummy**, and has been mixed by the apothecary with his extracts and emulsions to be drunk or eaten, return and relate anything?

595. Like a **mummy**, gilded or placed in a silver coffin; and, when this is examined within, a hideously black body comes to view.

D. 1262. He thus became a black Spirit, like the Egyptian **mummies** . . . 1284.

3806. This Holy Spirit (of the Quakers) became black, and indurated, like a **mummy**; so that he scarcely differed from a **mummy**.

5669<sup>e</sup>. The Hell (of these violators) is very deep down . . . There they sit like dried Egyptian **mummies**.

E. 1059<sup>e</sup>. (Those in the third degree of profanation) appear encompassed with a lucid cloud, in the midst of which is a blackness, like an Egyptian **mummy** . . .

## Munificence. *Munificentia.*

M. 164. The virtues which pertain to the moral wisdom of the men are . . . **munificence**, etc.

T. 425<sup>2</sup>. It is found that their works had proceeded from . . . bare **munificence**, etc.

## Murder. See under KILL-*occidere.*

## Murder. *Homicidium.*

## Murderer. *Homicida.*

See under HATRED.

A. 828. These (seducers) are such interior murderers. De Conj. 126.

5135<sup>11</sup>. 'They did not repent of their **murders**' (Rev. ix.21); '**murders**'=the evils which destroy goods. R.461, Ex.

**Life 62.** That murders, etc., of every kind, together with the concupiscence to them, are the evils which are to be shunned as sins. Gen.art.

**67.** That in proportion as anyone shuns murders of every kind as sins, in the same proportion he has love towards the neighbour. Gen.art.

— By **murders** of every kind are meant also enmities, hatreds, and revenges of every kind, which breathe murder-*necem*; for in these **murder** lies hidden, like fire in wood beneath the ashes. Infernal fire is nothing else. It is from this that it is said [that men] blaze with hatred and revenge. These are **murders** in the natural sense. But by **murders**, in the spiritual sense, are meant all modes of killing and destroying the souls of men, which are various and manifold. But by **murder**, in the supreme sense, is meant to hate the Lord. These three kinds of **murders** make a one, and cohere; for he who in the world wills the murder-*necem*-of a man's body, after death wills the murder-*necem*-of his soul; and wills the murder-*necem*-of the Lord; for he blazes with anger against Him, and wants to extinguish His name.

**68.** These kinds of **murders** lie hidden within man from his birth; but even from infancy he learns to cover them over with civility and morality . . . **69.**

**70.** As evil and good are two opposites . . . it follows that if a man shuns an evil as a sin, he comes into the good opposite to the evil. The good opposite to the evil which is meant by murder, is the good of love towards the neighbour. **71.**

**72.** When a man is no longer in the evil of **murder**, but in the good of love towards the neighbour, then, whatever he does, is the good of this love. Examps.

—\*. The contrary takes place with him who does not regard as sins the kinds of murder; which are enmities, hatreds, revenges, and many other things . . . Whatever he does, is not a good work, because his every work partakes of the evil which is within him . . .

**R. 892.** '**Murderers**,' etc. (Rev.xxi.8)=all those who make nothing of the precepts of the decalogue, and do not shun as sins any evils there named, and therefore live in them.

**952.** 'Without are . . . **murderers**,' etc. (Rev.xxii.15) =that no one is received into the New Jerusalem who makes nothing of the precepts of the decalogue, and does not shun as sins any evils there named, and therefore lives in them.

**T. 309.** In a wider natural sense, by **murders** are meant enmities, hatreds, and revenges, which breathe murder-*necem*; for in these **murder** lies hidden, like fire in wood beneath the ashes . . . These are **murders** in intention, but not in act; and, if the fear of the law, and of retaliation and revenge, were taken away from them, they would burst forth into act; especially if in the intention there is deceit or ferocity. That hatred is **murder**, is evident from these words of the Lord (in Matt.v.21,22). The reason is, that everything which is of the intention is also of the will; and thus, in itself, is of the deed. (See **KILL**, here.)

**310.** In the spiritual sense, by **murders** are meant all modes of killing and destroying the souls of men . . . as,  
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to turn them away from God, religion, and Divine worship, by injecting stumbling-blocks against them, and by persuading such things as cause aversion . . . Such are all the devils and satans in Hell, with whom the violators and prostitutes of the sanctities of the Church in this world are conjoined. Those who destroy souls by means of falsities, are meant by 'the king of the abyss, called Abaddon, or Apollyon,' that is, 'the destroyer,' in Rev.ix.11; and, in the prophetic Word [those whom they destroy] are meant by 'the slain,' Ill.

—e. Hence it is that the devil is called 'a murderer from the beginning' (John viii.44).

**311.** (For the celestial sense of **murders**, see **KILL**, here.)

**380e.** Those who honour the Lord solely with the mouth and lips, but in heart and spirit look upon Him as a mere man, if they open their thoughts and persuade others, are spiritual **murderers**; and the worst of them are spiritual cannibals; for man has life from love to the Lord, and faith in Him . . .

**D. 1296.** Concerning the black **murderer** Spirit, further.

**3214.** Concerning the deceitful **murderer** who was treated of before. **3219.**

**3559.** Concerning the poison **murderer**: that he was cast into a lake.

**3710.** They suppose that they then have a right over him, because he is a **murderer** . . .

**3729e.** When thinking of Prague (the first thing which recurs is) that between the streets there are passages through their houses for **murderers** by night.

**5496.** On the Hells of poisoners, assassins, and **murderers**. Gen.art.

**5500.** These are they who have been **murderers** from will and purpose, and have exercised themselves long in it, and have afterwards taken delight in it; and at the same time have been cunning and malicious, appearing exteriorly as if sincere; because such are extremely dangerous in the other life; they can infest the simple good . . .

**E. 122e.** That from the beginning they have been against truths, and in falsities from evil, is signified by that 'their father was a **murderer** from the beginning; and no Truth, but a lie was in him' (John viii.44); 'a **murderer**'=a destroyer of the truth of the Church . . . (=the extinction of all truth. 433<sup>32</sup>.) 589<sup>2</sup>.

**589.** 'They did not repent of their **murders**' (Rev.ix.21)=those who have not actually averted themselves from extinguishing the things which are of the understanding of truth, of the will of good, and of the derivative spiritual life. . . For by 'a man-*hominem*'-is signified the intelligence of truth, and wisdom; and by 'to kill-*occidere*'-is signified to extinguish spiritual life by means of the falsities of evil. That **homicide**, or the killing of a man, =the extinction of spiritual life. Ill.

**740e.** That the Jews had destroyed all the truth of the understanding, is signified by that 'he had been a **murderer** from the beginning, and had not stood in

the Truth, because the Truth was not in him.' 'A man—*homo*'=the truth of intelligence; hence 'a homicide'=the destruction thereof.

[E.] 887<sup>3</sup>. 'But now **murderers**' (Is. i. 21)=that falsification has extinguished the understanding of truth and the perception of good.

949<sup>3</sup>. *Fifth*: In proportion as a man shuns **murders**, thus also deadly hatreds and revenges which breathe murder—*necem*, in the same proportion the Lord enters with mercy and love.

1012<sup>3</sup>. This, when done from enmity, from hatred, or from revenge, is **murder**. (See **KILL**, here.)

—4. The celestial spiritual sense is, Thou shalt not take away from a man the faith and love of God, and thereby his spiritual life. This is **murder** itself; for from this life man is man . . . From this spiritual **murder** is derived also moral **murder**; and therefore he who is in the one, is also in the other; for he who wants to take away from a man his spiritual life, is in hatred against him if he cannot take it away; for he hates the faith and love with him; thus the man himself. These three; namely, spiritual **murder**, which is that of the faith and love; moral **murder**, which is that of the reputation and honour; and natural **murder**, which is that of the body, follow together in a series, the one from the other, as the cause and the effect.

1013<sup>3</sup>. As all who are in Hell are in hatred against the Lord, and thence in hatred against Heaven—for they are against goods and truths—therefore Hell is the very **murderer** himself, or the source of **murder** itself. The reason why, from this, it is **murder** itself, is that man is man from the Lord through the reception of good and truth; and therefore to destroy good and truth, is to destroy the human itself, thus to kill the man.

1014<sup>2</sup>. (Thus) all who are in evils as to life, and thence in falsities, are **murderers**; for they are enemies and haters of good and truth; for evil hates good, and falsity hates truth. An evil man does not know that he is in such hatred until he becomes a Spirit. Then hatred is the delight itself of his life: and therefore from Hell . . . there continually breathes forth the delight of doing evil from hatred . . .

—e. Hence it is that the devil, by whom is meant Hell in the whole complex, is called by the Lord 'a murderer from the beginning.'

## Murder. *Nex*.

## Murder, To. *Necare*.

See under **KILL**, and **MURDER**—*homicidium*.

A. 831<sup>2</sup>. They inspire into others, whom they hate, to **murder** them—because they know that they cannot die—and afterwards accuse them as **murderers**—*homicidis*.

1820<sup>2</sup>. Evil Spirits who are malignant and deceitful, insinuate themselves into the loves themselves . . . and presently . . . destroy the loves, and thus try to **murder** the man; and this by a thousand modes . . .

2027<sup>2</sup>. For when everyone wants . . . to be served, he **murders** the other in his heart.

4227<sup>2</sup>. **Murders** of the upright they esteemed as nothing.

4793<sup>2</sup>. More than the obsessed, they would rush into **murders** and rapines.

5717<sup>2</sup>. They rushed into the chambers of the brain, and injected terror, together with such insanity that the one killed the other.

9331<sup>2</sup>. There are some falsities which kill.

H. 562<sup>e</sup>. When he heard the Lord mentioned . . . he blazed with the **murder** of Him.

D. 2899. They consulted how they should **murder** me, and take life completely away from me. 2922. 3584.

4493. It was disclosed that he had **murdered** him.

4494. He had **murdered** the woman by magical art.

4501. Another man who had appeared honest before all had **murdered**—*enecavit*—two men by magical art.

4530. (Sarah Hesselia) had thought to **murder** me if she could; (and after her death) I wanted to kill myself with a knife . . . It is now disclosed that that woman was the Spirit who was excited whenever I saw the knife, and that she had held this so fixedly in my mind, from the hatred which she had taken against me.

4740. Concerning those who enter into all the affections of man, and **murder** the affections. Ex.

4857. Those who want to **slay** all, and who breathe bloodshed, and are never touched with any mercy, and who are proud in the highest degree, lie with swine.

5457. Have afterwards contrived the **murders** of (these girls) in secret.

E. 650<sup>2</sup>. The Hells where the love of self reigns . . . continually breathe the **murder** of those who confess the Divine of the Lord; consequently, the **murder** of those who are in the good of love and the good of faith to the Lord from the Lord.

1012<sup>3</sup>. For enmity, hatred, and revenge, breathe **murder**, and will it; but they are held back . . . by the fear of the law, of resistance, and for reputation. Still, these three are endeavours after **murder**; and every endeavour is like an act; for it goes into act when the fear is removed. Sig.

## Murmur. *Murmur*.

## Murmur, To. *Murmurare*.

## Murmuring, A. *Murmuratio*.

A. 5061. There was heard from them a sound of murmurs pretty tumultuous . . .

8125. The first temptation is described by the **murmuring** of the sons of Israel when they saw the army of Pharaoh.

8259. It treats of the second temptation of those of the Spiritual Church, which is described by the **murmuring** of the people at Marah.

8351. 'The people **murmured** against Moses' (Ex. xv. 24)=a feeling of grief (or pain) from the bitterness of the temptation. 'To **murmur**'=complaint, such as there is in temptations.

—The temptations which those of the Lord's Spiritual Church underwent after they had been delivered from infestations; and also the temptations

which those who are of that Church will undergo, are described by the **murmurings** of the sons of Israel in the wilderness; and, as spiritual temptations are commonly carried on to despair, by 'to **murmur**' is signified complaint from the feeling of grief in the temptations. III.

8403. 'All the company of the sons of Israel **murmured**' (Ex. xvi. 2) = a feeling of grief, and complaint on account of the weight of the temptation.

8428. 'In His hearing your **murmurings**' (ver. 7) = that their complaints would cease. . . '**Murmurings**' = a feeling of grief from the bitterness of the temptation, and the consequent complaints. 8433.

8429. 'And what are we, that ye **murmur** against us?' (id.) = that the complaints were against the Divine. . . 'To **murmur**' = complaint. 8434.

8440. 'Because He hath heard your **murmurings**' (ver. 9) = that He will bring aid on account of the feeling of grief in the temptation.

8445. 'I have heard the **murmurings** of the sons of Israel' (ver. 12) = that the complaints which are from the temptation will cease.

8554. This (fourth) temptation is signified by the **murmuring** of the sons of Israel because they had no water.

8569. 'The people **murmured** against Moses' (Ex. xvii. 3) = a greater degree of the feeling of grief.

M. 535. I heard a hostile **murmur** from the Lower Regions. . .

T. 72. I once heard an unwonted **murmur** from afar. and followed the direction of the sound. . .

D. 1317. The tumult of such **murmurs**, or the sound of confused **murmurs**, was of a threefold kind. Des.

4601. When Sirens arrive, they continually **murmur** something. . .

D. Min. 4675. They drove them away by concentrating their **murmurs**, and thus their forces, into them.

E. 324<sup>6</sup>. The **murmuring** (of Korah, etc.) against Moses and Aaron, signified the profanation of the good of celestial love. . . For to **murmur**, that is, to rebel against the Lord, and to perform holy things, is profanation.

### Murrhine. *Murrhinus*.

A. 5056. In the light of Heaven he was of a black colour; but he himself said that he was not of a black, but of a **murrhine** colour. 8847. (Compare D. 874<sup>6</sup>).

### Muscle. *Musculus*.

#### Muscular. *Muscularis*.

See under FIBRE.

A. 444<sup>6</sup>. From the operation of the soul into the **muscles**. . . it might have been evident to him that the spirit is organic. . .

2988<sup>6</sup>. All the actions which are produced by the **muscles** (are in correspondence with) the things which the man thinks and wills.

4325. The things which surround the body, as the **muscles** and the skin, and also the organs of the senses,

for the most part receive fibres from the cerebrum. . . Hence man has motion according to his will.

4799. That speech in general can be expressed by the lips, is evident to me from the manifold series of **muscular** fibres folded together among each other which are in the lips. If these were unfolded, and were thus to act. . . freely, many variations could be presented there which are unknown to those with whom these **muscular** fibres lie pressed together.

5173<sup>3</sup>. (So with) the motion of the **muscles**, whence is action: unless there was in it an endeavour from the man's thought and will, it would cease in a moment. . .

7850. The corresponding Spiritual or Significant is conjoined with that to which it corresponds. . . as is the will. . . with the **muscular** fibres, through which is action.

9394<sup>5</sup>. An idea of such series can be formed from the **muscular** series and bundles in the human body. Each bundle there consists of a number of motor fibres; and each motor fibre, of blood-vessels and nervous fibres; and also each **muscular** bundle, which in a general word is called a **muscle**, is encompassed with its tunic, by which it is distinguished from other **muscles**; in like manner the interior fascicles which are called motor fibres. But still all the **muscles** and the motor fibres in them which are in the universal body are so ordained that they concur to every action according to the good-pleasure of the will; and this in an incomprehensible manner. The like is the case with the scientifics of the memory. . .

9634<sup>6</sup>. The boards of the habitation correspond to the **muscular** or fleshy part in man, which supports the surrounding membranes and skins. By 'flesh' also is signified good.

W. 190. Every **muscle** in the human body consists of least fibres; and these compounded fascicularly present the greater fibres, which are called motor; and, from bundles of these, comes forth the composite which is called a **muscle**. . . From this is evident the nature of discrete degrees. . .

192. That these degrees are homogeneous. . . is evident; (for) the motor fibres of the **muscles**, least, greater, and greatest, are homogeneous. . .

197. An application (of this principle) can be made to. . . the **muscles**, nerves, etc. . . In all these the first thing is singly and alone regnant in the subsequent things. . .

207. In every ultimate there are discrete degrees in simultaneous order. The motor fibres in every **muscle**. . . are in such order. Inmost in them are the most simple things which are the most perfect; the outermost is the composite of these.

260. As if the membrane investing the motor fibres of a **muscle** were not to react against the forces of these fibres in actions: not only would action cease, but all the interior tissues would also be resolved.

T. 60<sup>2</sup>. For example: the sheath of every **muscle** enters into its several motor fibres, and clothes them from itself.

147. That there is a doubleness and triplicity in every



created thing, is evident from these things in the human body . . . Every **muscle** consists of fascicles of fibres, and these of motor fibres.

[T.] 353<sup>e</sup>. The power of faith from the plurality of Truths . . . may be compared to the **muscles** with which the whole body is covered round, and which, although numerous and far apart, still make one power in actions.

478<sup>2</sup>. In like manner all the **muscles**—without such an equilibrium of these, all action and reaction would cease . . .

D. 1060. The **muscular** textures are to be referred to the class of spiritual things.

1362. That there are Spirits who answer to all and each of the **muscles** in man ; as well as Angels. Gen.art.

2667. A Spirit who . . . adhered to the hinder part of the ear, where are the elevator **muscles** of the ear-lap . . .

2807. All the organic membranes of the viscera, **muscles**, etc., are generals, in which and with which particulars come forth distinctly.

2949<sup>e</sup>. This was still further confirmed by the **muscles**, while the man is acting from the will. If he knows which **muscles** are acting, and which fibres, and directs his mind into the **muscle** and fibre, so as to command it . . . then the **muscle** can do nothing . . .

3035. An idea of the Societies in the World of Spirits can be procured from the consociations of the **muscles** in man, and their communications through the fibres and other indefinitely numerous connections, in that they inflow according to the affinities into every simplest action ; and in that the respiration of the lungs is therefore changed into such, because it is the lungs which operate in general into the system of the **muscles**.

3399<sup>e</sup>. For ideas are movements and varieties of respirations ; as is evident from the operation of the will into the **muscles** through the pulmonic applications.

3565. Nor is it known that the Cogitative and Voluntary corresponds to the **muscles**.

3891. He was asked how he understands this : that the thought which is spiritual moves the **muscles** of the whole face . . . and that the will moves the **muscles** of the whole body.

4010. When I wanted to know how the actions of the **muscles** are circumstanced representatively to the ideas of the thoughts . . . I laboured for many years to know the applications of the lungs to each thing, then those of the **muscles**, of the motor fibres, and of the nervous fibres . . . and still the action does not come forth according to these things . . . Therefore it is better merely to know that the will inflows.

4226. See **MUSIC**, here.

D. Wis. ii<sup>3</sup>. The motory organs of the whole body, which are called the **muscles** . . .

— In like manner the **muscles** : these do not move of themselves ; but the will together with the understanding moves them . . .

vi<sup>7</sup>. For the lungs through their respiration act into the ribs and the diaphragm ; and, through these, by

means of the ligaments and the peritoneum . . . into all the **muscles** of the body ; and not only involve them, but also penetrate within . . . so that there is not the smallest thing . . . in a **muscle**, from its surface to its inmost, which does not derive something from the ligaments, and consequently from the respiration.

x.4. The will is the prime agent in producing motions ; and the understanding . . . in presenting the senses . . . This appears from the co-operation of the heart and the lungs. That [in motions] the heart is the prime agent, and the lungs the secondary one, is evident from the **muscles**, in that the arteries act there, and the little tunics from the ligaments react. (Continued under **LUNGS**, here.)

**Museum.** *Musaeum.* M.207<sup>6</sup>.

**Music.** *Musica, Musice.*

**Musical.** *Musicus, Musicalis.*

**Musician:** *Musicus.*

See **INSTRUMENT** ; and under **DRUM**, **FLUTE**, **HARMONY**, **HARP**, **ORGAN**, **SINGING**, **TRUMPET**, etc.

A. 418. The like instruments represented nothing else in the worship of the representative Church, and in like manner the singing : hence there were so many singers and **musicians** . . .

8337<sup>2</sup>. In Divine worship of yore many kinds of **musical** instruments were employed, but with much distinction. In general, by the wind instruments affections of good were expressed, and by the stringed ones affections of truth ; and this from the correspondence of each sound with the affections. It is known that by some kinds of **musical** instruments are expressed these natural affections, and by some, those ; and that when an accordant Harmonic sounds with them, they actually move those affections. Those who are skilled **musicians** —*musices*—know these things, and also make use of these [instruments] consistently [therewith]. The cause of this thing comes forth from the nature of sound itself, and its accordance with the affections. Man first learned this not from science and art, but from hearing and its exquisite sense ; from which it follows that it does not come from an origin in the natural world, but from an origin in the Spiritual World ; and thus from the correspondence of the things which flow from order in the natural world with things in the Spiritual World. The Harmonic of sounds and its varieties corresponds to states of joy and gladness in the Spiritual World, and the states of joy and gladness there come forth from the affections, which in that World are affections of good and truth. Hence it may now be evident that **musical** instruments correspond to the delights and pleasantnesses of spiritual and celestial affections ; and that some instruments correspond to the latter, and some to the former affections. (Continued under **DRUM**.)

H. 241<sup>e</sup>. As the affections put themselves forth especially by means of sounds, therefore in the discourse of man, when great things are treated of, as Heaven, and God, those words are loved in which are U and O. **Musical** sounds also uplift themselves thither when like things are being expressed. It is otherwise when things not great are being treated of. Hence it is that

the musical art is skilled to express various kinds of affections.

R. 792. 'The voice,' or sound 'of harpers and musicians' (Rev. xviii. 22) has relation to spiritual affections . . . Hence it is that (these words)=the affection of spiritual truth and good. (The statement completed under INSTRUMENT.)

M. 6<sup>3</sup>. There are (in Heaven) music and singing-musicalia et cantica—in the greatest perfection. Such things are for joys to them, but not for happiness; the latter must be in the joys . . . and this happiness is possessed by everyone from use in his own function. Ex.

17. There are (in this Heaven) days of festivity appointed by the Prince, in order that the lower minds may be relaxed . . . On these days there are musical harmonies and singing in the public places . . . (where) there are raised orchestras surrounded with railings garlanded with vines, from which hang clusters of grapes, within which, in three rows, one above another, sit the musicians, with instruments of string, and with instruments of sound, of high pitch and of low pitch, of vigorous tone and of soft tone; and at the sides there are male and female singers, and they delight the citizens with most pleasant jubulations and songs, both mingled and alone, the particular kind of which is varied at intervals. These things continue there on those days of festivity from morning to noon, and after this to the evening. T. 745.

256. That from commonness . . . even joys become matters of indifference . . . is evident from . . . musical harmonies . . . which in themselves are sweetnesses, because they are vivifications.

T. 353<sup>2</sup>. See MELODY, here.

D. 904. Therefore the music of the old (or ancient) Church—*veteris Ecclesiac* . . . is so delightful. (See HARMONY, here.)

1996. (The effect of music heard in this world upon Spirits. See INSTRUMENT, here.) 2090.

2003. In the derivative natural things there exists nothing without a general sphere, which rules the singulars . . . thus neither the musical things, unless there is a co-sounding body . . . See INSTRUMENT at 2806, 2807.

2112. In the life of the body, by the hearing of instrumental music, the evil also, in a certain state, can be as it were carried outside of themselves, and can feel a sweetness as it were heavenly.

4226. So with those who practise things musical-musicalia. All things of the external body are thus imbued, and the muscles are taught, marvellously . . .

5113. The reason why (when a man is speaking with the celestial Angels he is bent from words in which there are E and I to those in which there are A, O, and U) is from no other source than the affection of love, which is grandisonant, as may also be evident from things harmonic and musical. When these are expressing the higher things of love, as love to God, then also will there be what is grandisonant; and also when in relation to God they mark anything devout, there is as it were the bass. But when other things are treated of,

they sound differently; so that they are in accordance, relatively, with the *discantus*.

6027. 12. Music was also heard (at the marriage of the Empress of Russia) accompanying the affections of the children who had been there.

E. 326. Hence it is evident that the reason the Harmonic of singing, and also the musical art, can express various kinds of affections, and can be applied to things—*rebus*, is from the Spiritual World; and not from the natural as is believed. 700<sup>28</sup>.

855<sup>e</sup>. All who are in the Spiritual Kingdom speak from thought which is of the understanding . . . and such speech, when it falls down from Heaven . . . is heard either as a voice, or as harmonious music—*harmonicum musicum*.

1185. For musical sounds express affections, and produce them with joy.

De Verbo 3<sup>11</sup>. The modulations of singing and music are heard (there) as in the world.

D. Wis. x. 5. The sounds which derive little from the understanding are those of singing and of music . . . The correspondence of the variations of sound, such as are those of singing and music—*musices*, is with the variations of the affections, which are from the love of the will in the understanding.

C. 189. Such (diversions of charity are) various musical harmonies and singing, which affect the lower mind according to the correspondences with the affections.

## Muslin. *Sindon*.

E. 951. Angels wise from Divine truth appear in white garments of muslin, byssus, or flax; because muslin, byssus, and flax correspond to the truths in which they are.

## Must. *Mustum*.

A. 1071<sup>3</sup>. 'As the must is found in the cluster . . . ' (Is. lxxv. 8); 'the cluster'=charity; 'the must'=the goods and derivative truths of charity.

—<sup>4</sup>. Occurs. —<sup>6</sup>. 1072<sup>4</sup>. 2702<sup>7</sup>.

2466<sup>10</sup>. 'Scortation, and wine, and must hath possessed the heart' (Hos. iv. 11). . . 'Wine'=falsity; 'must'=the derivative evil.

3580. 'Multitude of corn and must' (Gen. xxvii. 28)=the derivative natural good, and the derivative natural truth. . . 'Must'=truth; which, when predicated of the Natural,=natural truth; and then . . . 'wine' is predicated of the Rational.

—<sup>2</sup>. That 'corn and must'=these things. 111.

—<sup>3</sup>. 'A drought upon the must' (Hag. i. 11)=a defect of truth.

—<sup>4</sup>. 'A land of corn and of must' (Deut. xxxiii. 28)=the good and truth of the Church.

—<sup>5</sup>. 'The must shall mourn' (Is. xxiv. 7)=that truth will cease.

—<sup>6</sup>. 'Corn and must' (Jer. xxxi. 12)=good and the derivative truth.

3597. 'With corn and must have I sustained him' (Gen. xxvii. 37)=the good and truth thereof.

3941<sup>4</sup>. 'The must' (Joel i. 10)=the truth of the Church.

[A.] 5117<sup>2</sup>. 'The must in the cluster' (Is.lxv.8)=truth from good in the Natural.

—<sup>7</sup>. The derivative goods of love and of charity are signified by that 'the mountains shall drop must, and the hills shall flow away' (Amos ix.13).

6377<sup>4</sup>. The good of faith is 'the wine-press,' 'the must,' and 'the libation of wine' (Hos.ix.2,4).

8409. 'They shall be inebriated with their blood as with must' (Is.xlix.26).

9223<sup>2</sup>. The first-fruits of the vintage were those of wine, must, and oil. —<sup>e</sup>, Ex.

9272<sup>2</sup>. 'To tread the must, but not to drink the wine' (Micah vi.15)=to be instructed concerning the truths which are from good, but still not to appropriate them to one's self. 9277<sup>2</sup>.

9277<sup>4</sup>. 'The vine said unto them, Shall I make to cease my must, gladdening God and men' (Judg.ix.13).

9331<sup>2</sup>. 'Howl, all ye drinkers of wine, on account of the must which is cut off from your mouth' (Joel i.5). R.316<sup>2</sup>.

9960<sup>4</sup>. It is said that He would take his corn, his must, his wool, and his flax, with which he had covered his nakedness (Hos.ii.9), because by 'corn' is signified the interior good of the Spiritual Church; by 'the must,' its interior truth; by 'the wool,' its exterior good; and by 'the flax,' its exterior truth.

10137<sup>4</sup>. By 'must' is signified all the truth of the Church. Ref.

10402<sup>7</sup>. That 'must'=the derivative truth. Ref.

P. 25<sup>e</sup>. Like ferments put into meals and musts, by means of which the heterogeneous things are separated, and the homogeneous ones are conjoined . . .

R. 316<sup>4</sup>. Holy truth is signified by 'must,' and 'wine,' in other places also in the Word. III.

—<sup>5</sup>. 'Scortation'=the falsification of truth; in like manner, here (Hos.iv.11) 'wine,' and 'must.'

651. 'A wine-press'=exploration, because in wine-presses the must is expressed from the clusters, and the oil from the olives; and from the expressed must and oil is perceived of what quality the clusters and olives had been.

653. For by 'the blood out of the wine-press' is meant the must and wine from the trodden clusters; and by the must and wine like things are signified.

M. 8. Being gladdened with the most delicate musts of grapes.

—<sup>2</sup>. Others were expressing the must from grapes, cherries, and berries into cups, and drinking jovially.

14<sup>2</sup>. *Musta vinorum concreta*.

272. As the dregs precipitate themselves to the bottom when the must of wine is clarified.

I. 12<sup>3</sup>. The union of spiritual things with natural ones, and the derivative appearance of life in material ones, may be compared to noble wine in a clean sponge, and to the saccharine must in the grape . . .

T. 151<sup>e</sup>. After he has poured libations of must to demons.

324<sup>2</sup>. Like those who mix poison with musts . . .

404<sup>2</sup>. (The love of the world) is like the must of unfermented wine, which tastes sweet, but infests the belly.

502<sup>2</sup>. Where all the hills would flow with generous musts.

D. 2475. (Butterflies) eat the must of flowers.

E. 141<sup>12</sup>. 'Wine'=interior falsity; 'must' (Hos.iv.11)=exterior falsity.

304<sup>28</sup>. Occurs. 340<sup>14</sup>. 638<sup>20</sup>.

323<sup>2</sup>. That spiritual good would cease, is signified by that 'the must shall mourn' . . . For by 'must' is signified spiritual good.

365<sup>13</sup>. The multiplication of good and truth is meant by 'Their corn and must are multiplied' (Ps.iv.7). 'Corn'=good; and 'must,' truth. . .

374<sup>3</sup>. 'Wheat'=the good of the natural man; 'must' (Jer.xxxi.12), its truth.

—<sup>4</sup>. By 'corn' is meant the good of every kind in the external man; by 'must' (Joel i.10), the truth also there.

375<sup>28</sup>. By 'must and oil' (Jer.xxxi.12) are signified truth and good.

—<sup>29</sup>. By 'must and oil' (Joel ii.24) are signified the truth and good of the Church. 543<sup>9</sup>.

—<sup>30</sup>. 'Must' (Joel i.10)=truth; and 'oil,' good.

—<sup>32</sup>. 'Must' (Hos.ii.22)=truth; and 'oil,' good.

376<sup>5</sup>. By 'the mountains shall drop must,' or wine (Joel iii.18) is meant that from the good of love to the Lord is all genuine truth. 405<sup>7</sup>. —<sup>19</sup>. 433<sup>13</sup>. 483<sup>5</sup>.

—<sup>8</sup>. 'Corn and must' (Gen.xvii.28,37)=all the good and truth of the Church.

—<sup>9</sup>. By 'the corn, must, and oil' which they should gather (Deut.xi.14) are signified all the good and truth of the external and internal man.

—<sup>10</sup>. By 'to live in a land of corn and must' (Deut. xxxiii.28) is signified [to live] in all the good and truth of the Church.

—<sup>12</sup>. By 'wheat, must, and oil' (Jer.xxxi.12) are signified goods and truths of every kind.

— By 'the must which the sons of the stranger shall not drink' (Is.lxii.8) is signified in general the truth of the Church, which shall no longer be consumed by . . . falsities.

—<sup>17</sup>. That they will not profit by the hearing of these things, is signified by . . . 'the must shall lie to them' (Hos.ix.2).

—<sup>18</sup>. By 'wine,' and 'must' (Joel i.5) is meant the truth of the Church. 543<sup>9</sup>.

—<sup>20</sup>. By 'the must which shall mourn' and by 'the vine which shall languish' (Is.xxiv.7) is signified all the truth of the Church, (and) its deprivation. 618<sup>4</sup>.

—<sup>28</sup>. The derivative falsity is signified by 'must' (Hos.iv.11).

618<sup>4</sup>. 'Must' (Is.xxiv.7)=the truth of the Word; and 'the vine,' the truth of doctrine of the Church.

630<sup>13</sup>. By 'they shall gather corn and must' (Is.lxii.9) is signified instruction in the goods and truths of doctrine and of the Church.

644<sup>6</sup>. The spiritual and celestial good and truth which the man of the Church has thence, are meant by 'the corn, must, and oil' which they will gather (Deut.xi.14).

—<sup>15</sup>. That thence they have the truth and good of love to the Lord, is signified by that 'the wine-presses shall overflow with must and oil' (Joel ii. 24). (= that from the good of charity they have truth and its delight. 922<sup>6</sup>.)

695<sup>23</sup>. 'The must shall lie to her' = that neither shall there be any truth of good; for 'must,' like 'wine' = truth from the good of charity and of love.

710<sup>23</sup>. By 'corn and must' (Dent. vii. 13) are signified all the good and truth in the natural man.

863<sup>15</sup>. 'Corn makes the youths grow up, and must the virgins' (Zech. ix. 17) = that the understanding of truth, and the affection of truth, are formed through good and through truth from the Lord.

### Mustard. *Sinapis*.

A. 55<sup>3</sup>. 'A grain of mustard' (Matt. xiii. 31) = the good of man before he is spiritual; which is 'the least of all seeds,' because he supposes that he does what is good of himself. That which is from self is nothing but evil; but, as he is in a state of regeneration, there is something of good, but it is the least of all. At last, as faith is being conjoined with love, it becomes greater, and a vegetable. Finally, when it has been conjoined, it becomes a tree; and then 'the birds of the heavens'—which, here, are truths, or intellectual things—'make their nests in its branches,' which are scientifics.

1941<sup>e</sup>. For all knowledge, intelligence, and wisdom, and their delights . . . grow thus to eternity, from the smallest seed; as the Lord teaches concerning the grain of mustard.

E. 1100<sup>8</sup>. By 'the tree' from the grain of mustard, is signified the man of the Church, and also the Church, commencing from a very little spiritual good through truth; for if only a very little spiritual good takes root with a man, it grows like a seed in good ground . . . 'The birds of heaven, which build their nests in its branches' = the Knowledges of truth, and the derivative thoughts.

D. Love xviii<sup>e</sup>. If a man by combat against evils as sins has procured for himself in the world anything spiritual, although it be a very little, he is saved; and his uses afterwards grow like 'the grain of mustard, into a tree.

### Mutilate. *Mutilare*.

### Mutilated. *Mutilus*.

A. 7337. That the mutilated were healed, signified that such as are signified by . . . the mutilated would receive the Gospel, and be spiritually healed; and this by the Advent of the Lord into the world.

T. 309. 'Thou shalt not kill,' in the natural sense, means . . . also not to mutilate a man's body.

D. 3976. (Spirits who speak otherwise than they think) are at once cast out, and mutilated.

E. 1085<sup>3</sup>. Hence . . . from its first revelation, the Word as to the sense of the letter has not been mutilated . . .

Mutilated. *Decurtatus*. Ad. 3/5938. 6003.

**Mutter.** See under GAPE—*hiscere*, and WHISPER—*susurrare*.

### Mutter. *Mussitare*.

### Muttering. *Mussitatio*.

A. 4657. Spirits have spoken with me, by muttering . . . (which) is not becoming in the other life, because it manifests that they have been whisperers. (Continued under WHISPER.) D. 1149.

R. 449<sup>3</sup>. They muttered more things, which I did not hear.

462<sup>3</sup>. See ENCHANT, here. —<sup>5</sup>. 655<sup>5</sup>. E. 590<sup>2</sup>.

—<sup>5</sup>. 'Muttering.' Ill.

655<sup>4</sup>. Let us send some one skilled in muttering, who can make black white . . .

T. 72<sup>2</sup>. (These simple and upright Spirits) stood amazed, muttering together . . .

D. 6110<sup>25</sup>. So that he dare not mutter against her will.

**Mutter.** *Mutare*. P. 231<sup>4</sup>.

### Mutual. *Mutuos*.

### Mutually. *Mutuo*.

See BORROW, LEND, and under CONJOIN.

A. 2731. *Mutuo et vicissim*. 3945, etc.

2732<sup>e</sup>. Mutually averse to each other.

4725. Their mutual thoughts. Sig. and Ex.

8665. A mutual Divine celestial state. Sig. and Ex.

10555. Mutual perception. Sig. and Ex.

J. 9<sup>e</sup>. Mutual and reciprocal conjunction.

Life 103. As this Reciprocal . . . and derivative Mutual is with man from the Lord . . . 105.

T. 371<sup>4</sup>. There are two reciprocations through which conjunction is effected; the one is alternate, and the other is mutual. Ex.

### Mutual Love. *Amor mutuus*.

A. 537. Not knowing that Heaven is mutual love; and that heavenly joy is the joy thence derived. 547<sup>e</sup>. 2130<sup>4</sup>.

553. They who are in mutual love in Heaven are continually advancing to the spring-time of their adolescence . . . with continual increments to eternity, according to the progresses and degrees of mutual love, charity, and faith. (Continued under CHARITY.)

684. The Societies are distinct from one another according to the differences of mutual love and of faith in the Lord. Ex.

996<sup>2</sup>. In which Heaven (the Third), as . . . there is nothing but mutual love, the happiness is ineffable.

1013<sup>4</sup>. In Heaven, where from mutual love all the Angels are as it were a one.

— Heaven consists of as many likenesses of the Lord as there are Angels, and this solely through mutual love, in that the one loves the other more than himself.

1055<sup>e</sup>. But when he can . . . receive mutual love, there is 'the covenant' . . .

1159<sup>2</sup>. For all things which are of mutual love are circumstanced in the Heavens as are relationships . . .

[A.] 1285<sup>2</sup>. Although (in Heaven) the influx is only one, still all things obey and follow as a one; and this through the **mutual love** in which they are . . .

—<sup>3</sup>. The doctrine is one when all have **mutual love** or charity. (Continued under CHARITY.)

1316<sup>e</sup>. Hence the heavenly Societies are as a one, and this solely through **mutual love** from the Lord.

1388<sup>e</sup>. This communicative perception has its beginning in this: that the Lord wills . . . that all be affected from **mutual love**, and thus be happy.

1398. They cannot endure the sphere of **mutual love**. 2049<sup>f</sup>. 2132.

1506<sup>e</sup>. The love of self . . . is contrary to **mutual love**, which is the life of Heaven.

1521. The Angels (are) in the highest happiness from **mutual love**.

1594<sup>f</sup>. **Mutual love** . . . consists in this: that the man not only says of himself, but acknowledges and believes, that he is most unworthy; and that he is something vile and filthy, which the Lord from infinite mercy continually withdraws . . . from Hell . . . In proportion as he (does this) he recedes from the love of self . . . and in the same proportion he receives heavenly love, that is, **mutual love**; which is, that he wants to serve all. These are they who are meant by 'the least' . . .

—<sup>5</sup>. (Thus) that which principally unites the external man to the internal is **mutual love**, which [love] is never possible until the love of self recedes, for they are quite contrary. The internal man is nothing else than **mutual love**. Ex.

—<sup>6</sup>. But he who is in **mutual love** acknowledges and believes that everything good and true . . . is the Lord's; and his ability to love another as himself, and, if he is like the Angels, more than himself, he believes to be the Lord's gift; from which gift and its happiness he recedes, in proportion as he recedes from the acknowledgment that it is the Lord's.

1645. In everything of angelic speech there is interior delight . . . from the good of **mutual love** . . . 1876<sup>e</sup>.

1776. For infant boys and girls are in a state of **mutual love** . . . thus their most tender vessels are almost heavenly, and are simply faculties for receiving . . .

1799. All in the Lord's Kingdom are heirs; for they live from the Lord's life, which is the life of **mutual love** . . .

1802<sup>f</sup>. They are heirs for the first time . . . when they are in the affection of good; that is, in **mutual love**; into which they are introduced through Knowledges of good and truth, and their affections . . . For **mutual love** is the veriest Vital which they receive from the Lord's Essence as from their Father.

1803<sup>e</sup>. That the Lord's Kingdom is **mutual love**. Refs.

2009<sup>e</sup>. There is no salvation . . . in any other doctrine . . . than **mutual love**, which is the true doctrine of faith . . .

2027. Thus they destroy that which is heavenly, namely, **mutual love**, which is the support-*firmamen-*

*tum*-of Heaven; for Heaven is in it; and in it all its consociation and unanimity subsist and consist.

2039. There are three kinds of loves which constitute the celestial things of the Lord's Kingdom: conjugal love, love towards infants, and the love of society or **mutual love**.

2057. The love of self is diametrically opposite to **mutual love**, in which Heaven consists. Ex.

—<sup>2</sup>. **Mutual love** in Heaven consists in this: that they love the neighbour more than themselves. Hence the whole Heaven represents as it were one man; for all are thus consociated through **mutual love** from the Lord. Des.

2131. Until they come to that Society with which they are in accordance according to the life of **mutual love** which they have . . .

2273. All of which things are contrary to **mutual love** . . .

2289<sup>e</sup>. For all (the infants there) are instructed in . . . the goods of **mutual love**.

2309<sup>e</sup>. They thus extinguish in (their children) all the **mutual love** . . . which infants have from the Lord . . . and thus . . . exclude them from Heaven, where there is nothing but **mutual love**.

2733<sup>2</sup>. From conjugal love, as from a parent, is derived **mutual love**, which is the support-*firmamentum*-of Heaven.

2737. Those who live in conjugal love . . . are in **mutual love** more than others; for this love comes thence as a stream from its fountain.

2738. **Mutual love**, such as there is in Heaven, is not like conjugal love. The latter consists in wanting to be in the life of the other as a one; but the former in willing better for another than for one's self; such as is the love of parents towards their children; and such as is the love of those who are affected with doing good [to others], not for their own sake, but because this is a joy to them. Such angelic love is derived from conjugal love; and is born from it as an infant from its parent; and therefore also it exists with parents towards their children. This love is preserved by the Lord with parents, even if they are not in conjugal love, in order that the human race may not perish.

3183. When man is first born, he is introduced into a state of innocence . . . then into a state of the affection of celestial good, that is, of love towards his parents . . . and afterwards into a state of the affection of spiritual good, or of **mutual love**, that is, of charity towards his mates-*consimiles* . . . Sig.

3539<sup>5</sup>. (Thus) love to the Lord is the life of Heaven; and **mutual love** is the soul from this life . . .

3832. The feasts which were made in old times . . . signified initiation into **mutual love**, which is of charity . . . 5161<sup>2</sup>.

3875<sup>5</sup>. As 'to adhere,' from which Levi was named, = spiritual love, which is the same as **mutual love**, the same word means to lend-*mutuo dare*-and to receive, (by which) was represented **mutual love**. . . **Mutual love** differs from friendship in this: that **mutual love** regards the good which is with a man; and, as it is

towards good, it is towards him who is in good ; whereas friendship regards the man ; and it also becomes **mutual love** when it regards the man from good, or for the sake of good. (Otherwise) friendship is not **mutual love**, but approaches the love of self ; and, in proportion as it does this, it is opposite to **mutual love**. In itself, **mutual love** is nothing else than charity towards the neighbour ; for by 'the neighbour' is signified good . . . It is this **mutual love**, or charity towards the neighbour, which is meant by spiritual love, and is what is signified by 'Levi.'

3956. ('Issachar') in the external sense, = **mutual love** ; as may be evident from the signification of 'reward.' Ex. 4606<sup>2</sup>.

— For the affection of charity, and **mutual love**, are the same thing. Refs.

—<sup>o</sup>. (Before this) there cannot come forth any conjunction of good and truth ; thus neither **mutual love**. Sig.

3957. As by 'Issachar' is signified 'reward,' and 'reward,' in the external sense, is **mutual love** . . . we may state that very few at this day . . . know that 'reward' is this, because they do not know what **mutual love** is . . .

—<sup>7</sup>. This plane is acquired by charity towards the neighbour, that is, by **mutual love**. This plane is what is called conscience.

4286<sup>2</sup>. The Angels (of the Second Heaven) are called spiritual, because they are in charity towards the neighbour, that is, in **mutual love**, which is such that the one loves the other more than himself . . . (The Angels of the First Heaven) are also in **mutual love** ; but they do not love others more than themselves, but as themselves . . .

—<sup>3</sup>. The spiritual Angels are called the celestial spiritual, being styled celestial from **mutual love**, and spiritual from the derivative intelligence. Rep.

4468<sup>e</sup>. For he says in his heart, If they live in innocence and **mutual love** . . .

4599<sup>4</sup>. The derivative (of the Celestial Kingdom), which is **mutual love** ; and which, in the spiritual sense, is called charity towards the neighbour, is described by 'the hill of the daughter of Zion.'

5002. As Heaven makes . . . a reciprocal towards the Lord by reception, and by **mutual love**, it is called 'a marriage.'

5161<sup>2</sup>. For it is **mutual love** which conjoins, and causes it not to be apperceived as servitude . . .

5365<sup>4</sup>. Scarcely anyone (of the learned) has said that (the highest good) is the delight . . . and happiness which is perceived from **mutual love** without an end for the sake of self and the world ; and that it makes Heaven itself . . .

5405. (Thus) the breaking of bread was significative of **mutual love**.

6377<sup>6</sup>. That 'wine' = the good of **mutual love** and of faith, is evident from Rev. vi. 6.

6388. By 'Issachar,' here, are meant those who are in a certain form and appearance of **mutual love** ; that is, of charity towards the neighbour, and who want to be

recompensed on account of the goods which they do ; and thus not only defile genuine **mutual love** or charity, but also pervert it ; for they who are in this genuine love are in their delight and blessedness when they are doing good to the neighbour ; for they long for nothing in preference. It is this delight and blessedness which are meant by 'reward' in the Word . . .

6435. 'To the desire of the hills of an age' = to celestial **mutual love**. . . That the Spiritual Church will come to this love, is signified by (these words).

— What is meant by the **mutual love** which the man of the Spiritual Church, who is represented by 'Joseph,' has enough to do to arrive at. Ex. . . The external of the Celestial Kingdom is the good of **mutual love** . . . and, instead of the truth of faith, they have the good of **mutual love**. But the internal of the Spiritual Kingdom is the good of charity towards the neighbour . . . (Thus) the external of the Celestial Kingdom coincides with the internal of the Spiritual Kingdom by the medium which is called the Celestial of the Spiritual . . . But the good of **mutual love** is more interior than the good of charity towards the neighbour, because the former is from the Rational, but the latter from the Natural. But, although the good of **mutual love**, which is the external of the Celestial Church, is more interior ; and the good of charity towards the neighbour is more exterior, nevertheless the Lord conjoins these goods by a medium . . . and thus He conjoins those two Kingdoms.

—<sup>3</sup>. In order that a distinction may be made between the external good of the Celestial Church, and the internal good of the Spiritual Church, we may in what follows call the former good the good of **mutual love** ; and the latter, the good of charity towards the neighbour ; which difference has not been observed in what precedes.

—<sup>6</sup>. 'A hill' = the good of **mutual love**. Ill.

8734<sup>2</sup>. What is spiritual conjunction, which is charity or **mutual love** . . .

9468. 'Scarlet double dyed' = **mutual love** . . . (for) celestial truth is the same as the good of **mutual love** . . . The external in the Celestial Kingdom is the good of **mutual love** ; and this is the good which is signified by 'scarlet double-dyed.' Ex. and Ill. —<sup>2</sup>.

—<sup>5</sup>. 'To be educated upon scarlet' = to be instructed from infancy in the good of **mutual love** from the Word.

9470. Good from the good of **mutual love**. Sig. and Ex.

9473. 'Oil for the luminary' = the internal good which is in **mutual love** and in charity. . . 'The luminary' = **mutual love** and charity. The reason 'the luminary' = **mutual love**, is from the flame, by which is signified this love ; and that it = charity, is from the heat and derivative light.

—<sup>2</sup>. What the internal good which is in **mutual love**, and in charity, is. Ex.

—<sup>3</sup>. The internal good in the good of charity is the good of **mutual love**, which is external celestial good ; but the internal good in the good of **mutual love** is the good of love to the Lord, which is also the good of innocence, and which is internal celestial good . . .

[A.] 9594<sup>2</sup>. The third degree (of life with man) is opened according to the good of **mutual love**, and the good of love to the Lord.

9613. The reason (the Angels are led by the Lord as one Angel) is that among them all, is **mutual love** from the love of the Lord. Ex.

—<sup>c</sup>. The singular bonds (in the Heavens) are . . . those of **mutual love**, or of charity towards the neighbour.

9741<sup>4</sup>. In that Ultimate Heaven which is represented by the interior court, is the good of **mutual love**. They who are in the good of **mutual love** are in the affection of good for the sake of good . . .

—<sup>s</sup>. 'The court within the temple' = the good of **mutual love**.

9828<sup>2</sup>. As the Lord is in the good of **mutual love**, and in the good of charity towards the neighbour . . . by regarding their companions from this love, they are turned to the Lord.

9912. 'Hyacinthine' = the celestial love of truth, which is the good of **mutual love**; and the good of **mutual love** is the external good of the Celestial Kingdom . . . It is this good which inflows into the internal good of the Spiritual Kingdom . . . from it comes forth its good, which is the good of charity towards the neighbour. Sig. and Ex.

—<sup>c</sup>. The good of **mutual love** is the external good of innocence; and, unless the good of charity has in it the good of innocence, it is not the good of charity; consequently, unless it has in it the good of **mutual love**. Hence it is that the robe was all of hyacinthine; for 'hyacinthine' = the good of **mutual love**; or, what is the same, the external good of innocence; and 'the robe' = Divine truth in an internal form in the Spiritual Kingdom, which is the same as the good of charity.

9933<sup>2</sup>. The external in the Inmost Heaven is the good of **mutual love**, which is that of the love of good for the sake of good; this good it is which is meant by the truth of celestial love, and which is signified by 'the fillet—filum—of hyacinthine.'

9993<sup>2</sup>. Each Kingdom is tripartite . . . The middle (of the Celestial Kingdom) is the good of **mutual love**, which is the good proceeding from (the good of love to the Lord); and the external is the delight proceeding from the good of **mutual love**. The two former (parts of the Celestial Kingdom) are in their internal man . . . and the third is in their external man. These three are represented by 'the bread of unleavened things,' 'the cakes of unleavened things mixed with oil,' and 'the wafers of unleavened things anointed with oil' . . .

H. 213<sup>o</sup>. But in the Heavens there is no government except that of **mutual love**; (which) is celestial government.

R. 353. 'From the tribe of Asher were sealed twelve thousand' = **mutual love**, which is the love of doing the good of use to the community . . . with those who will be of the Lord's New Heaven and New Church. . . By 'Asher' is here signified the love of doing uses, which is with those who are in the Lord's Celestial Kingdom, and is there called **mutual love**. This love descends proximately from love to the Lord; because the Lord's

love is to do uses to the community . . . and He does them through men who are in love to Him.

M. 270<sup>5</sup>. Love truly conjugal dwells in the highest region (of the mind) in the midst of **mutual love**, in the chamber of the will . . .

D. 2520. That **mutual love** is that in which is all happiness, and that Heaven consists in **mutual love** . . . may be evident from the things in nature. Ex.

3137<sup>o</sup>. They suppose they love each other **mutually**, but . . .

3530. That there is **mutual love** in Heaven, so that they love the neighbour more than themselves. Ex.

4206<sup>e</sup>. (This) is a universal law; as also that **mutual love** recompenses itself . . .

4229. Conjugal love is the fundamental of all **mutual love**. **Mutual love** is to will to the other better than to self; but the conjunction of conjugal love is closer . . .

4350<sup>e</sup>. (Conjugal love) also receives **mutual love** towards the neighbour; for it follows from genuine conjugal love, as from a kind of fountain.

4406. When **mutual love** . . . or angelic ideas about **mutual love**, fall down into the World of Spirits . . . they are turned into a filthy adulterine sphere . . . The reason is that the **mutual love** of Heaven is founded upon conjugal love; that is, is derived from it.

4435. Concerning **mutual love**, that it is the source of all happiness; and that **mutual love** is from conjugal. Ex. 4436.

D. Min. 4607. **Mutual love** consists in willing better to the other than to self; so that it wills to give its goods to the other.

E. 638<sup>2</sup>. The good in the Celestial Kingdom is the good of love to the Lord; and the truth of this good is called the good of love towards a brother and companion.

## Myriad. Myrias.

A. 2367. There are **myriads** of **myriads** [of things] in each little affection, and in each idea . . .

2575<sup>3</sup>. 'A **myriad**' (Ps. xci. 7) = things innumerable; (here) all who are the Lord's enemies.

— Here, also (Ps. cxliv. 13) . . . 'ten thousand,' or a **myriad**, = things innumerable.

3186<sup>e</sup>. By 'a thousand' is signified much, also what is infinite; and still more by 'a **myriad**;' and still more yet by 'a thousand **myriads**.' III.

3405<sup>2</sup>. For **myriads**, nay **myriads** of **myriads** of things which are perceived distinctly by those who are in a higher degree, appear only as a one with those who are in a lower one.

3438<sup>3</sup>. **Myriads** of which (singulars) together make one particular which is presented in the literal sense . . .

3855. For external things are images and forms compounded of **myriads** of internal ones . . .

5398. Can be known by the Angels scarcely as to one part of a **myriad**.

6057<sup>2</sup>. The tongue can never utter one part of a **myriad** of **myriads** of them.

6699. Some **myriads** of men go there every day.

7236<sup>2</sup>. If **myriads of myriads** were multiplied to eternity, the good of one would not be like that of another.

—e. What not from thousands and **myriads** of various things, such as truths?

H. 415. Within a year some **myriads**, or millions (die).

544<sup>e</sup>. (In Hell) there are **myriads of myriads** from the beginning of creation to this time.

W. 316<sup>4</sup>. Because thousands and **myriads** of forces operating in act appear as a one.

P. 63<sup>e</sup>. There are **myriads of myriads** which compose the form (of Heaven); and there are **myriads** which enter it every year, and who will do so to eternity.

279<sup>5</sup>. There are **myriads** of concupiscences which enter into and compose every evil; and there are **myriads** of affections which enter into and compose every good; and these **myriads** are in such order and connection . . . that one cannot be changed unless all are.

R. 287. 'The number of them was **myriads of myriads**, and thousands of thousands' (Rev.v.11)=all in truths and in goods . . . Their quality is here described by their being '**myriads of myriads**, and thousands of thousands;' for 'a **myriad**' is predicated of truths; and 'a thousand,' of goods. The reason (is) that a **myriad** is the greater number . . . and truths are manifold . . . Ill.

—e. In all these passages, '**myriads**' are said of truths; and 'thousands,' of goods.

447. 'The number of the armies of the horsemen was two **myriads of myriads**' (Rev.ix.16)=reasonings concerning faith alone . . . from mere falsities of evil in abundance. . . By 'two **myriads of myriads**' are meant . . . great abundance. 'Two' is predicated of . . . evil; and '**myriads**,' of truths; and, in the opposite sense, of falsities.

E. 204<sup>7</sup>. '**Myriads of holiness**' (Deut. xxxiii. 2)=Divine truths.

316<sup>23</sup>. 'The **myriads of Ephraim**, and the thousands of Manasseh' (ver.17)=the abundance of truth and the derivative wisdom, and the abundance of good and the derivative love. 336<sup>4</sup>.

336. 'The number of them was **myriads of myriads**, and thousands of thousands'=innumerable those who are in truths, and innumerable those who are in goods. . . '**Myriads**'=things innumerable; in like manner 'thousands;' but '**myriads**' are said of truths, and 'thousands' of goods.

—2. The innumerability of those in the Celestial Kingdom is signified by 'thousands of thousands;' and the innumerability of those in the Spiritual Kingdom, by '**myriads of myriads**.' But, in the abstract sense . . . there are signified innumerable truths, and innumerable goods.

—3. The reason '**myriads**,' and 'thousands' = things innumerable, is that 'ten'=many, and thence also 'a hundred,' 'a thousand,' and 'ten thousand' . . . But, when things innumerable, which are infinitely many, are to be expressed, they are called '**myriads** of

**myriads** and thousands of thousands.' Moreover, when two multiplied numbers, the one greater and the other less, which signify what is similar, are mentioned together . . . then the lesser one is said of goods, and the greater one of truths. The reason is that each good consists of many truths. Ex.

—4. That '**myriads**' are said of truths; and 'thousands,' of goods. Ill.

—6. The destruction of these evils is signified by, 'a thousand shall fall at thy side;' and the destruction of the falsities by, 'a **myriad** at thy right hand' (Ps.xci.7).

—9. As both (the Divine good and the Divine truth) are signified, it is said 'a thousand of thousands shall minister to Him, and a **myriad** of **myriads** shall stand before Him' (Dan.vii.10); 'a thousand' is said of Divine good; 'a **myriad**,' of Divine truth.

—10. Therefore it is said 'the **myriads** of the thousands of Israel' (Num.x.36), by which [numbers] are signified the truths from good which are in the Church.

401<sup>36</sup>. Occurs.

573. 'Two **myriads of myriads**'=innumerable things conspiring against the truths of good.

700<sup>8</sup>. The truths from good which are implanted in man after temptations, are signified by . . . 'Return, Jehovah, the **myriads** of the thousands of Israel' . . . By 'the **myriads** of the thousands of Israel' are signified truths from good implanted, from which is the Church. 'Myriads' are said of truths.

**Myrrh.** *Myrrha.*

**Myrrhated.** *Myrrhatus.*

See under SPICE.

A. 113<sup>e</sup>. See FRANKINCENSE, *herc.* 1171<sup>5</sup>. 4262<sup>3</sup>. 9293<sup>3</sup>. S.23<sup>3</sup>.

10252. 'The best **myrrh**' (Ex.xxx.23)=the perception of sensuous truth; (for) odoriferous **myrrh**=the perception of sensuous truth; for its odour=what is perceptive; and '**myrrh**'=sensuous truth. . . The quality of the oil of anointing is described by the fragrant things of which it was compounded, which were the best **myrrh**, aromatic cinnamon, aromatic calamns, cassia, and oil of olive; by which are signified celestial truths and goods in their order, from ultimates to primes, or from outermosts to inmosts. The ultimates or outermosts are signified by 'the **myrrh**.' The reason why celestial good, or the good of the Inmost Heaven, is thus described, is that 'this good comes forth by means of these truths, which are signified; and also subsists by means of them. Ex.

—4. That odoriferous **myrrh**'=sensuous truth. Ill.

—By the Lord's garments, which are said to be 'anointed with **myrrh**, aloe, and cassia' (Ps.xlv.8) are signified Divine truths from His Divine good, in the Natural. Thus, by '**myrrh**' is signified Divine truth in the Sensuous, because it is mentioned in the first place.

—5. 'Gold' (Matt.ii.11) = good; 'frankincense,' internal truth; and '**myrrh**,' external truth; both from good. . . '**Myrrh**' is mentioned in the third or last place, because it=external truth from good . . .



[A. 10252]<sup>7</sup>. As 'myrrh' signified truth in the highest degree external, which is sensuous truth, and its perception, therefore the bodies of the dead were formerly anointed with myrrh and aloes; by which anointing was signified the preservation of all the truths and goods with a man, and also resurrection; and therefore such a thing was employed as signified the ultimate of life with man, which ultimate is called sensuous life. III.

10256<sup>2</sup>. By 'the noble myrrh' (in the oil of anointing) is signified the perception of exterior truth in the external man, which is sensuous truth.

10258<sup>4</sup>. Hence, by 'the myrrh, aloes, and cassia' (Ps.xlv.) are signified Divine truths in their order proceeding from the Divine good which is in the Lord.

10264<sup>2</sup>. Ultimate truth, which is sensuous, with its perception, is signified by 'the myrrh' (in the anointing oil).

R. 277<sup>o</sup>. 'Gold' = celestial good; 'frankincense,' spiritual good; and 'myrrh,' natural good; and all worship is effected from these three goods. T.205<sup>2</sup>. E. 324<sup>10</sup>.

E. 491<sup>5</sup>. 'Gold' = celestial good; 'frankincense,' spiritual good; and 'myrrh,' the derivative natural good; thus the three goods of the three Heavens.

519<sup>2</sup>. Truths falsified are signified by 'the gall,' and 'myrrhated wine' (given to the Lord) . . . Their giving to the Lord vinegar mingled with gall, which was called also myrrhated wine, signified the quality of the Divine truth from the Word with the Jewish nation; namely, that it was commingled with the falsity of evil, and thus was altogether falsified and adulterated; and therefore He would not drink it. 627<sup>15</sup>.

618<sup>o</sup>. See BITTER, here.

684<sup>17</sup>. 'Myrrh' (Ps.xlv.) = good of the ultimate degree; 'aloes,' good of the second; and 'cassia,' good of the third. In like manner as do these three aromatics commingled with olive oil, whence the oil of holiness.

## Myrtle. *Myrtus*.

A. 2708<sup>4</sup>. 'The cedar, the myrtle, and the tree of oil' (Is.xli.19)=the truths and goods of the interior man. 10261<sup>5</sup>.

E. 294<sup>2</sup>. 'The myrtle and the wood of oil' (Is.xli.)=spiritual good and celestial good. 375<sup>32</sup>.

730<sup>24</sup>. 'To set in the desert the cedar of shittah, the myrtle, and the tree of oil' (Is.xli.)=to give rational truths and the perception of them. . . 'The myrtle'=lower rational truth.

## Mystery. *Mysterium*.

A. 42<sup>2</sup>. Those who, through scientifics, want to enter into the mysteries of faith. Sig.

80. (The celestial man) is not allowed to inquire into the mysteries of faith by sensuous and scientific things . . . Tr. 126.

127. See MOST ANCIENT CHURCH, here.

206<sup>o</sup>. Thus do (the learned) reason about the mysteries of faith.

233. To explore the mysteries of faith by means of scientifics, is as impossible as . . . Ex.

298. That he should not 'put forth his hand and take of the tree of lives'=that he is not to be instructed in the mysteries of faith . . .

302. This is why the mysteries of faith were never revealed to the Jews . . .

303<sup>2</sup>. That the mysteries of faith are not opened until men are such . . . that they no longer believe. Sig.

1072. Those are called 'drunkards' who believe nothing but what they apprehend, and therefore search into the mysteries of faith. Ex.

1162<sup>2</sup>. Those who have a knowledge of . . . the mysteries of the Word.

1462. After they wanted to enter by means of knowledges into the mysteries of faith . . . Egypt became addicted to magic.

1676<sup>2</sup>. It would give occasion for reasonings about Divine mysteries, which human minds would not apprehend . . .

1888<sup>3</sup>. By these things is described the state of those who endeavour by means of reasonings from scientifics to enter into the mysteries of faith.

2761<sup>4</sup>. The Divine Providence to prevent man entering from himself into the mysteries of faith which are in the Word. Sig. 3901<sup>5</sup>. 4162<sup>2</sup>.

2799<sup>19</sup>. Those who, by means of reasonings from sensuous and scientific things, enter into the mysteries of faith. Tr. 2831<sup>7</sup>.

3624<sup>o</sup>. This is a great mystery, which is now to be revealed . . .

6854<sup>2</sup>. In these things . . . there is a still greater mystery. Ex.

6858<sup>o</sup>. This . . . is a great mystery, which cannot be known without revelation.

9391<sup>16</sup>. The arrogance of those who want to enter into the mysteries of faith from scientifics. Tr.

R. 64. 'The mystery of the seven stars . . .' (Rev.i.20)=arcana in visions concerning the New Heaven . . .

224<sup>13</sup>. They said, This is a mystery; and the Angels replied, It is a mystery; but still such a one as can be understood.

478. 'The mystery of God shall be consummated . . .' (Rev.x.7)=that that will appear which has been foretold in the Word, and has heretofore been hidden. Ex.

729. 'Upon her forehead a name written, Mystery . . .' (Rev.xvii.5)=the Roman Catholic religiosity such as it is interiorly, that it is concealed. . . By 'mystery' is signified that which is interiorly concealed.

943<sup>3</sup>. I will tell this mystery . . .

T. 77<sup>5</sup>. (The Angels said,) We will tell thee a mystery . . .

170. This, because it does not fall into any reason, is called a mystery . . .

172<sup>3</sup>. Then this mystery would be explicable . . .

185<sup>2</sup>. The priest . . . exclaimed, O how great a mystery . . . —<sup>4</sup>. —<sup>5</sup>.

—<sup>6</sup>. He went on to say, From the heap of mysteries I take out one more . . .

508<sup>e</sup>. Enter henceforth into the **mysteries** of the Word hitherto closed up . . .

D. 1595. They want to penetrate Divine **mysteries** . . .

2725. Concerning Spirits who wanted to enter in thought into the **mysteries** of faith . . . 3572.

E. 88. 'The **mystery** of the seven stars . . . '= revelation concerning goods and truths . . . 'The **mystery**'=that which lies concealed in the vision . . . here, that revealed . . .

612. 'The **mystery** of God shall be consummated . . . '=prediction in the Word concerning the Advent of the Lord to be fulfilled when the end of the Church is at hand.

806<sup>e</sup>. This, then, is the **mystery** of the Lord's incarnation.

1046. '**Mystery**, Babylon the great'=in heart the love of dominion . . . '**Mystery**'=that which lies hidden in the heart, and does not appear before the common people.

Coro. 21. Concerning the **mystery** of Redemption.

## Mystical. *Mysticus*.

A. 2004<sup>t</sup>. This is the **mystical** union . . . 1003<sup>3</sup>.

2762<sup>e</sup>. A horse, in the **mystical** sense . . .

2763<sup>e</sup>. They call it a **mystical** thing of no use. 3482<sup>e</sup>.

3942<sup>2</sup>. It appears as if (Solomon's Song) contains something **mystical**.

4923<sup>2</sup>. The Jews and some Christians believe that . . . there is something concealed in the Word which they call **mystical** . . . But they do not know what this **mystical** is. If told that this **mystical** sense in the Word . . . must be such as to be with the Angels . . . and that there can be no other **mystical** sense in the Word . . . and that this **mystical** sense . . . is nothing else than the spiritual and celestial sense . . . and that if they knew what good and truth are . . . they might know this **mystical** sense . . . scarcely anyone believes it.

—<sup>e</sup>. I cannot do otherwise than open those things which are called the **mystical** things of the Word; that is, its interior things . . .

5022<sup>e</sup>. They call (what is internal or spiritual) **mystical**.

5223. Those skilled in **mystical** scientifics were called 'magi'; those skilled in non-**mystical** ones were called 'the wise.' Ex.

7296. Those who investigated these things . . . were called 'the wise;' for they were **mystical**.

9280<sup>e</sup>. The **mystical** arcana . . . in the Word, lie hidden solely (in the correspondences).

9688<sup>3</sup>. Calls the interiors of the Word **mystical**, for which he cares not.

R. 565<sup>2</sup>. By the **mystical** union . . . are meant their figments . . .

T. 169. In this **mystical** thing (concerning the three Divine Persons).

351. On account of the **mystical** and enigmatical faith which makes every point of the present theology.

803. The doctors . . . study the **mystical** things of the present faith . . .

D. 2522<sup>e</sup>. Like the **mystical** things of the ancient poets.

E. 1079<sup>e</sup>. The arcana of wisdom of the three Heavens which are in the Word are the **mystical** things of which many speak.

De Verbo 7<sup>e</sup>. The **mystical** things which some search for in the Word are nothing else than its spiritual and celestial sense.

**Mythology**. See FABLE, JUPITER, PEGASUS, etc.

## N. *The Letter N*.

D. 6063. (In spiritual writing) N signifies the evil. So with the evil. When it signifies the good, there is a pointing above it.

## Naamah. *Naamah*.

A. 421. 'Naamah,' the sister of Tubal-Cain (Gen. iv. 22)=a like Church, or the doctrine of natural good and truth outside of that Church.

## Naaman. *Naaman*.

A. 4255<sup>5</sup>. See BAPTISM, here.

E. 475<sup>18</sup>. By Namaan the leper, from Syria (2 Kings v.) were represented and signified those who falsify the Knowledges of truth and good from the Word. (The passage fully ex.) 724<sup>8</sup>.

## Nabal. *Nabal*. D. 2618.

## Nadab. *Nadab*.

A. 9375. 'Nadah and Abihu' (Ex. xxiv. 1)=the doctrine from both senses; (for) they were sons of Aaron; and when by 'Aaron' is signified the Word, by his sons is signified doctrine; by the elder son, doctrine from the internal sense; and by the younger, doctrine from its external sense. (These two doctrines) are one doctrine. Ex. 9379. 9403.

—<sup>2</sup>. As 'Nadab and Abihu' . . . represented doctrine from the Word, therefore when they instituted worship from some other doctrine than that which is from the Word, they were slain (Lev. x. 1-3). Fire in the censor from some other source=doctrine from some other source than the Word. Ex.

9811. 'Nadah and Abihu' (Ex. xxviii. 1)=as to the derivative Divine Spiritual; (for) the sons of Aaron represent Divine truth proceeding from Divine good. The Divine Spiritual is Divine truth proceeding from the Divine Celestial; thus the Divine of the Lord received in the Second Heaven. This is represented by the two first-born sons of Aaron, because this proceeds, and is as it were born, from celestial good, which is in the Inmost Heaven.

10244. Hence the death of . . . Nadab and Abihu; for they put incense upon strange fire, by which was represented worship from some other love than that of the Lord . . . E. 324<sup>8</sup>.

**Nahor.** *Nachor.*

A. 1351. 'Serug . . . begat **Nahor**' (Gen.xi.22)= a derivation thence. **Nahor** was a nation so named from him as its father, by which is signified worship verging to what is idolatrous. 1353.

**Nahor.** *Nachor.*

A. 1355. 'Terah . . . begat Abram, **Nahor**, and Haran' (Gen.xi.26)=the derivations thence. Abram, **Nahor**, and Haran were persons, from whom also nations were named, which were idolaters. 1359. 1363.

—<sup>2</sup>. That **Nahor** was a nation in which there was idolatrous worship. Ill. 1358. 1992<sup>2</sup>.

1357. There are three universal kinds of idolatry . . . The second is of the love of the world . . . and is signified by ('**Nahor**').

1360<sup>e</sup>. There were other (idolatrous nations) in Syria, from **Nahor**.

1369. See MILCAH, here. 2861<sup>2</sup>. 2863.

3052. 'To the city of **Nahor**' (Gen.xxiv.10)=related doctrinal things. . . '**Nahor**' represents what is related ; for **Nahor** was a brother of Abram ; and from him was Bethuel, from whom was Rebekah.

3778. 'Know ye Laban the son of **Nahor**' (Gen.xxix.5)=had they the good of his stock . . . '**Nahor**' represents that common stock from which was the good which is 'Laban' . . . Terah, who was the father of **Nahor**, etc. represents the common stock from which came the Churches . . . Abram put on the representation of the genuine Church . . . **Nahor**, that of the Church such as it is with the nations who have not the Word . . . Hence it is that by **Nahor**, his son Bethuel, and Laban the son of the latter, was represented collateral good of a common stock ; that is, the good in which are they who are of the Lord's Church with the gentiles. Ex.

4206. 'The God of Abram and the God of **Nahor** judge between us' (Gen.xxxi.53)=the Divine [influx] into the good of those within the Church, and into the good of those outside the Church. . . The reason 'the God of **Nahor**'=the Divine of the Lord regarding those who are outside the Church, is that **Nahor** represents the Church of the gentiles ; and his sons, those there who are in brotherhood . . . 4207.

**Nail.** *Clavus.*

A. 8990<sup>e</sup>. 'Pegs,' or 'nails'=affixion or adjunction. Ill.

9777. The reason 'pegs,' or 'nails'=things which conjoin and strengthen, is that they conjoin and make fast. Ill.

—<sup>2</sup>. 'Long cords,' and 'nails' (Is.liv.2)=an ample connection and a confirmation of Truths.

—<sup>3</sup>. 'Nails,' and 'cords' (Is.xxxiii.20)=things which confirm and conjoin.

—'. 'A nail'=firmation and conjunction also in Is.xli.7 ; Jer.x.4.

—<sup>e</sup>. But by 'a nail' upon which anything is suspended, is signified affixion and adjunction in Is.xxii.23,24 ; Ezek.xv.3.

9854<sup>2</sup>. 'Nails,' and 'cords' (Is.xxxiii.20)=the things which conjoin the truths and goods of Heaven.

M. 431<sup>2</sup>. On account of the correspondence of filthy loves with ordure, the sons of Israel were commanded 'to carry with them a paddle with which to cover their excrement . . . ' (Deut.xxiii.13). Ex.

E. 355<sup>28</sup>. By 'the nail' which is from Judah (Zech. x.4) is signified truth, strengthening.

458<sup>8</sup>. The coherence which is effected by means of confirmations from proprium, is described by: 'he maketh it firm with nails, and with hammers, that it move not' (Jer.x.4).

600<sup>12</sup>. By 'to make firm the nails' (Is.liv.2) is signified confirmation from the Word.

799<sup>5</sup>. By 'nails' (id.) is signified the formation (of good and truth).

**Nail.** *Unguis.*

A. 3703<sup>16</sup>. 'She shall make her nails' (Deut.xxi.12). . . In this law each and all things are representative of natural truth, in that, after it has been purified from falsities, it is adopted by good. . . Purification from falsities is signified by 'to make the nails,' etc.

D. 3453. The nature of their filthy loves . . . was shown me . . . by a fiery feeling . . . especially in the nail of the left toe . . .

5560. Concerning those who relate to the nails : Hell. —Those who relate to the nails of the feet and fingers are the most wicked of all ; being those who care the least for the things of Heaven and the Church. Their wickedness exceeds the wickedness of all others ; but they finally become the most stupid of all.

5982<sup>e</sup>. (Obsessors) who are upright correspond to the nails.

6109. It has been granted to see those who make the nails, who are those who praise and vituperate without understanding ; but still are not evil.

E. 555<sup>16</sup>. 'The nails' which she is to make=the falsities and evils of the sensuous man.

1029<sup>6</sup>. 'To have nails like those of birds' (Dan.iv.33) =to become sensuous.

**Naked.** *Nudus.***Nakedness.** *Nuditās.***Naked, To make.** *Nudare.***Naked, A making.** *Nudatio.***Nakedly.** *Nude.*

See under GARMENT.

A. 163. That they were '**naked**, and did not blush' (Gen.ii.25)=that they were innocent ; that is to say, that the Lord had insinuated innocence into their proprium . . .

165. That the **nakedness** at which they did not blush =innocence, is manifestly evident from (the fact) that when integrity and innocence had receded, they blushed at their **nakedness** . . . and also from the things which are represented in the World of Spirits ; for when Spirits want to exculpate themselves, and prove that they are blameless, they present themselves **naked** . . . 821<sup>2</sup>. D.1206. Especially [is it evident] from the innocent in Heaven, who appear as **naked** infants . . . 2306<sup>2</sup>.

213. 'They Knew that they were **naked**' (Gen.iii.7)=that they Knew and acknowledged that they were not, as before, in innocence, but in evil. Ex. . . For, when men are in no innocence, **nakedness** is a shame and a reproach; because they are conscious that they think evilly. Hence '**nakedness**' is taken in the Word for reproach and evil, and is predicated of a perverted Church. III.

214. They are called '**naked**,' because left to pro-  
prium; for (such) no longer have anything of intel-  
ligence and wisdom, or of faith. Being thus **made**  
**naked** of truth and good, they are therefore in evil.

295. The Most Ancients, on account of their in-  
nocence, were called '**naked**;' and afterwards, when  
innocence perished, they observed that they were in  
evil, which also is called '**nakedness**' . . . Here, there-  
fore, they are said to be '**clothed**,' lest they should be  
**naked**, or in evil.

1073. '(Noah) was uncovered in the midst of his  
tent' (Gen.ix.21)=things perverted, as is evident from  
the signification of '**uncovered**,' or **naked**. For he is  
called '**uncovered**' and '**naked**,' from the drunkenness  
of wine, in whom there are no truths of faith; and still  
more he with whom they are perverted. Ex.

1079. 'He saw the **nakedness** of his father' (ver.22)  
=that he observed the errors and perverted things;  
(for) '**nakedness**'=what is evil and perverted. Ex.

1087. 'They covered the **nakedness** of their father'  
(ver.23)=that they excused the perverted things.

1748<sup>3</sup>. Not in **naked** Truths.

2306. Gennine innocence represented by a **naked**  
infant.

2417<sup>8</sup>. The **naked** (a class of the good).

4956<sup>e</sup>. By 'the **naked**' (Matt.xxv.36) they perceive  
those who acknowledge that there is nothing of good and  
truth in themselves. 5433<sup>4</sup>.

5433. 'To see the **nakedness** of the land are ye come'  
(Gen.xlii.9)=that nothing seemed better to them than  
for themselves to know that they are not truths. . .  
'**Nakedness**'=to be devoid of truth; thus, that they  
are not truths. . . Ex. Here, therefore, 'the **naked**-  
ness of the land'=no truths in the Church.

— The reason '**nakedness**'=what is deprived of  
truths, or devoid of truths, is that garments in general  
=truths.

—<sup>3</sup>. That '**nakedness**'=being devoid of truths.  
III.

— '**Naked**' (Rev.iii.17)=to be in pennry of  
truth.

— 'The shame of **nakedness**' (ver.18)=to be  
devoid of goods and truths.

—<sup>4</sup>. 'Lest he walk **naked**' (Rev.xvi.15)=lest he  
be devoid of truths.

—<sup>6</sup>. 'To cover the **naked** with a garment' (Ezek.  
xviii.7)=to instruct in truths those who long for  
truths.

—<sup>9</sup>. 'To strip her **naked**' (Hos.ii.3)=that she may  
be devoid of truths. 6432<sup>9</sup>. 10402<sup>6</sup>.

— 'I will show thy **nakedness** to the nations'  
(Nahum iii.5)=ugliness: all ugliness is from the absence

of truths. (=the infernal loves which defile the interiors.  
9960<sup>11</sup>.)

6943. For man does not apprehend **naked** spiritual  
things.

7260. In general, they called those . . . the **naked**,  
whom they were to clothe.

8375. Those who live in the hot zones (of Jupiter) go  
**naked**, but with a covering round the loins; nor do  
they blush at **nakedness**; for their minds are chaste.

—<sup>e</sup>. (The Spirits of our Earth) were told that  
**nakedness** is not a matter of shame nor reproach to those  
who live in chastity and a state of innocence; but that  
it is so to those who live in lasciviousness and immodesty.  
8545<sup>e</sup>.

8783. If spiritual and celestial things were set forth  
**nakedly**, they would be rejected . . .

8946. 'That thy **nakedness** be not revealed upon it'  
(Ex.xx.26)=the idea of thought concerning these things  
thus full of falsities . . . '**Nakedness**'=what is destitute  
of truths; thus the idea of thought full of falsities.

9477. For the celestial things which are of the good  
of love in Heaven are represented **naked**; and therefore  
those who are of the Celestial Kingdom appear **naked**  
. . . 9212<sup>8</sup>. 9262. 9515. 9814.

9960. 'To cover the flesh of **nakedness**' (Ex.xxviii.  
42)=lest the interiors of the love, which are filthy and  
infernal, should appear. . . The genitals and loins, which  
are here signified by 'the flesh of **nakedness**'=the  
interior things of conjugal love . . . and, in the opposite  
sense, they=the evil, filthy, and infernal things of this  
love.

—<sup>2</sup>. As to **nakedness**, it derives a signification from  
the parts of the body which appear **naked** . . . therefore  
it has one signification when the **nakedness** regards the  
head, which is baldness; another when it regards the  
whole body; and another when it regards the loins and  
genitals. When the **nakedness** regards the head . . .  
it=deprivation of intelligence of truth and wisdom of  
good; when it regards the whole body, it=deprivation  
of the truths of faith; but when it regards the loins and  
genitals, it=deprivation of the good of love. (These  
three significations of '**nakedness**' ill. in order.)

—<sup>9</sup>. 'I was **naked**, and ye clothed Me' . . . '**Naked**,'  
here,=those who are not in truths, and still long for  
truths; and also those who acknowledge that there is  
nothing of good and truth in them.

—<sup>10</sup>. 'To reveal the **nakedness**' (Is.xlvii.3)=to  
cause that the filthy and infernal things, which are the  
ends, should appear.

—<sup>11</sup>. 'To see the **nakedness**' (Lam.i.8)=to see the  
filthy and infernal loves.

—<sup>16</sup>. 'To be **made naked**' (Lam.iv.21)=to be made  
completely destitute of truths.

— 'To reveal **nakednesses**'=to reveal the evils of  
the loves of self and of the world, which are infernal;  
'to reveal their father's **nakednesses**' (Ezek.xxii.10)=  
to reveal those evils which are hereditary and from the  
Voluntary.

—<sup>16</sup>. 'The garment' with which Shem and Japheth  
covered Noah's **nakedness**=the truth of faith by means  
of which these evils were covered and amended. . . The

'nakedness' itself=his evil Voluntary, which is covered by means of the truths of faith; and, when it is being covered, the truths look backwards.

[A. 9960]<sup>18</sup>. See JEW, here.

—<sup>19</sup>. But, when the interiors are chaste, then 'nakedness'=innocence, because it=conjugal love.

9961<sup>5</sup>. From these things it may again be evident why by 'nakednesses' are signified (these) filthy and infernal things . . .

—<sup>6</sup>. For 'the nakednesses' (of Aaron and his sons) signified all loves contrary to heavenly loves . . .

10037<sup>6</sup>. Therefore it is said that 'Jehovah walks in the midst of the camp . . . lest He see the nakedness of anything . . .' (Deut.xxiii.14). 'Nakedness'=what is unclean from evils and falsities.

10479. By this word 'dissolute' in the Original Language is also signified . . . 'to be made naked;' and by 'made naked' is signified deprived of the good of love and truths of faith.

10753. (Naked men seen in the Fifth Earth.) 10755, Des.

10756. They have a perception as to whether the Conjugal is with those of their own nation who are naked . . . Ex.

10757. The preacher then came to those who were naked, but had an inflamed body; and lastly to those who were black, some of whom were naked . . .

10836. (In the Sixth Earth) they walk quite naked, and nakedness is no shame to them. 10837.

H. 178<sup>o</sup>. For the Angels of the Inmost Heaven are naked.

280<sup>e</sup>. These Angels are naked, because nakedness corresponds to innocence.

341<sup>3</sup>. What genuine innocence is, was represented by a most beautiful infant . . . naked; for the innocent themselves, who are in the Inmost Heaven . . . appear as infants, and some of them naked; for innocence is represented by nakedness at which they do not blush; as is read of the first man and his wife . . . and therefore, when their state of innocence had perished, they blushed at their nakedness . . .

S. 40. The truths of the sense of the letter of the Word, as to a part of them, are not naked truths, but are appearances of truth. . . Naked truths themselves, which are included, contained, invested, and comprehended, are in the spiritual sense of the Word; and naked goods are in its celestial sense. Ill.

51. In the sense of the letter, in some places, there are not naked truths, but clothed ones . . .

52<sup>e</sup>. I saw them stripped of their garments; a sign that they were devoid of truths.

55. The Word in the literal sense is like a man clothed, whose face is naked, and also his hands. All the things which pertain to the life, and thus to the salvation, of man, are naked there; but all the rest are clothed . . .

F. 44. I will present (faith alone) in its nakedness . . .

W. 204. For, prior or simpler things are more naked . . .

P. 275. The nakedness (of Adam and Eve) at which they did not blush, signified that state (of innocence).

R. 210. 'And blind and naked' (Rev.iii.17)=that they are devoid of the understanding of truth and the will of good. . . By 'the naked,' in the Word, are meant those who are thence devoid of goods; for all spiritual good is procured by means of truths. E.239.

213. 'That the shame of thy nakedness do not appear' (ver.18)=lest the good of celestial love be profaned and adulterated. No one can know what 'the shame of nakedness' signifies, except him who knows that the members of generation in both sexes . . . correspond to celestial love. . . As man is born into loves opposite to this love, it is evident that if he does not procure for himself from the Lord the good of love and the truth of wisdom . . . he must appear in the opposite love, which, in itself, is profane. This is signified by 'to uncover the nakedness,' and 'to manifest the shame of it.' Ill.

—<sup>3</sup>. By 'nakedness,' in these passages, is signified the evils into which man is born; which, being opposite to the good of celestial love, in themselves are profane; and which are not removed except by means of truths and a life according to them.

—<sup>4</sup>. By 'nakedness' is also signified innocence; and likewise ignorance of good and truth. Ill.

706. 'That he walk not naked, and they see his shame' (Rev.xvi.15)=lest they be with those who are in no truths, and their infernal loves appear. 'To walk naked'=to live without truths. By 'the shame of nakedness,' or the *pudenda*, are signified filthy loves, which are infernal loves. . . That by 'nakedness' is signified ignorance of truth; and by 'the shame of nakedness,' infernal love. Ref. These things are said to those who will be of the Lord's New Church, in order that they may learn truths, and remain in them; because without truths the evils connate with them, which are infernal loves, are not removed. A man can indeed live like a Christian without truths; but only before men, and not before the Angels. The truths which they are to learn are concerning the Lord, and concerning the precepts according to which they are to live. E.1009.

747. 'And shall make her desolate and naked' (Rev. xvii.16)=that they will put off from themselves her falsities and evils. Ex.

— 'Nakedness,' in the Word, is predicated of goods and evils.

M. 137. There appeared two naked infants afar . . . But, when they approached more nearly still, they did not appear as infants, nor naked . . .

—<sup>3</sup>. The state of innocence (of their conjugal love) was represented by their being seen as naked infants.

413<sup>2</sup>. For innocence corresponds to infancy, and also to nakedness . . .

B. 58. Lest the nakedness (of these dogmas) should appear.

T. 365<sup>2</sup>. He may opine that this heat is bare heat, and that this light is bare light, such as are the heat and light which proceed from the sun of our world . . .

D. 566. The inhabitants (of Jupiter) under the equator, like the inhabitants of this Earth . . . go **naked**. . . The shame of **nakedness** comes forth from sin; and, in fact, from the blotting out of celestial love. Loves then succeed which cause **nakedness** to be a matter of shame . . . (Continued under JUPITER.) 573.

1228. (These women) appear **naked** about the middle part of the body, which signifies that they had loved (such natural things), and had supposed them to be beautiful.

1229. Spirits can at once judge . . . from the body, its **nakedness**, where it is open, and especially which parts are exposed, and which they want to conceal, of what quality they had been in the life. Hence also Souls can Know themselves . . .

1347. Those who have lived continually in quarrels . . . after death become like furies. They appear **naked**, both male and female . . . some only to the navel . . . 1348.

2114. For, in the state of integrity, **nakednesses** were innocences . . . But, in the perverted state, **nakednesses** cannot even be named . . . because the loves are filthy.

2445<sup>e</sup>. The **naked** man (I saw in the vision) is the interior sense (of the Word); his garments are only the words, or the letter.

3203. Concerning the **nakedness** of the head. Ex.

3294. Concerning certain **naked** ones. Ex.

3447. He had acquired many confirming things from the Word by means of . . . dishonourable **nakednesses**.

3717<sup>2</sup>. They lay backwards **naked** over my head.

3854. If at this day Spirits and men were devoid of clothing, and were to appear **naked**, they would appear very deformed and ugly; and therefore it is better that they should be clothed.

3895. (Very lascivious girls who exhibited themselves **naked** in order to testify their innocence.)

4719. Conjugal love with the spiritual begins from externals . . . they love nudity, and it excites . . . Otherwise the celestial . . . they care not for **nudities**, as in the hot zones, where they see each other **naked**, but still love none except their own consorts. In the other life, also, the celestial appear **naked**, and the spiritual clothed; the latter are lascivious from their nature in the world; but not the former . . .

4863. (In the Hell of the Genii) they are **naked**, because they have no spiritual light . . .

4931<sup>2</sup>. In some (of the imaginary Heavens) they present themselves **naked**, and thus appear above, as innocent . . .

5170. Some (infernals) had the custom of sending forth Spirits . . . and presenting them **naked** from head to heel; by which they signified that they were innocent . . .

5179. I arrived at a certain mountain, where all were **naked**, wives and husbands . . . They said they were all **naked**, both male and female; nor was anyone . . . excited with any lasciviousness . . . and also that when

they come to their fanes—*aedes*—all are **naked**, both male and female . . . and also that they cannot tolerate those who are clothed, because they are of a different genius. The reason they are such, is that they are in a sincere Conjugal . . . They explore (those whom they admit) by putting off their garments and presenting them **naked**, both male and females. They then at once perceive whether the Conjugal is in them . . . De Conj. 68.

5180. A certain person who had faith in the sense of the letter of the Word . . . was able, without emotion, to see (those) **naked** females; (but) on coming, **naked**, to those who were higher up, he was deprived of his senses . . . Such are they who believe the Word as to the sense of its letter, and do not know and have not imbed interior truths thence. Compare De Conj. 69.

6020. A Society of Catholics . . . appeared **naked**. All complained of this; but it was replied to them that this happens because above and at the sides neighbours arrive who are in truths; and then, from the influx from them, they appear **naked**, for the reason that they are void of truths . . .

6110<sup>65</sup>. (Christian Spirits) cannot endure the sphere of **nakedness** between consorts; but flee away from it.

D. Min. 4604. In conjugal love . . . there is nothing of lascivious love, although they appear **naked** to each other.

4771. There, all are **naked**, because there is no lasciviousness there which hurts modesty. . . (This Spirit) could not stay there.

4779. There then appeared a **naked** man, whose back I saw. It was a certain Heaven which appeared thus . . .

E. 187<sup>6</sup>. 'To walk **naked**'=life without the Knowledges of truth and good, as means; thus life not spiritual, but merely natural.

235<sup>6</sup>. 'The **nakednesses** which they look on' (Hab. ii. 15)=the deprivation of truth, and of the derivative intelligence. Refs.

240. That '**naked**'=those who are devoid of the understanding of truth because they are devoid of the will of good, is evident from the passages in the Word, adduced below, where '**naked**,' and '**nakedness**' are mentioned. The reason '**naked**,' and '**nakedness**,'=these things, is that garments=the truths which are of the understanding; and he who is devoid of truths is also devoid of good. Ex. '**Naked**,' and '**nakedness**'= . . . deprivation of intelligence and of love—thus of the understanding of good and of the will of it—for the additional reason that garments cover the body and flesh, (which)=good . . .

240<sup>2</sup>. The reason the celestial Angels appear **naked**, is that they have no need of the memory to retain truths, nor of the derivative understanding to comprehend them . . .

— From these things it may be evident what '**naked**' signifies, in both senses; namely, that in one sense it=those who are in celestial good; and, in the other, those who are not in good because not in truths. Ill.

[E. 240]<sup>8</sup>. 'Naked and barefoot (Is.xx.2)=that they are deprived of all truth and of all good. . .

—<sup>4</sup>. 'The nakedness of Egypt' (id.)=the derivative falsities.

—<sup>4</sup>. 'To cover nakedness' (Ezek.xvi.8)=to remove the evils of the will, and the falsities of the understanding.

—<sup>5</sup>. 'Thy nakedness was revealed through thy scortations' (ver.36)=that the Church through falsities and falsifications has been deprived of all the understanding of truth.

—<sup>7</sup>. 'The anus which shall be made naked' (Is. iii.17)=the love of evil and falsity.

—<sup>9</sup>. 'To look on nakednesses' (Hab.ii.15)=so that the falsities which are of the understanding, and the evils which are of the will appear.

—<sup>11</sup>. As 'nakedness' signified the deprivation of the understanding of truth and of the will of good, it was ordered that 'Aaron and his sons should not ascend by steps upon the altar, lest their nakedness be revealed upon it' (Ex.xx.26). Also, that they 'should make them breeches of linen to cover the flesh of their nakedness . . .' (Ex.xxviii.42).

—<sup>12</sup>. Moreover, by 'naked,' in the Word, are meant also those who are not in truths—and consequently are not in good—because they are ignorant of them, and yet long for them. III.

—<sup>c</sup>. That 'naked' also=the good of innocence. Refs.

244. 'That the shame of thy nakedness do not appear'=lest filthy loves [do so]. 'Nakedness'=deprivation of the understanding of truth and good, because of the will of them; or, the deprivation of the truth of faith because there is no good of love; and, as this deprivation is signified by 'nakedness,' therefore by 'the shame of nakedness' are signified filthy loves; for these appear when they are not removed through the love of good and the derivative faith of truth. Ex.

283<sup>7</sup>. 'I have covered thy nakedness' (Ezek.xvi.8)=the hiding of evil through (spiritual truth).

295<sup>11</sup>. 'To cover the naked' (Is.lviii.7)=to instruct in truths him who longs to be instructed. 386<sup>26</sup>.

355<sup>26</sup>. 'Naked' (Amos ii.16)=him who is devoid of all understanding of truth. 357<sup>22</sup>.

654<sup>68</sup>. 'These have revealed her nakedness' (Ezek. xxiii.10)=the deprivation of all truth and good . . . 'Nakedness'=deprivation.

700<sup>15</sup>. The falling down of the wall (of Jericho)=a making naked for everything evil and false.

714<sup>20</sup>. Devastation as to truth and good is signified by 'to go spoiled and naked' (Micah i.8).

730<sup>11</sup>. The deprivation of all truth as before reformation took place, is signified by 'to strip her naked, and to present her according to the day of her birth' (Hos.ii.3).

739<sup>11</sup>. That they then saw themselves to be devoid of truths and goods, is signified by that 'the eyes of both were then opened, and they Knew that they were naked' (Gen.ii.). The nakedness which is ashamed=the deprivation of celestial love, and of the derivative good and truth.

778<sup>6</sup>. The Word in ultimates is like a man clothed with a garment, who nevertheless is naked as to the face and hands; and, where the Word is thus naked, there appear its goods and truths naked as in Heaven; thus such as they are in the spiritual sense . . .

828<sup>3</sup>. The reason why (the Angels of the Third Heaven) go naked, is that nakedness, in the spiritual sense, is innocence; and because garments=truths investing good; and truths investing good are in the memory, and thence in the thought; whereas with them truths are in the life; thus hidden; and they do not manifest themselves except before the perception while others are speaking them . . .

1008. 'That he walk not naked' (Rev.xvi.15)=lest he be without truths, and consequently without goods. Ex.

1081. 'They shall make her devastated and naked' (Rev.xvii.16)=the rejection of her falsities, which are falsified truths; and the manifestation then that they were devoid of all truth. . . By 'devastated and naked' is signified to be devoid of all truth. Ex.

De Verbo 10<sup>7</sup>. But still many things in the sense of the letter of the Word are naked, as it were devoid of garments; and these correspond to the face of a man, and also to his hands, which parts are naked. These things of the Word subserve for the doctrine of the Church, because in themselves they are spiritual natural truths; whence it may be evident . . . that man is able to find and see naked Truths even there.

De Conj. 66. That love truly conjugal is naked. (See MARRIAGE LOVE, here.)

67. In the rest of the Heavens . . . all appear clothed, and they also blush at nakedness before the eyes of others, because it excites what is lascivious.

## Name. Denominatio.

A. 3667. By all these names they understood one God.

10296<sup>2</sup>. For the denomination is made from the essential . . . in like manner as the oil of anointing is named from the oil of olive, and not from the spices.

W. 100. Through this Spiritual all things of that World derive their origin, and thence also their denomination.

185. Their situation relatively to the sight . . . does not change the denomination.

T. 345. The denominations (of merely natural faith) are . . .

## Name. Nomen.

### Name, To. Nominare.

A. 64<sup>2</sup>. The Angels do not know the names of lands, cities, etc. . . but have an idea only of the things signified by the . . . names. Examps.

142. 'To bring them to the man to see that he should call them by name' (Gen.ii.19)=to give him to know of what quality they are; and that 'he called them names'=that he Knew of what quality they were.

144.

144. For by a name the Ancients understood nothing

also than the essence of a thing; and by to see and call by **name**, to know of what quality they are. The reason was, that they gave **names** to their sons and daughters according to those things which were signified; for there was something peculiar—*singulare*—in each **name**, from which, and through which, they knew whence and of what quality they were . . .

145. In the Word also by the **name** is signified the essence of the thing; and by 'to see and call by **name**,' is signified to know of what quality they are. Ill.

—'. 'To call by **name**,' and 'to surname—*cognominare*' (Is. xlv. 3, 4)=to foreknow the quality.

—'. 'There shall be called to thee a new **name**' (Is. lxii. 2)=that he shall become different. 2009<sup>5</sup>.

—<sup>e</sup>. By '**names**,' in these passages, are never meant **names**, but of what quality they are; nor is the **name** of anyone ever known in Heaven, but of what quality he is.

202. They do not admit that faith should be named . . .

339. It was a familiar thing with the Most Ancients to bestow **names**, and by the **names** to signify Things, and thus institute a genealogy.

340. Everything new in ancient times they called by a **name**, and thus set forth what the **names** involved. Examps.

404. All these **names** ('Enoch,' 'Irad,' etc.)=heresies. . . . Something may be gathered from the derivations of the **names** . . .

468. It is evident that by **names** were signified heresies and doctrines. Hence it may be evident that by the **names** in this chapter also (Gen. v.) are not signified persons, but Things; and here, doctrines, or Churches, which were preserved . . . from the Most Ancient Church down to Noah.

470. For the **names** here, down to Gen. xi., or to Eber, never=persons, but Things.

479. By 'to call a **name**,' or 'to call by **name**,' in the Word, is signified to know the quality; here, the quality of the Most Ancient Church . . . for 'Adam' is 'the ground.' See 478.

483. By the **names** which follow, 'Seth,' 'Enos,' etc., are signified so many Churches, of which the first and principal was the one called 'Man.' Ex.

485. That Churches of diverse doctrine were called by a like **name**. Examps.

981<sup>3</sup>. The spiritual can scarcely **name** mercy . . .

1114<sup>2</sup>. That I might know that by the **names** in the first chapter of Genesis only Churches are meant.

1140<sup>2</sup>. Such persons (as Noah, Shem, etc.) never existed; but the worshipers were so named.

—<sup>e</sup>. But by the **names** in this chapter (Gen. x.), except those of 'Heber' and his posterity, so many nations are meant . . . which constituted the Ancient Church . . .

1141. Those who are here named sons of Japheth were . . . Those who are named sons of Ham were . . . those who are called—*vocantur*—sons of Canaan were . . . Those who are called—*appellantur*—sons of Shem were . . .

1142. In this chapter they are only recounted as to their **names**. But (their quality in special) is evident from the . . . Prophets, where the **names** of these nations occur . . .

1143. Although these were the **names** of the nations which constituted the Ancient Church, still, in the internal sense, there are meant Things; namely, the worshipers themselves. What **names** are . . . those in Heaven know not a whit. There is no idea of such things there; but of the Things signified by them. Ex.

—<sup>e</sup>. Thus, in this chapter, by the **names** are here signified, in the sense of the letter . . . the peoples who constituted the Ancient Church; but, in the internal sense, their doctrinals.

1179. As, anciently, they bestowed **names** on Things, they bestowed this **name** ('Nimrod') on this worship . . .

1238. These **names** ('Noah,' 'Shem,' etc.,) [were given] in order that all the differences (in the Church) in general might be referred to them and their sons, as to their heads. Moreover, the nations here named, at first had such worship . . . and therefore also such worshipers themselves are signified by the **names** of these nations in the Word.

1308. 'Let us make us a **name**' (Gen. xi. 4)=that they might thence have the reputation of power. Ex.

1419. 'I will make thy **name** great' (Gen. xii. 2)=glory . . . In the external sense, by 'to make a **name**' . . . is signified something worldly; but, in the internal sense, what is heavenly. Ex.

1455. 'He called on the **name** of Jehovah' (Gen. xii. 8)=the internal worship of His Father from that state.

1705. 'Mamre, Eshcol, and Aner' . . . signified the Angels who were with the Lord when He fought in His first childhood . . . They are named from goods and truths. Never does any Angel in Heaven have any **name**; but it is goods and truths from which the **names** are predicated; as 'Michael,' and the other Angels in the Word . . . they are so named from the office . . . 1754.

1736<sup>5</sup>. 'My **name** is in the midst of Him' (Ex. xxiii. 21). '**Name**'=essence.

—<sup>e</sup>. 'His **name** one' (Zech. xiv. 9) . . . '**Name**'=essence.

1754. The Angels never have any **name**; but they are distinguished from one another by goods and truths; and therefore by '**name**,' in the Word, nothing else is signified than essence; and the quality of it. Refs. and Ill.

1770. (Being in the Second Heaven, they saw) that the **names**=Things. 3474<sup>o</sup>.

1876. The **names** of men, kingdoms, and cities, which are in the Word . . . perish at the first threshold, when they ascend; for they are earthly, corporeal, and material things, which the Souls who come into the other life successively put off, and those who come into Heaven [do so] altogether. The Angels retain not the least idea of any person, nor, consequently, of his **name**. . . . They form an idea for themselves from those things which are signified by them in the Word. **Names**, and words, are to them like dust, or like scales, which



fall down when they enter into Heaven. Hence it may be evident that by **names**, in the Word, nothing else than Things are signified. Ex.

[A.] 1888<sup>2</sup>. That the **names** of the kingdoms, regions, cities, and men, = Things, may be clearly evident in the Prophets. Ill. . . Here, there is almost nothing except **names**, from which no sense would come forth unless the several **names** = Things. Ex.

1896<sup>2</sup>. When it is told in the Word what a person's **name** is—as here that 'her **name** was Hagar'—it signifies that the **name** involves something which is to be observed; for 'to call by **name**' = to know the quality.

1946. 'Thou shalt call his **name** Ishmael' (Gen. xvi. 11) = the state of life. Anciently, **names** were bestowed on sons and daughters which signified the state in which the parents had been, especially the mothers when they conceived, or while they were with child, or when they brought forth; or the state in which the infants were when they were born. Thus the **names** were significative. 2643<sup>2</sup>, Ill.

1953. 'She called the **name** of Jehovah who was speaking unto her' (ver. 13) = the state of the Lord's interior man when it was thinking these things. 'A **name**' = to know the quality. Ex.

1961. 'Abram called the **name** of his son . . . Ishmael' (ver. 15) = the quality of (rational truth).

1989. When 'Abram' is **named** in the Word. —<sup>u</sup>.

2009. 'Thy **name** shall no more be called 'Abram' (Gen. xvii. 5) = that He will put off the human. 'Thy **name** shall be Abraham' = that He will put on the Divine.

— In the Word, when it is said, 'Thy **name** shall be,' it = the quality, or that he will be such . . . And, as the **name** = the quality, the **name** comprehends in one complex whatever is in him. For to the **name** of anyone no attention is paid in Heaven; but, when anyone is **named**, or when '**name**' is said, there comes up the idea of the quality, or of all things which are his, are with him, and are in him. Hence '**name**,' in the Word, = quality. Ill.

—<sup>2</sup>. 'To take the **name** of God in vain' does not = the **name**, but each and all things which are from Him; thus each and all things which belong to the worship of Him, which are not to be contemned, still less blasphemed, and contaminated with filthy things.

— 'Hallowed be Thy **name**' . . . By '**name**,' here, is not meant the **name**, but all things of love and faith; for these are the Lord's, and these are from Him.

—<sup>3</sup>. 'To call upon the **name** of Jehovah,' and 'to make mention that His **name** is exalted' (Is. xli. 4) does not at all mean to place any worship in the **name**, or to believe that Jehovah is called upon by means of His **name**, but by knowing His quality, thus by means of each and all things which are from Him.

—<sup>4</sup>. 'To make mention of,' and 'to call upon the **name** of Jehovah' (Is. xxvi. 13; xli. 25) = to worship from the goods of love and the truths of faith.

—<sup>5</sup>. 'To walk in the **name** of his god' (Micah iv. 5) = profane worship; and 'to walk in the **name** of Jehovah' = true worship.

—<sup>6</sup>. 'To put His **name**,' and 'to make His **name** dwell there' (Deut. xii. 5, 11; xvi. 2, 6, 11) does not = the **name**, but the worship; thus the quality of the Lord from which He is to be worshipped. His quality is the good of love and the truth of faith; and with those who are in these dwells the **name** of Jehovah.

— That Jehovah does not dwell with him who merely knows and **names** His **name**, may be evident to everyone; for the **name** alone, without the idea of the quality, the Knowledge of the quality, and the faith in the quality, is a mere word. Hence it is evident that 'the **name**' = the quality; and to know the quality.

—<sup>7</sup>. 'To bless in the **name** of Jehovah' (Deut. x. 8) = not by the **name**, but by the things which belong to the **name** of Jehovah . . .

— 'This is His **name** whereby He shall be called, Jehovah our Justice' (Is. xxiii. 6). Here, 'the **name**' stands for 'the justice,' which is the quality of the Lord . . .

— 'To make mention of His **name**' (Is. xlix. 1) = to instruct as to His quality.

—<sup>9</sup>. In Heaven it is solely by the quality that one is Known from another, and this is expressed by '**name**' in the sense of the letter; as may also be evident to everyone from the fact that anyone **named** on earth is presented in the idea of another as to his quality, by which [idea] he is known and distinguished from others. In the other life the ideas remain, but the **names** perish; and still more so with the Angels. Hence it is that, in the internal sense, 'the **name**' = the quality, or to know the quality.

— 'His **name** is called the Word of God' (Rev. xix. 12, 13). That 'the **name**,' here, is the Word of God, thus the quality of Him who sat upon the white horse, is said in plain words.

—<sup>10</sup>. That 'the **name** of Jehovah' = to know His quality; namely, that He is all the good of love and all the truth of faith, is clearly evident from the Lord's words: 'I have made known to them Thy **name**, and I will make it known, that the love wherewith Thou hast loved Me may be in them, and I in them' (John xvii. 25, 26).

—<sup>11</sup>. And that 'the **name** of God,' or of the Lord, is all the doctrine of faith concerning love and charity, which is signified by 'to believe in His **name**.' Ill.

— Here, those 'gathered together in the Lord's **name**' (Matt. xviii. 20) = those who are in the doctrine of faith concerning love and charity; thus who are in love and charity.

— 'For My **name**'s sake,' manifestly = on account of the doctrine. Ill.

—<sup>12</sup>. That the **name** itself does nothing, but that which the **name** involves, namely, everything of charity and faith, is clearly evident from these words, 'Have we not prophesied by Thy **name**, and by Thy **name** have cast out demons; and in Thy **name** done many mighty things? But then will I confess unto them, I have not known you, depart from Me, ye that work iniquity' (Matt. vii. 22, 23). Hence it is evident that those who place worship in a **name**—as the Jews in the **name** of Jehovah, and Christians in the **name** of the Lord—are not on that account more worthy, because the **name**

effects nothing; but that they be such as He has commanded, which is 'to believe in His name.' And that they say that there is no salvation in any other name than the Lord's, means that there is none in any other doctrine; that is, in no other than mutual love, which is the true doctrine of faith; and thus in no other than the Lord, because all love and derivative faith are from Him alone. 3006.

2010. (Why the names 'Abram' and 'Sarai' were altered.)

2311. All the names (in the Word)=Things. Refs. 2503<sup>o</sup>. 2607, Examps. 3302.

2439. 'To call the name' (Gen.xix.22)=to know the quality.

2628. 'To call the name' (Gen.xxi.3)=the quality.

2724. 'To call on the name of God' (Gen.xxxi.33)=worship. Those of the Ancient Church, by 'name' did not understand the name, but all the quality; thus, by 'the name of God,' everything in one complex by which God is worshipped, consequently everything of love and faith. But, when internal worship had perished, and only external worship remained, then, by 'the name of God' they began to understand nothing else than the name, insomuch that they worshipped the name itself, caring nothing from what love, and from what faith. Therefore the nations began to distinguish themselves by the names of the gods; and the Jews and Israelites set themselves above the rest by their worshipping Jehovah, placing the essential of worship in naming and calling on the name; when yet the worship of a name alone is no worship, being possible with the worst, who thereby profane the more. 3006<sup>2</sup>.

—<sup>2</sup>. But, as by 'the name of God' is signified everything of worship, that is, everything of love and faith from which He is worshipped, it is evident what is meant by, 'Hallowed be Thy name.' Further ill.

—<sup>3</sup>. But those who worship the name only, without love and faith, are spoken of in Matt.vii.22,23.

— See God, here.

2759. (These simple Spirits) said that they know the Lord, to whose name they commend themselves.

2760<sup>2</sup>. 'Having a name written which no one knew but He Himself' (Rev.xix.)=that the quality of the Word in the internal sense no one sees except Himself, and him to whom He reveals it.

—<sup>e</sup>. 'Upon His vestment and upon His thigh a name written' (id.)=truth and good.

2836. 'To call the name' (Gen.xxii.14)=to know the quality; or, the quality.

2921. (Names of the Lord ennm. and ex.)

3021<sup>3</sup>. 'Name'=quality. Refs.

3130. 'Name'=the quality of anyone. Refs.

3237. As quality is not predicated of the Divine, but esse, by 'name' (Gen.xxv.1) is signified essence.

3267. 'In their names, according to their nativities' (ver.13)=the interior qualities—*qualities*—according to the derivations of faith. 'Name'=quality—*quale*; and 'names'=qualities—*qualitates*; here, interior qualities, because it is said: 'These are the names of the sons of Ishmael in their names,' where 'names' in the former

place=general qualities; but here, the qualities which are in them . . . 3266. 3269.

3302. 'To call the name,' or 'to call by name' (ver. 25)=to know the quality; thus the quality. Refs. 3305. 3322.

3353<sup>3</sup>. 'Many shall come in My name, saying, I am Christ' (Matt.xxiv.5). Here, 'name' does not signify name . . . but that by which the Lord is worshipped.

3421. 'And called names to them' (Gen.xxvi.18)=their quality. 3422. 3429. 3433.

3427. (Names were given to record circumstances.)

3443. 'He called on the name of Jehovah' (Gen.xxvi. 25)=the derivative worship . . . 'The name of Jehovah' =everything in one complex by which the Lord is worshipped.

3465. 'Names'=the Thing, or state. Refs.

3466. 'Name'=the quality.

3488<sup>3</sup>. 'Ye shall be hated . . . for My name's sake'=contempt and aversion for all things which are of good and truth. . . 'For My name's sake'=on account of the Lord; thus, on account of all things which are from Him. That 'the Lord's name'=everything in one complex by which He is worshipped; thus everything which is of His Church. Refs.

3667. In ancient times they distinguished . . . the Lord by various names. (See God, here.)

3729. 'He called the name of the place Bethel' (Gen.xxviii.19)=the quality of the state. Ex. 3730.

3767<sup>2</sup>. Names=Things, and also those with whom these Things are; as 'Tyre,' and 'Zidon' . . .

3819. 'The names' ('Leah' and 'Rachel')=the quality.

3861. 'The names' ('Reuben,' 'Simeon,' etc.)=the quality. 3872. 3877. 3881. 3923. 3928. 3935. 3939. 3957. 3961. 3964.

— The Ancients bestowed names significative of states. Examps.

4162<sup>2</sup>. Because those of the Ancient Church distinguished the Divine by various names; and this according to the diverse things which had appeared in effects. Examp.

—<sup>3</sup>. The rest of the Divine attributes they also called by singular names; but those who were wise . . . by all these names understood the one only Lord . . .

4195. 'To call a name'=quality. 4197. 4237.

4197. For the names, anciently, contained the quality.

4285. 'What is thy name? And he said, Jacob' (Gen.xxxii.27)=the quality of good from truth. See 4291. 4292.

4286. (The change of name from 'Jacob' to 'Israel,' ex.)

4295. 'Jacob . . . said, Tell . . . thy name' (ver.29)=the angelic Heaven and its quality. Ex. 4296.

4298. 'Jacob called the name of the place Peniel' (ver.30)=a state of temptations . . . For, in olden times, names were bestowed upon places where anything

peculiar was happening, which **names** were significative of that Thing which happened there, and of its state. . . 'Peniel' means 'the faces of God' (and) 'to see the faces of God'=to endure the most grievous temptations. 4310.

[A.] 4310. The **names** of places, like the **names** of persons, and also the Things themselves, have not the like signification in one sense (of the Word) as in another; as [for instance] 'Jacob.' In the sense of the letter it=Jacob himself; in the internal historical sense, his posterity; in the internal spiritual sense, the natural man with one who has been regenerated; and, in the supreme sense, the Lord as to the Divine Natural. So also, all the other **names**.

4392. 'He called the **name** of the place Succoth' (Gen. xxxiii. 17)=the quality of his state. Ex.

4565. 'He called the **name** thereof Allon-bachuth' (Gen. xxxv. 8)=the quality of the Natural, that it was expelled. Ex.

4568. 'God said . . . Thy **name** is Jacob' (ver. 10)=the quality of the Lord's external Divine Natural.

4569. 'Thy **name** shall no longer be called Jacob' (id.) =that it would no longer be external only.

4570. 'But Israel shall be thy **name**' (id.)=the quality of the internal Natural, or the quality of His Spiritual. Ex.

4583. 'Jacob called the **name** of the place . . . Bethel' (ver. 15)=the Divine Natural and its state. 'To call a **name**'=quality.

4591. 'She called his **name** Benoni' (ver. 18)=the quality of that state.

—<sup>e</sup>. Anciently, **names** significative of the states were bestowed upon infants. Refs.

4592<sup>a</sup>. There are six **names** which frequently occur in the propheticals where it treats of the Church. . . Enum.

—<sup>u</sup>. That **names**=Things, is manifestly evident here . . .

4641. This good is described by mere **names** (Gen. xxxvi.).

4642<sup>a</sup>. Still, when this chapter (of mere **names**) is read, the derivations (of the Lord's Divine natural good) which are contained in the **names** are represented to the Angels in a general way by means of the influx of Divine love . . .

4644. Besides, these are mere **names** . . . and to explicate mere **names**, without any historical sense which precedes and follows, from which [there might be] confirming light, would be to place the Thing in doubt; for few can believe that Things are signified by the **names** in the Word, however it be shown them.

4817. 'His **name** was Hirah' (Gen. xxxviii. 1)=the quality (of the falsity).

4819. 'Her **name** was Shuah' (ver. 2)=the quality (of the evil from the falsity of evil).

4822. 'He called his **name** Er' (ver. 3)=the quality (of the falsity of the Church).

4823. Er was called by **name** by his father, (and therefore) falsity was signified by him; but as Onan (was

called by **name**) from the mother, evil is signified by him. Ex.

4824. 'She called his **name** Onan' (ver. 4)=the quality (of the evil).

4826. 'She called his **name** Shelah' (ver. 5)=the quality (of the Idolatrous).

4831. 'Her **name** was Tamar' (ver. 6)=the quality of (that representative) Church.

4855<sup>e</sup>. That the **names** of places in the Word all=Things and states. Refs.

4927. 'She called his **name** Pharez' (ver. 29)=the quality . . . of the separation of truth from good apparently.

4930. 'She called his **name** Zarah' (ver. 30)=the quality (that good is the firstborn actually, and truth apparently). Ex.

4973. 'A **name** written' (Rev. xix.)=His quality.

5095. When a number of persons are mentioned . . . in the internal sense they do indeed signify various things, but only in one person. The reason is, that **names**=Things. Examps.

—<sup>e</sup>. So in the Prophets, where the utterance is sometimes made by mere **names**, whether of persons, kingdoms, cities, they still together present and describe one Thing . . .

5331. 'Pharaoh called the **name** of Joseph Zaphnath Paaneah' (Gen. xli. 45)=the quality of the Celestial of the Spiritual then. Ex.

5351. 'Joseph called the **name** of the first-born Manasseh' (ver. 51)=the new Voluntary in the Natural and its quality. Ex.

5354. 'The **name** of the second he called Ephraim' (ver. 52)=the new Intellectual in the Natural and its quality. Ex.

5628. The Ancients distinguished the one God by various **names**, according to the various things which are from Him. . . By the name 'Shaddai' they did not understand another God; but the one only one as to temptations. But, when the Ancient Church had declined, they began to worship as many gods as there were **names** of the one God . . .

6280<sup>a</sup>. 'My **name** is in the midst of him' (Ex. xxiii. 21), that is, Jehovah Himself. By 'My **name**' is signified the quality of Jehovah, which is in the Divine Human. That the Lord as to the Divine Human is 'the **name** of Jehovah.' Ref. And that 'the **name** of God'=the quality, and also everything in one complex by means of which God is worshipped. Refs.

6283. 'In them let my **name** be called' (Gen. xlviii. 16)=that in them [should be] the quality of the good of spiritual truth from the Natural. Ex.

6516<sup>a</sup>. From the most ancient times all the places, etc. in Canaan were representative of such things as belong to the Lord's Kingdom; and the very **names** which were bestowed on them involved such things; for each **name** which is given to any place, or person, from Heaven, involves what is celestial and spiritual; and, when it has been given from Heaven, it is perceived there; and the Most Ancient Church, which . . . had communication with Heaven, had bestowed the **names**.

—<sup>o</sup>. (For) as the **names** in the Word have been inscribed in Heaven, what they signify is at once perceived there.

6543. 'They called the **name** thereof Abel Mizraim' (Gen.i.11)=the quality of the grief.

6637. 'These are the **names** of the sons of Israel' (Ex.i.1)=the quality of the Church. Ex.

6662. **Names**, in the Word,=the quality and state of the Thing which is being treated of.

6674. 'The **name** of the one was Shiprah, and the **name** of the other Puah' (ver.15)=the quality and state of the Natural where scientifics are. . . For all the **names** in the Word=Things; and, in sum, comprehend those things which belong to the Thing which is being treated of; thus its quality and state. Ex. and Ill.

—<sup>2</sup>. 'Where two or three are gathered together in My **name**' (Matt.xviii.20). The **name** is not meant here; but the worship from faith and charity.

—<sup>3</sup>. Here, also (John i.12) by 'His **name**' is meant the faith and charity with which the Lord is worshipped.

—<sup>3</sup>. Here (Jobn xiv.13,14; xv.16,17; xvi.23,24) it is not meant that they should ask the Father in the Lord's **name**; but that they should ask the Lord Himself. . . as He Himself says: 'If ye shall ask anything in My **name**, I will do it' (John xiv.14). This may be still further evident from the fact that the Lord is 'the **name**' of Jehovah. Ill.

—<sup>4</sup>. From these passages it is evident that the Lord as to the Divine Human is 'the **name**' of Jehovah, or the whole of His quality. Hence all Divine worship is from the Divine Human, and this is what is to be worshipped. . .

—<sup>5</sup>. That 'the **name**' of the Lord is everything of faith and love by means of which the Lord is to be worshipped. Ill.

—<sup>6</sup>. 'The **names** written in Heaven' (Luke x.20) are not **names**, but the quality of their faith and charity. In like manner 'the **names** written in the Book of Life' (Rev.iii.4,5).

—<sup>8</sup>. That 'the **name** of Jehovah'=everything with which He is worshipped; thus, in the supreme sense, everything which proceeds from the Lord, is evident from the Benediction (Num.vi.23-27).

6752. 'She called his **name** Moses' (Ex.ii.10)=the quality of the state then. Ex.

—<sup>9</sup>. When anyone is **named**, the **name** itself then=the state. Refs.

6795. 'He called his **name** Gershom' (ver.22)=the quality (of the truths).

6804. Where 'Abraham, Isaac, and Jacob' are **named** in the Word, these [men] are not meant, as may be evident from the fact that **names** never penetrate into Heaven; but only that which is signified by those who are **named**; thus the Things themselves, the quality of the Things, and the state of the Things, which, to wit are of the Church, and which are of the Lord's Kingdom, and which are of the Lord Himself. Further ex.

6877. 'Should they say to me, what is His **name**?' (Ex.iii.13)=His quality. Ex.

6887. 'This is My **name** to eternity' (Ex.iii.15)=that the Divine Human is the quality of the Divine

Itself; (for) 'the **name** of God'=everything in one complex by means of which God is worshipped; thus [His] quality. And, as the Divine Itself cannot be worshipped. . . it is therefore the Divine Human—because the quality of the Divine Itself—which can be approached and worshipped.

—<sup>2</sup>. That the Divine Human is 'the **name** of Jehovah.' Ill.

—<sup>2</sup>. Here (John xii.28) the Lord as to the Divine Human calls Himself 'the **name** of the Father.

—<sup>3</sup>. By 'Our Father in the Heavens, hallowed be Thy **name**' is meant the Lord as to the Divine Human; and also everything in one complex by means of which He is to be worshipped.

6888. '**Name**' is predicated of the quality of the Divine in worship as to both truth and good; but, in special, as to good.

7167. 'The **name**' of Jehovah' (Ex.v.23)=everything of faith and charity with which the Lord is worshipped; thus everything which is of the Law Divine; for the Law Divine is nothing else than that which is of charity and faith. Ex.

7456. 'To blaspheme the **name** of Jehovah' (Lev. xxiv.16)=by means of malevolent falsities to inflict violence on the truths and goods which are of worship. Ex.

7550. 'That My **name** may be told in the whole earth' (Ex.ix.16)=that thus the Lord may be acknowledged as the only God where the Church is; (for) 'the **name**'=everything in one complex with which the Lord is worshipped; and, as the most essential thing of worship is the acknowledgment that the Lord is the only God, and that His Human is Divine, and that from it proceeds everything of faith and love, therefore, by 'to tell the **name** of Jehovah,' is signified that the Lord is to be acknowledged as the only God. Ex.

8274. 'Jehovah is His **name**' (Ex.xv.3)=that He alone is that from which all things are. 'The **name** of Jehovah'=all things of faith and love, or all things of good and truth in the complex, by means of which the Lord is worshipped; and, in the supreme sense, the Divine Human of the Lord, from which are all these things. Refs.

8398. For the **names** include all the quality of the state of the Thing which is being treated of.

8478. 'They scarcely want Providence to be **named**.

8520. 'They called the **name** thereof manna' (Ex. xvi.31)=its quality with them.

8587. 'He called the **name** of the place Massah' (Ex. xvii.7)=the quality of the state of temptation.

8624. 'He called the **name** of it Jehovah Nissi' (ver. 15)=the continual war and protection of the Lord against those who are in the falsity of interior evil; (for) the **names** bestowed by the Ancients in the Church signified the quality and state of the Thing then being treated of; and they also involved the same things in the **names** themselves. Refs.

8650. 'Of whom the **name** of the one was Gershom, because he said, I have been a sojourner in a strange land' (Ex.xviii.3)=the quality of the good of truth of those who are outside the Church. Ex.

[A.] 8651. 'And the **name** of the other was Eliezer' (id.)=the quality of the good of truth of those within the Church. Ex.

8882. 'Thou shalt not take the **name** of thy God into what is vain' (Ex.xx.7)=profanations and blasphemings of the truth and good of faith; (for) 'the **name**' of God=everything in the complex with which the Lord is worshipped; thus everything true and good of faith. . . By 'to take the **name** of God into what is vain' is properly signified to turn truth into evil; that is, to believe that it is truth, and still to live in evil; and it is also to turn good into falsity; that is, to live holily, and still not to believe. Both are profanation. Ex.

—4. By 'to take the **name** of God into what is vain' is also signified blaspheming, which is done when those things which are of the Word or of the doctrine of faith are held in derision, and are brought down to unclean earthly things, and are thus defiled.

—By 'to take the **name** of God into what is vain,' relatively to the Israelitish nation, which did not acknowledge anything good and true of faith—which are signified by 'the **name** of God'—is meant the application of the **name** of Jehovah, and also of the precepts and statutes which had been commanded them, to the worship of idols. Ill.

8938. 'In every place in which I shall put the memory of My **name**' (ver.24)=the state of faith with anyone . . . because 'the **name** of Jehovah'=everything in one complex by means of which the Lord is worshipped; thus all things of faith and charity. Ex.

9283. 'The **name** of other gods ye shall not mention' (Ex.xxiii.13)=that we are not to think from the doctrine of falsity; (for) 'a **name**'=everything of faith, and everything of worship, in the complex; here, everything of the doctrine of falsity, because by 'other gods' are signified falsities.

9310. 'Because My **name** is in the midst of him' (Ex.xxiii.21)=that from Him are all the good of love and all the truth of faith. Ex.

—2. In these passages, and in very many others, by 'the **name**' of the Lord are signified all the good of love and truth of faith in the complex by means of which He is worshipped.

—3. 'To ask the Father in My **name**' is to ask the Lord. Ill.

—6. 'To call (His own sheep) by **name**, and lead them forth' (John x.3)=to give Heaven according to the good of love and of faith; for '**name**,' when said of men,=their quality as to love and faith. Refs.

9429. 'The **name** of Jehovah' (Is.liv.19)=all the truth of faith and good of love from which is worship. Refs.

9842. 'Thou shalt engrave upon them the **names** of the sons of Israel' (Ex.xxviii.9)=on which have been impressed the goods and truths of the Spiritual Kingdom as to all their quality. . . '**Names**'=the quality. 9875.

10216. The **names** (in the Word) do not pass into the Heavens; for these **names** are among material things, which are solely for the corporeal sensuous man; but in their place are perceived the Things spiritually which are of Heaven and the Church. . .

—2. In the inmost Heaven, where the Lord is more present than in the Heavens below, by the **names** in the Word, in a good sense, is understood the Lord Himself. Enum. And, as the Lord is there understood by them, the Divine things which are of Heaven and the Church, which are from the Lord, are perceived by means of the same **names**, according to the series of Things in the Word.

10282. Therefore neither does the **name** of any person, of whom mention is made in the Word, enter Heaven; but the Thing which is there signified by the person.

10329. 'I have' called by **name** Bezaleel. . . (Ex. xxxi.2)=those in the good of love, with whom the Church is to be instaurated. 'To call by **name**'=to choose such; namely, those who are suitable.

—2. In the **names** themselves of persons and places which are in the Word there is nothing spiritual, unless they=the Things of the Church and of Heaven; for these are spiritual. Hence it follows, that by these **names** also Things are signified.

—3. The reason 'to call by **name**,' in the 'spiritual sense, =to choose such as are suitable, is that by '**name**,' without the person, is signified the quality. Refs. And by 'to call,' without the **name**, in like manner. Refs.

—4. There are two who are here **named** . . .

10562. 'Thou hast said, I know thee by **name**' (Ex. xxxiii.12)=his quality.

10615. 'He called on the **name** of Jehovah' (Ex. xxxiv.5)=the worship of the Lord from the truths and goods of faith and love; and thus preparation for reception. Ex.

10683. 'To receive' in the **name** of anyone (Matt. x.40-42)=on account of his quality.

H. 562. When he merely heard the Divine **named**, and especially when he heard the Lord **named**, he was excited with hatred . . .

W. H. 12. 'Having a **name** written which no one knew except Himself'=that no one but Himself sees the quality of the Word in the internal sense, and he to whom He reveals it.

—'Upon His vestment and upon His thigh His **name** written'=truth and good, and their quality.

L. 2. By the **names** of persons and places (in the Word) is signified something belonging to the Lord, and thence something belonging to Heaven and the Church from Him; or something opposite.

22. In the Word of the Old Testament, the Lord is distinguished by various **names**, everywhere according to the Thing which is treated of. Enum. In like manner in the Word of the New Testament. Enum.

25. By 'the **name**' of Jehovah, of the Lord, of the Son of God, is meant the Divine truth; thus also the Word, which is from Him, concerning Him, and thus is Himself.

S. 15. Here (Is.x.24-34) mere **names** occur, from which nothing can be drawn except with the aid of the spiritual sense, in which all the **names** in the Word=the Things of Heaven and the Church. . . —3.

71. As their writing is such, therefore there are not

any **names** of persons and places in their Word, which are in ours; but instead of the **names** are the Things which they signify; as for 'Moses,' there is 'the historical Word,' etc. etc. (Compare T.241<sup>2</sup>.)

80°. For, some words and **names** (in the Word) are predicated of good; and some of truth; and some include both.

102°. In (our) Word many **names** of places have been retained, which are in the Land of Canaan, and in Asia round about it, and signify like things to those which they signified in the Ancient Word.

**Life 17°.** 'To believe in the **name** of the Son of God' = to believe the Word, and live according to it.

**F. 49.** In the Word, by all the **names** of nations and peoples, and also of persons and places, are signified the Things of the Church. Examps.

**P. 230.** The profanation of what is holy is meant . . . by 'Thou shalt not profane the **name** of thy God;' and, that profanation is not to be committed . . . by 'Hallowed be Thy **name**.' What is meant by 'the **name** of God,' is known by scarcely anyone in the Christian World. The reason is that it is not known that in the Spiritual World there are not **names** as in the natural world; but that everyone is **named** according to the quality of his love and wisdom; for, as soon as anyone comes into society or consort with others, he is at once **named** according to his quality there. The *naming-nominatio* -is done by the spiritual language, which is such that a **name** can be given to every Thing, because there each letter in the alphabet signifies one Thing; and a number of letters joined together into one word, which constitute the **name** of a person, involve the entire state of the Thing.

—<sup>2</sup>. From these things it is evident that by 'the **name** of God,' in the Word, is signified God with everything Divine which is in Him, and which proceeds from Him; and as the Word is the proceeding Divine, it is 'the **name** of God;' and, as all the Divine things which are called the spiritual things of the Church are from the Word, these also are 'the **name** of God.'

—<sup>3</sup>. By 'the **name**,' and by 'the reward,' of a prophet' (Matt.x.) is meant the state and happiness of those who are in Divine truths: by the '**name**,' and 'the reward, of a just one,' the state and happiness of those who are in Divine goods.

262°. In the Spiritual World, where everyone is held in speaking what he thinks, no one can even **name** 'Jesus,' except him who has lived in the world as a Christian; and this from His Divine Providence, lest His **name** should be profaned.

**R. 8°.** In Heaven a person is regarded from that which belongs to his office and function. From it also every man, Spirit, and Angel there is **named** . . .

—<sup>3</sup>. 'To receive a prophet in the **name** of a prophet' = to receive the doctrine of truth because it is truth: 'to receive a just one in the **name** of a just one' = to receive good for the sake of good. E.102°. 624°. 695°.

44°. 'The **name** of Jehovah' = everything Divine.

81. 'For My **name**'s sake hast laboured . . .' (Rev.ii.3) = study . . . to procure and teach those things which are of religion and its doctrine. By 'the **name**' of Jeho-

vah or of the Lord, in the Word, is not meant His **name**, but everything by means of which He is worshipped; and, as He is worshipped according to the doctrine in the Church, by His '**name**' is meant everything of doctrine; and, in the universal sense, everything of religion. The reason these things are meant by 'the **name**' of Jehovah, is that in Heaven no other **names** are given than those which involve the quality of some one; and the quality of God is everything by means of which He is worshipped. III.

—<sup>3</sup>. In like manner in the New Testament, by 'the **name**' of the Lord. III.

—<sup>4</sup>. That the Lord as to the Divine Human is 'the **name**' of the Father. III.

111. 'Thou holdest My **name**' (ver.13) = when yet they have religion, and worship according to it. Ex.

122. 'In the stone a new **name** written' (ver.17) = that they will have a quality of good which they had not before. 'A **name**' = the quality of a Thing; here, therefore, the quality of the good. All the quality of good is from the truths united to it . . .

157. 'Thou hast a **name** that thou livest' (Rev.iii.1) = that it seems to themselves and others . . . that they are spiritually alive. . . By 'to have a **name**,' is signified to seem and to be believed to be such.

165. 'Thou hast a few **names** even in Sardis' (ver.4) = that among them are also those who have life in their worship. By 'a few **names**' are signified some who are such . . . for 'a **name**' = the quality of anyone. The reason is, that in the Spiritual World everyone is **named** according to his quality.

170. 'I will confess his **name** before My Father, and before His Angels' (ver.5) = that those will be received who are in Divine good and in Divine truths from the Lord; thus who have the life of Heaven in themselves. 'To confess the **name**' = to acknowledge the quality of anyone, or that he is such.

180. 'Thou hast not denied My **name**' (ver.8) = that they are in the worship of the Lord. Ex.

193. 'I will write upon him the **name** of my God' (ver.12) = that the Divine truth will be inscribed on their hearts. . . 'The **name** of My God' = the Divine truth. Ex.

196. 'And My new **name**' (ver.12) = the worship of the Lord alone with new things which had not been in the former Church. Ex.

410. By 'the **name** (of the star)' (Rev.viii.11) is signified its quality.

440. By 'the **name**' (Rev.ix.11) is signified the quality of the state.

516. By 'the **names** of men seven thousand' (Rev.xi.13) are signified all who had confessed faith alone . . . By 'the **names**' are signified those who are such; for 'the **name**' = the quality of the man.

527. 'To them that fear Thy **name**' (ver.18) = those who love the things which are the Lord's . . . By the Lord's '**name**' are signified all the things by means of which He is worshipped.

584. 'He opened his mouth in blasphemies against God and His **name**' (Rev.xiii.6) = their utterances . . .

against the Divine Itself and the Divine Human of the Lord, and at the same time against everything of the Church from the Word by means of which the Lord is worshipped. . . By 'His name' is signified everything by means of which the Lord is worshipped, and also the Word, because worship is according to it. That by 'the name' of Jehovah, or of God, is signified the Divine Human of the Lord, and at the same time the Word, and also everything by means of which He is worshipped. III.

[R.] 613. 'Having His Father's name written in their foreheads' (Rev. xiv. 1) = the acknowledgment of the Divine and of the Divine Human of the Lord from the love and faith with them. By 'the name of the Father' is meant the Lord as to the Divine *a quo* . . . and at the same time as to the Divine Human . . . because they are one . . .

618<sup>4</sup>. By 'to ask the Father in His name' is not meant to approach God the Father immediately, nor to ask for His sake; but to approach the Lord, and the Father through Him, because the Father is in the Son, and they are one . . . 'In His name' = this. III.

660. By 'the number of His name' (Rev. xv. 2) is signified the falsification of the Word.

692. 'They blasphemed the name of God . . .' (Rev. xvi. 9) . . . 'The name of God' = the Divine Human of the Lord and at the same time the Word.

756. They cannot endure to hear the Lord named.

824. 'Having a name written which no man knows except Himself' (Rev. xix. 12) = that the quality of the Word in its spiritual and celestial sense is seen by no one except the Lord, and him to whom He reveals it. Ex.

830. 'And He has upon His vestment and upon His thigh a name written, King of kings, and Lord of lords' (ver. 16) = that the Lord teaches in the Word what His quality is, that it is the Divine truth of the Divine wisdom, and the Divine good of the Divine love; thus that He is the God of the universe. Ex.

839<sup>8</sup>. 'Hallowed be Thy name' = to go to the Lord and worship Him. III.

900<sup>2</sup>. By 'the names written over (the gates)' (Rev. xxi. 12) is signified all their quality; thus the quality in them; for all the quality is from the internals in the externals.

903. In them the names of the twelve apostles of the Lamb' (ver. 13) = all things of doctrine from the Word concerning the Lord, and concerning a life according to His precepts. . . By 'twelve names' is signified all its quality; and all its quality has reference to (these two things).

938. 'His name shall be in their foreheads' (Rev. xxi. 4) = . . . that the Lord will turn Himself to them. . . By 'the Lord's name in their foreheads' is signified that the Lord loves them, and turns them to Himself. By 'the Lord's name' is signified the Lord Himself; because there is signified all His quality, by which He is Known, and according to which He is worshipped.

M. 459<sup>5</sup>. Criminal things which are not to be named.

T. 297. 'Thou shalt not take the name of Jehovah thy God into what is vain; because Jehovah will not hold him guiltless who shall take His name into what is vain.' By 'to take the name of Jehovah God into what is vain,' in the natural sense . . . is meant the name itself, and its abuse in various kinds of conversation, especially in uttering falsehoods or lies, and in oaths without a cause, and for the purpose of exculpation in evil intentions . . . and in sorceries and enchantments. But to swear by God and His holiness, the Word, and the Gospel, in coronations, in inaugurations into the priesthood, and in initiations of fidelity, is not to take the name of God into what is vain, unless he who takes the oath afterwards rejects his promises as vain. The name of God, being holiness itself, must be constantly made use of in the holy things which belong to the Church . . . The reason is that God is in all things of religion; and, when He is rightly invoked, He is present by His name, and hears. In these things the name of God is hallowed.

—<sup>2</sup>. That the name of Jehovah God is holy in itself, is evident from that name, in that the Jews since their first time have not dared . . . to say Jehovah . . . That the name Jesus is in like manner holy, is known from the apostle's saying that at that name the knee is bent . . . and moreover that it can be named by no devil in Hell.

—<sup>6</sup>. There are many names of God which are not to be taken into what is vain. Enum.

298. In the spiritual sense, by 'the name' of God is meant all that which the Church teaches from the Word, and by means of which the Lord is invoked and worshipped. All these things in the complex are 'the name' of God. And therefore by 'to take the name of God into what is vain, is meant to take anything therefrom in frivolous conversation, in speaking falsely, in lies, imprecations, sorceries, and enchantments; for this also is to revile and blaspheme God; thus His name. That the Word, and whatever the Church has therefrom, and thus all worship, is 'the name of God.' III.

299. In the celestial sense, by 'to take the name of God into what is vain' is meant that which the Lord said to the Pharisees (concerning 'the blasphemy of the Spirit,' by which) is meant blasphemy against the Divinity of the Lord's Human, and against the holiness of the Word. That the Divine Human of the Lord is meant by 'the name' of Jehovah God, in the celestial or supreme sense. III.

300. That by the name of anyone is meant not only his name, but also all his quality, is evident from the names in the Spiritual World. No one there retains the name which he received in baptism, and that which he had from his father . . . but everyone there is named according to his quality; and the Angels are called according to their moral and spiritual life. III.

—<sup>2</sup>. In the natural world, by the name is not meant the name only, but at the same time his quality, because this adheres to his name; for in common discourse it is said, He does this for the sake of his name . . . This man has a great name; by which is signified that he is celebrated for such things as are in him . . . Who does not know that he who disparages and cal-

unnimates anyone as to his **name**, also disparages and calumniates the acts of his life? They are conjoined in idea. Further ex.

309. See KILL, here.

330. In proportion as anyone does not take the **name** of God into what is vain, in the same proportion he loves the things which are from God.

682. By 'the **name**' of the Lord Jesus Christ nothing else is meant in the Word than the acknowledgment of Him, and a life according to His precepts. Ill.

—<sup>2</sup>. Therefore the **name** that one is a Christian means his quality, that he has faith in Christ, and charity towards the neighbour from Christ. Ill. 683.

D. 2631<sup>2</sup>. Therefore also the words of **names** (in Hebrew) are not distinguished by capital initials.

3568. That those who are not in faith cannot even **name** the Lord. Ex.

—<sup>3</sup>. Nor could [such] a Spirit **name** faith . . .

4056. Concerning a certain (Spirit) who was in the habit of **naming** the devil. Ex.

4345. A certain Jew (who could not remember what his **name** had been.) 4385.

5604. In their Word (in Heaven) there are no **names** . . . but Things in their place.

5952. They are only the **names** of the one God.

6035<sup>11</sup>. All the quality of a Thing, person, or place can be **named** there; and, from the hearing of the **name** the quality is at once known, together with many things which are therein. This cannot be done in the natural world.

E. 8<sup>2</sup>. The **names** in the Word do not signify persons, but Things. Examp. 9, Ill.

102. 'For My **name's** sake hast laboured'=the acknowledgment of the Lord, and of the Knowledges of truth which regard Him; (for) 'the **name**' of Jehovah or of the Lord, in the supreme sense,=His Divine Human; and, in the relative sense, all the things of love and of faith by means of which the Lord is worshipped; because these are the Divine things which proceed from His Divine Human. Ill.

—<sup>2</sup>. In the Spiritual World, the **names** which are on earth are not uttered; but the **names** of the persons who are spoken about are formed from the idea of all things which are known about them, which are combined into a single word . . . whence it is that the **names** also there . . . are spiritual. The **name** 'Lord,' and the **name** 'Jesus Christ,' are not uttered there as on earth; but, instead of these **names**, a **name** is formed from the idea of all things which are known and believed concerning Him, which idea is from all things of love and faith in Him. The reason is that these things in the complex are the Lord with them; for the Lord is with everyone in the goods of love and of faith which are from Him. As this is so, the quality of everyone there as to love and faith in the Lord is at once Known if he only utters in a spiritual word or **name** 'Lord,' or 'Jesus Christ,' and hence also it is that those who are not in any love, or in any faith in Him, are unable to **name** Him; that is, to form any spiritual **name** concerning Him . . .

—<sup>3</sup>. Lest, therefore, the opinion . . . should prevail, that the mere **name** 'Jesus Christ,' without love and faith in Him, thus without Knowledges . . . contributes something to salvation, I will adduce some passages from the Word where the expressions 'for His **name's** sake,' and 'in His **name**,' occur; from which those who think more deeply can see that the **name** alone is not meant. Ill.

—<sup>4</sup>. 'To ask in My **name**,' is to ask from love and faith.

—<sup>4</sup>. The like to that which is meant by 'the **name** of the Lord,' is meant by 'the **name** of Jehovah,' in the Old Testament. Ill.

—<sup>5</sup>. 'Where He shall place His **name**' (Deut. xii., xvi.) is where there shall be worship from the good of love and the truths of faith.

—<sup>6</sup>. As by 'the **name**' of Jehovah, or of the Lord, is signified all worship from the good of love and the truths of faith; therefore, in the supreme sense, by 'the **name**' of Jehovah is meant the Lord as to the Divine Human; for the reason that from His Divine Human proceeds everything of love and faith. That, in the supreme sense, the Lord is meant by 'the **name**' of Jehovah. Ill.

—<sup>7</sup>. 'Hallowed be Thy **name**' (therefore) means that the Divine Human of the Lord is to be held holily, and worshipped.

135. 'Thou holdest My **name**'=the acknowledgment of the Divine in the Human of the Lord . . .

148. 'In the stone a new **name** written which no one knoweth but he who receiveth it'=a state of interior life unknown to all besides those who are in it. 'A **name**'=the quality of the state; here, the quality of the state of the interior life . . .

—<sup>2</sup>. That '**name**,' in the Word,=the quality of the state. Ill.

—<sup>3</sup>. 'He calls all by **name**'=that he knows the quality of all; and gives to them according to the state of love and faith with them.

—<sup>4</sup>. 'I have called thee by thy **name**' (Is. xlv. 3, 4)=that He has known the quality of the state of the Church.

—<sup>5</sup>. 'The **name** being cut off and destroyed before Jehovah' (Is. xlviii. 19)=the quality of the state by which conjunction is effected . . .

—<sup>6</sup>. 'To call by a new **name**,' and 'by another **name**,'=to give another state of life; namely, a state of spiritual life.

—<sup>7</sup>. 'Polluted in **name**' (Ezek. xxii. 5)=abounding with falsities and the derivative evils, which make its quality.

—<sup>8</sup>. 'Names written in the Book of Life'=all things of man's love and faith, thus all things of his spiritual life, as to their quality.

—<sup>9</sup>. 'His **name** in their foreheads'=a state of love.

—<sup>10</sup>. The reason '**name**,' in the Word,=the quality of the man's state, is that in the Spiritual World each one is **named** according to the state of life in which he is; thus variously. For spiritual speech is not like human speech. All things there are expressed according to ideas concerning Things and concerning persons; and these ideas fall into words.

151<sup>5</sup>. To believe in 'the **name**' of the Lord = to



acknowledge His Divine Human, and to receive love and faith from Him.

[E.] 186. 'Thou hast a name that thou livest, and art dead'=the quality of their thought... because they are leading a moral life... Ex.

195. 'Thou hast a few names even in Sardis...' = those who lead a moral life from a spiritual origin... 'Name'=the quality of the state of man's life; here, therefore, 'names'=men who are such.

199. 'I will not blot his name out of the Book of Life'=that they will be in Heaven because they are accommodated thereto. 'Name'=the quality of the state of man's life. Ex.

209. 'Thou hast not denied My name'=that they... acknowledge the Divine of the Lord in His Human.

222. 'I will write upon him the name of My God'=their quality according to Divine truth implanted in the life... 'Name'=the quality of the state.

224. 'And My new name'=that they will also acknowledge the Divine Human of the Lord... The reason the Lord's 'new name'=His Divine Human, is that in this Prophetic Book... it treats of those who will be in the New Jerusalem, and of those who will not be. Further ex.

294<sup>8</sup>. 'To call by name'=reception according to the quality of each one.

295<sup>13</sup>. 'To believe in the name' of the Lord=to live according to the precepts of His doctrine.

313<sup>8</sup>. 'My name is in the midst of him'=that all Divine good and Divine truth are in Him.

324<sup>11</sup>. 'My name shall be great among the nations' (Mal.i.11)=the acknowledgment and worship of the Lord among those who are in good.

329<sup>30</sup>. By 'the name' of the Lord (John i.12) are meant all the truths and goods by means of which He is to be worshipped.

340<sup>5</sup>. 'Name' (Ps.xvii.2) is said of truths; and 'salvation,' of good.

—<sup>8</sup>. 'Blessed is He who cometh in the name of the Lord' (Luke xix.38)=that He was glorified because from Him is all Divine truth and Divine good. 'The name of the Lord'=everything by means of which He is worshipped; and, as everything of this relates to the good of love and to the truth of faith, therefore these are signified by 'the name of the Lord.'

—<sup>11</sup>. Communication and conjunction with those who receive, are meant by, 'Thus shall they put My name upon the sons of Israel' (Num.vi.27). By 'the name of Jehovah' is signified the proceeding Divine, which, in general, is called Divine truth and Divine good.

383. 'His name was Death' (Rev.vi.8)... 'Name'=the quality of a Thing; here, the quality of the Word with those who are in evils and the derivative falsities.

410<sup>8</sup>. 'This house upon which My name is named' (Jer.vii.11)=the Church where there is worship from the goods of life through the truths of doctrine... 'The name' of Jehovah=all that through which He is worshipped; thus good and truth; the latter of doctrine, and the former of life.

411<sup>16</sup>. 'If two of you shall consent together upon the earth in My name concerning any thing that ye shall ask, it shall be done for them by My Father who is in the Heavens' (Matt.xviii.19). By 'the name' of the Lord is meant everything by means of which He is worshipped; and, as He is worshipped by means of the truth from good which is from Him, therefore this is meant by His 'name.' 696<sup>3</sup>.

453<sup>7</sup>. 'He calls them all by name' (Is.xl.26)=that He knows the quality of all, and that according thereto He disposes; for by 'name,' in the Word, is signified the quality of the Thing and state. Ill. 519. 563.

555<sup>8</sup>. That it is only truth which can be applied, and, through application, conjoined, is signified by, 'Only let thy name be named upon us' (Is.iv.1).

624<sup>4</sup>. To teach the Word and doctrinal things from the Word, is meant by, 'Have we not prophesied through Thy name?' (Matt.vii.22). By 'name' is signified according to doctrine from the Word.

638<sup>17</sup>. 'To call the name'=the quality of it.

650<sup>19</sup>. 'To call the name'=to know the quality of the Thing, or of what quality it is. 710<sup>19</sup>.

—<sup>63</sup>. 'The name of Jehovah'=all the truth of doctrine and of the Church.

659<sup>20</sup>. 'The seed of the malicious shall not be named to eternity' (Is.xiv.20)=eternal dissociation and separation.

676. 'There were killed in the earthquake the names of men seven thousand'=that in that change of state all the truths of good perished with them... 'The names of men'=the truths of good, and the derivative understanding of truth... For 'a name'=the quality of a Thing and state with a man... because names of persons are not given in the Spiritual World as in the natural world. In the Spiritual World all are named according to the quality of their life; thus with a difference within the Societies and outside of them. Within the Societies the quality of the state of everyone's life is constant... and therefore according to this quality is his name. Hence it is that when the name of anyone is heard in a Society, his quality is also known. It is from this that by 'name,' in the spiritual sense, is signified the quality of the Thing and of the state of life. But outside the Societies the denomination according to the state of life of anyone is not constant; for, before a Spirit man comes into any Society, he passes through many states... but still everyone is named according to the state in which he is; and also according to the idea and the perception of the quality of his state. Refs.

696. 'To them that fear Thy name, small and great'=and to all who worship the Lord, from whatever religion. Ex. —<sup>3</sup>, Ex.

—<sup>3</sup>. 'The name' of Jehovah, etc. (in both Testaments)=all things by means of which He is worshipped; thus all things of love and faith; and, in the supreme sense, the Lord Himself is meant; because where He is, there are all things of love and faith. Ill.

706<sup>14</sup>. That they 'cast out demons in the name of the Lord' (Mark xvi.17) derived its effect from the fact that, spiritually understood, 'the name of the Lord' is every-

thing of doctrine from the Word from the Lord; and that 'demons' are falsities of every kind, which are . . . removed by means of doctrine from the Word from the Lord.

714<sup>24</sup>. 'To know My name' (Ps.xci.14)=to be in doctrine from the Word.

735<sup>8</sup>. The Angels in the Heavens have not names as men on earth have; but they have names according to their functions; and, in general to each one is given a name from his quality. (See MICHAEL, here.)

745<sup>4</sup>. 'To believe in His name' (John i.12)=to receive the Lord in faith and life; for by 'the name' of the Lord is signified everything by means of which He is worshipped.

768<sup>10</sup>. 'Name'=the quality of it. —.

798. 'To blaspheme His name' (Rev.xiii.6)=by falsifying all the quality of Divine truth or of the Word. Ex.

806. 'Whose names are not written in the Lamb's Book of Life'=by all who have not been made spiritual through regeneration by the Lord; (for) 'names'=their quality. Ex.

815<sup>12</sup>. The like which is signified by 'to believe in Him,' is signified by 'to believe in His name;' for 'the name' of the Lord=all the quality of faith and of love by means of which He is to be worshipped, and by means of which man is saved by Him. The reason why this is signified by 'His name,' is that in the Spiritual World no other names are given to persons than according to the quality of their affection and life; whence everyone is Known, as to his quality, from his name alone. Hence, when his name is uttered, and that quality is loved which is meant by the name, he is presented present, and they are conjoined as companions or brothers. But the quality of the Lord is everything of faith and love by means of which man is saved by Him; for this quality is the essence which proceeds from Him; and therefore, when this quality is thought of, the Lord is presented present with him; and, when this quality is loved, the Lord is conjoined with him. Hence it is, that those who believe in His name have eternal life. Hence it is evident how necessary it is to man to know the quality of the faith and of the love which is 'the name' of the Lord; and also to love this quality, which is effected by the doing of those things which the Lord has commanded. Moreover, the names 'Jesus,' and 'Christ,' involve this quality; for 'Jesus'=salvation, and 'Christ' . . . =Divine truth, which is the all of faith and of love as to the thoughts, the doctrine, and the life. Hence, when these names are named, their quality is to be thought, and we are to live according to it. This is meant by the Lord's words in Matt. xviii.19,20. —<sup>13</sup>.

817<sup>9</sup>. It is to be known that by all the names of persons and places in the Word are signified the Things and the states of the Church; and chiefly so by the names in the first chapters of Genesis, because the historicals therein are made historicals . . .

841. 'Or the name of the beast, or the number of his name' (Rev.xiii.17)=or the like thereof as to life, or the like thereof as to faith; (for) 'the name'=the

quality of the good of love and of the derivative life. 892. 933.

852<sup>2</sup>. By all these names (of the Divine) is . . . meant one; for the Lord is thus variously named according to His Divine attributes. Enum.

892. In the Spiritual World everyone receives a name according to his quality; and the quality of everyone is there expressed by a word of the spiritual language, which word can indeed be uttered in natural language, but still cannot be understood; for it includes many things which cannot be comprehended by means of the ideas of natural thought, and which consequently cannot be expressed by the words of speech in the world.

935<sup>2</sup>. The second precept, 'Thou shalt not profane the name of God,' contains also [that we are] not to hold cheap and reject from the heart the Word, doctrine from the Word, and thus the Church; for these are 'the name of God.'

943. 'And shall glorify Thy name' (Rev.xv.4)=the worship of the Lord from the truths which are from this good. Ex.

949<sup>3</sup>. In proportion as he does not profane the name of God, thus also in proportion as he shuns the cupidities which originate from the loves of self and of the world, in the same proportion he loves the holy things of the Word and of the Church; for these are 'the name of God;' and (these) cupidities profane them.

959<sup>2</sup>. We shall here treat concerning the second Precept: 'Thou shalt not profane the name of God.' . . By 'the name of God' is meant all the quality by means of which God is worshipped; for God is in His own quality, and is His own quality. His Essence is Divine love; and His Quality is the derivative Divine truth united to Divine good; thus with us on earth, it is the Word . . . and thence also it is the doctrine of genuine truth and good from the Word; for worship is according to this doctrine. Now, as His quality is manifold, for it contains all things which are from Him, therefore He has many names, and each name involves and expresses His quality in general and in special. Enum. All these are the names of the one God, who is the Lord; but still, where they are said in the Word, they signify some universal Divine attribute or quality distinct from other Divine attributes or qualities. . . Since each name=some distinct attribute or quality, therefore by 'to profane the name of God,' is not meant to profane the name itself; but His quality. The reason why by 'the name' is signified the quality, is also because in Heaven everyone is named according to his quality; and the quality of God or of the Lord is everything which is from Him by means of which He is worshipped. Hence it is, that in Hell, as there is no Divine quality of the Lord acknowledged there, the Lord cannot be named. And hence it is that, in the Spiritual World, His names cannot be uttered by anyone otherwise than as His Divine is acknowledged; for all there speak from the heart, thus from the love and the derivative acknowledgment.

962<sup>11</sup>. As by 'the name of God' is meant Divine truth, or the Word; and as by 'the profanation' of it is meant the denial of its holiness, and the consequent contempt, rejection, and blaspheming, it follows that

the name of God is interiorly profaned by a life contrary to the precepts of the decalogue; for there is a profanation which is interior and not exterior . . .

[E.] 984. 'They blasphemed the name of God' = the falsification of the Word of the Lord even to the destruction of the Divine truth in the Heavens. Ex.

1025<sup>4</sup>. In the Precept, 'Thou shalt not profane the name of God,' there are contained and included in its three senses all things which concern the Divine as to quality; for, by 'the name of God' is signified His quality; which, in the first sense, is the Word, doctrine from the Word, and the worship of the mouth and life from the doctrine; in the second sense, is the Lord's Kingdom on earth, and the Lord's Kingdom in the Heavens; and, in the third sense, is the Divine Human of the Lord, for this is the quality of the Divine Itself.

1039. 'Full of names of blasphemy' = (the holy things of the Word) adulterated and falsified; (for) 'a name' = the quality of the Thing, and the quality of the state; hence by 'full of names' is signified the quality of these holy things of the Word.

1046. 'Upon her forehead a name written' (Rev. xvii. 5) = her quality as to love; for by 'a name' is signified the quality of the Thing or state; and by 'the forehead' is signified the love.

1098<sup>2</sup>. The man who only thinks that God is, and thinks nothing concerning His quality, is like one who thinks that the Word is, and that it is holy, and knows nothing about what is in it . . . when yet the thought of what God is, is so ample that it infills Heaven, and makes all the wisdom in which are the Angels . . . The thought that God is, from His quality, is what is meant in the Word by 'the name of God.'

De Verbo 5<sup>2</sup>. Passages were taken from the natural sense which could never be comprehended without the spiritual sense; as in the Prophets, where mere names are heaped together . . .

14<sup>2</sup>. By the names which are the posterities of Adam are there described the states of the successive reception of the Lord, and of conjunction with Him, by the men of that Church . . .

Inv. 41. In the Spiritual World, no one knows another from his name alone; but from the idea of his quality. . . A Spirit himself is nothing else than his own quality; on which account everyone in that World keeps his baptismal name and the name of his family silent; but is named according to his quality. Hence it is that 'name,' in the Word, does not signify the name, but the quality. . . From these things it is evident that no one has the Lord present with him unless he knows His quality. Ex.

## Naphtali. Naphtali.

A. 3928. 'And she called his name Naphtali' (Gen. xxx.8) = the quality of the temptation in which man overcomes, and also the quality of the resistance by the natural man. . . The quality itself is what is signified by 'Naphtali,' for Naphtali was named from 'strugglings.' Thence also by 'Naphtali' is represented this second general truth of the Church; for temptation is the medium of the conjunction of the internal man with the external. Ex.

—<sup>2</sup>. After this delight (of the love of self and of the world) has prevailed, it cannot be dulled and dissipated by any other medium than the affirmation and acknowledgment of the Holy of faith and of the good of life, which is the first medium ('Dan'); and then through temptation, which is the second medium, and is signified by 'Naphtali;' for this medium follows the other. Ex.

—<sup>3</sup>. In the Word elsewhere, where 'Naphtali' is named, the state of man after temptations is signified by him. Ill.

4608. 'The sons of Bilhah . . . Dan and Naphtali' (Gen. xxxv.25) = the things which follow and are of service to interior things. Ex. . . The essentials of these things are represented by 'Dan and Naphtali' . . . 'Naphtali,' in the supreme sense, = Own power; in the internal sense, the temptation in which [the man] conquers; and, in the external sense, the resistance by the natural man . . .

6024<sup>6</sup>. 'The sons of Naphtali,' Jahzeel, and Guni, and Jezer, and Shilem' (Gen. xlvii.24) = the temptations in which is victory, and the doctrinal things concerning them.

6411. 'Naphtali is a hind let loose, giving discourses of elegance' (Gen. xlix.21). 'Naphtali' = the state after temptations; 'a hind let loose' = the freedom of natural affection; 'giving discourses of elegance' = gladness of mind. 6412.

R. 354. 'Of the tribe of Naphtali were sealed twelve thousand' (Rev. vii.6) = the perception of use and of what use is, with those who will be in the Lord's New Heaven and New Church. By 'Naphtali,' in the supreme sense, is signified Own power of the Lord's Divine Human; in the spiritual sense, temptation and victory; and, in the natural sense, the struggling by the natural man; for he was named from 'strugglings.' But the reason why here by 'Naphtali' is signified the perception of use and of what use is, is that he follows in the series after 'Asher,' by whom is signified the love of uses. Moreover, those have an interior perception of uses who have conquered in temptations; for the interiors of the mind are opened by means of temptations. . . That 'the tribe of Naphtali' = Angels and men as to this perception. Ill.

E. 295<sup>10</sup>. 'Naphtali,' so called from 'strugglings,' = temptations, and consolation and blessing from the Divine love after them; which is meant by, 'satisfied with the good pleasure and the blessing of Jehovah' (Deut. xxxiii.23).

435<sup>2</sup>. The three tribes of 'Asher,' 'Naphtali,' and 'Manasseh' (Rev. vii.6) = those who fully constitute spiritual good. Ex.

438. Charity towards the neighbour is signified by these three tribes, namely, 'Asher,' 'Naphtali,' and 'Manasseh.'

—<sup>2</sup>. By 'Naphtali' (in special) is signified the regeneration of those (who are in charity towards the neighbour).

439. 'Of the tribe of Naphtali were sealed twelve thousand' = regeneration and temptation; (for) Naphtali and his tribe = temptation, and the state after it; and,

as temptations take place for the sake of regeneration, regeneration also is signified by 'Naphtali.' Ill and Ex.

—<sup>5</sup>. In the supreme sense, by 'Zebulon' and 'Naphtali' is signified the union of the Divine and of the Human in the Lord. Ill.

—<sup>6</sup>. Hence, also, by 'Naphtali' is signified reformation and regeneration, because these are the effects of temptations.

441. But temptation, which is signified by 'the tribe of Naphtali,' is the uniting medium; for the internal and external are united by means of temptations.

443. They who are in the Second or Middle Heaven, and they who come into it, are signified by 'Asher,' 'Naphtali,' and 'Manasseh;' who therefore constitute the second class of the sealed.

447<sup>4</sup>. As the tribes of Naphtali and Zebulon signified combat from the truth which is from good; the tribe of Naphtali, combat; and the tribe of Zebulon, the conjunction of good and truth; therefore these two tribes only were taken to fight (Judges v.).

—<sup>5</sup>. By 'Zebulon and Naphtali' is also signified the conjunction of truth and good, by combat against falsities and evils, and the consequent reformation, in Matt. iv. 13-17; Is. ix. 1, 2.

—<sup>6</sup>. By 'Zebulon' and 'Naphtali,' in the supreme sense, is signified the union of the Divine Itself and of the Divine Human of the Lord by means of temptations admitted into Himself, and victories from His Own power, in Ps. lxxviii. 27. (Compare 449<sup>9</sup>.)

## Naphtuhim. *Naphtuchim.*

A. 1193. 'Mizraim begat . . . Naphtuhim,' etc. (Gen. x. 13)=so many nations, by whom are signified so many kinds of rituals . . . which are merely scientifics. 1194. 1195.

## Napkin. *Sudarium.*

E. 193<sup>10</sup>. 'To hide them in the earth,' and 'in a napkin' (Luke xix. 20)=that they are solely in the memory of the natural man.

## Naples. *Neapolis.*

### Neapolitan. *Neapolitanus.*

M. 451. Naples, mentioned.

D. 5652. (On the Neapolitans at the time of the Last Judgment. See LAST JUDGMENT, here.)

## Narrow. *Strictus.*

### Stricture. *Strictura.*

### Strictly. *Stricte.*

See STRAITNESS.

A. 1103. They observe the externals of the Church very strictly.

9216<sup>e</sup>. In a bond so close . . .

9295<sup>3</sup>. In a narrower sense . . . —.

9416. In a narrow sense . . . In a sense less narrow.

H. 534<sup>3</sup>. That 'the way which leads to life is narrow' (Matt. vii. 14) is not because it is difficult, but because there are 'few who find it.'

584. Some (of the gates to the Hells) are strait-*arctae*—and narrow.

T. 421<sup>e</sup>. In a narrow or in a broad sense.

D. 4214. A representation with Spirits; and concerning the broad and the narrow way. Ex.

E. 313<sup>12</sup>. 'The stricture of an olive-tree' (Is. xxiv. 13) = vastation. 638<sup>18</sup>. 919<sup>2</sup>.

537<sup>10</sup>. 'Drawn swords' (Ps. lv. 21)=falsities destroying.

De Verbo 4<sup>2</sup>. *I* and *E* give a close sound.

## Nathan. *Nathan.*

E. 555<sup>10</sup>. 'Nathan' (Zech. xii. 12)=the doctrine of truth.

## Nation. *Gens.*

See AFRICA, and GENTILE.

A. 139<sup>2</sup>. 'Nations' (Num. xxiii. 9)=evils.

249. 'Nations' (Micah vii. 16)=those who trust in primum.

409<sup>9</sup>. As the posterity of Jacob were . . . of no faith, the Church . . . was transferred to gentiles who had lived not in infidelity, but in ignorance. Rarely, if ever, does the Church remain with those who have Truths among them, when they have been devastated; but it is transferred to those who know nothing at all about Truths; for these embrace faith much more easily than the former.

410. Such have been the gentiles, and such also are the gentiles at this day. When it is the last time of vastation with those who know and do not want to know . . . the Church arises anew; not with them, but with those whom they call gentiles. It was so done with the Most Ancient Church . . . with the Ancient Church . . . with the Jewish Church.

470. In the most ancient time the human race was distinguished into houses, families, and nations . . . Fewer or more families constituted a nation. (The reason of this ex. 471. 483<sup>e</sup>.)

471<sup>e</sup>. (This was why) the Jewish Church also was distinguished into houses, families, and nations.

488<sup>e</sup>. 'The day of the nations' (Ezek. xxx. 3)=the gentiles, or wickedness.

570<sup>2</sup>. This race was such.

593<sup>9</sup>. Their lot . . . is much worse than that of those who are called gentiles.

622. 'Nations'=evils which are of the will, or of cupidities; 'people'=falsities.

671<sup>2</sup>. *Quasi* voluntary goods . . . the like as with the gentiles . . .

932<sup>2</sup>. All the good of charity, even with the gentiles, is seed from the Lord; and although with them it is not the good of faith . . . yet it can become the good of faith. For the gentiles who have lived in charity, as they are wont to do in the world, in the other life, when they are instructed by Angels, embrace and receive the doctrine of true faith and the faith of charity much more easily than Christians.

1025. Wherever there is charity even among nations most remote from the Church, there is seed . . . The good which the gentiles do is also from the Lord.

[A.] 1032. That the Lord enters into a covenant, or conjoins Himself by charity, with those who are outside the Church, and are called **gentiles**. Ex. The man of the Church supposes that all who are outside the Church, who are called **gentiles**, cannot be saved, for the reason that they have no Knowledges of faith, and are therefore wholly ignorant of the Lord . . .

—<sup>2</sup>. (But) the mercy of the Lord is infinite . . . and extends itself to all in the universal world. That they have been born outside the Church . . . is not their fault; and no one is ever condemned for not having faith in the Lord when he is ignorant of Him. Who that thinks well will ever say that the greatest part of the human race will perish in eternal death because they have not been born within Europe, where there are relatively few people? (or) that the Lord would suffer so great a multitude of men to be born in order to perish in eternal death? This would be contrary to the Divine, and contrary to mercy. And besides, those who are outside the Church, who are called **gentiles**, live a much more moral life than those who are within the Church; and they embrace much more easily the doctrine of true faith, which may be still more manifestly evident from the Souls in the other life . . . Very many of those who have worshipped idols are of such an animus as to be horrified at hatreds and adulteries; and they fear Christians . . . Nay, the **gentiles** are such that when they are informed by the Angels concerning the truths of faith . . . they listen readily, and are readily imbued with faith, and thus reject their idols; and therefore the **gentiles** who have lived a moral life, and have lived in mutual charity, and in innocence, are regenerated in the other life. While they live in the world, the Lord is present with them in the charity and innocence; for there is nothing of charity and innocence except from the Lord. The Lord also gives them a conscience of what is right and good according to their religiosity, and into this conscience insinuates innocence and charity; and, when there are innocence and charity in the conscience, they easily suffer themselves to be imbued with the truth of faith from good. III.

1059. The Lord is even more present (with the **gentiles** than with Christians). The reason is that there is not so great a cloud in their intellectual part . . . For the **gentiles** are ignorant of the Word, nor do they know what the Lord is . . . and therefore they cannot be against the Lord, and against the truth of faith. Hence their cloud is not against (these); and such a cloud can be easily dispelled when they are enlightened.

—<sup>e</sup>. The **gentiles** cannot (profane the truths of faith); because they live in ignorance of the truth of faith . . . This is the reason why more of the **gentiles** are saved than of Christians; besides that their infants are all of the Lord's Kingdom. III.

1097. Those who placed worship solely in externals were represented by the **gentiles**, whom they called 'strangers,' and who were their servants . . . III.

1136. Concerning internal worship and its derivations, which, being from charity, are those of wisdom, intelligence, knowledge and Knowledges; and which are signified by the **nations** (mentioned in Gen.x.22-24).

1140<sup>e</sup>. By the names in (Gen.x.), except Heber and

his posterity, are meant so many **nations**; and so many **nations** there were which constituted the Ancient Church . . . 1149. 1151. 1152. 1153. 1154. 1156. 1157. 1163. 1170. 1171. 1194. 1205. 1227. 1238. 1246.

1150<sup>e</sup>. The **nations** and peoples who were called 'the sons of Japheth,' lived in mutual charity together, in friendship, in civility, and in simplicity; and therefore the Lord was present in their worship . . . There were formerly very many such **nations**.

1158. 'From these were dispersed the isles of the **nations** in their lands' (Gen.x.5)=that the worships of many **nations** came forth from these.

1159. 'As to their **nations**' (ver.5)=as to both (the opinion and the probity) in general.

—<sup>3</sup>. 'That **nations**'=both in general, is evident from the signification of 'a nation,' or of '**nations**,' in the Word. In a good sense '**nations**'=new voluntary and intellectual things; consequently, the goods of love and the truths of faith; but, in the opposite sense, they =evils and falsities. . . The cause is that the Most Ancient Church was distinguished into houses, into families, and into **nations**. . . A number of families constituted the **nations**. Hence the **nations** signified all the families together, in one complex. 1215.

—<sup>4</sup>. From this, then, is the signification of '**nations**,' in the internal sense; which is a general embracing both voluntary and intellectual things; or, what is the same, both the things which are of love and the things which are of faith, relatively to the families and houses of which [they are composed].

1238<sup>e</sup>. All were (then) distinguished into houses, families, and **nations**. . . One **nation** acknowledged one father, from whom also it was named. Examp. 1246.

1251<sup>e</sup>. 'In their **nations**' (ver.31)=in general relatively to the things which are of charity. 1252, Ex.

1254. The **nations** named in the preceding [verses] of this chapter have signified nothing else than the various worships of the Ancient Church . . .

1256. 'In their **nations**' (ver.32)=the worships of the Church in general.

1258. 'From these were the **nations** dispersed in the earth' (id.)=that thence [came] all the worships of the Church as to goods or evils . . . By 'a **nation**' are meant a number of families together. In the Most Ancient and in the Ancient Church, the number of families which acknowledged one father made one **nation**. But that, in the internal sense, '**nations**'=the worships of the Church, and, in fact, as to the goods or evils in the worship, the case is this. When families and **nations** are regarded by the Angels, they never have the idea of a **nation**, but only the idea of the worship with that **nation**. Ex. . . Hence it is that, in the internal sense, by '**nations**' nothing else is signified than the worship of the Church, and, in fact, as to its quality, which is the good of charity and the derivative truth of faith. When the word '**nations**' occurs in the Word, the Angels never remain in the idea of a **nation** . . . but in the idea of the good and truth with the **nation** which is named.

1259. That '**nations**'=the goods and the evils in

worship, the case, further, is this. In the most ancient times [men] dwelt distinguished into **nations**, families, and houses, for the reason that the Church on earth might represent the Lord's Kingdom, where all are distinguished into Societies, and the Societies into greater ones, and these again into greater ones, and this according to the differences of love and faith in general and in special; thus in like manner as it were into houses, families, and **nations**. From this, 'houses,' 'families,' and '**nations**,' in the Word, = the goods of love and of the derivative faith; and a distinction is there accurately made between '**nations**' and 'people.' By '**a nation**' is signified good, or evil; but by '**a people**,' truth or falsity, and this so constantly that it is never otherwise. Ill.

—<sup>4</sup>. The Church called the Church of the nations. Sig. —. —<sup>6</sup>. Ex.

—'. The '**nations**' = the goods of charity; or, what is the same, those with whom are the goods of charity.

—'. In the Church, those endowed with the good of charity are '**the nations**'; those endowed with the truths of faith are '**the peoples**' . . .

—<sup>6</sup>. The Most Ancient Church was the true Church of the **nations**; then the Ancient Church.

—<sup>7</sup>. As those who are in charity are called '**nations**,' and those who are in faith, '**peoples**,' the priesthood of the Lord is predicated of **nations** . . . and His royalty of peoples . . . which also was represented in the Jewish Church, where, before they had kings they were **a nation**; but after they had received kings they became **a people**. 1672.

1260. As '**nations**,' in the Most Ancient Church, and in the Ancient Church, signified goods, or the good, therefore in the opposite sense they = evils, or the evil; in like manner '**peoples**,' (which) in the opposite sense, = falsities; for, in a depraved Church, good is turned into evil, and truth into falsity. Hence the signification of '**nations**' and '**peoples**,' in this sense, in many places in the Word. Ill.

1285<sup>2</sup>. By each **nation** (in Gen. x.) is signified a diverse Doctrinal and Ritual.

—<sup>3</sup>. Although there were as many worships . . . as there were **nations** . . . yet they were all 'of one lip and of one words'; that is, they all had one doctrine in general and in particular. Ex.

1327<sup>4</sup>. The **nations** outside the Church . . . can least of all profane.

1329. 'Arphaxad' was **a nation** so named, by which is signified knowledge.

1339. 'Shelah' was **a nation** so named, by which is signified that which belongs to knowledge.

1343. 'Eber' was **a nation** which was named the Hebrew **nation**, from its father; and by it is signified the worship in general of the Second Ancient Church . . .

—'. But, when internal worship became external . . . and each **nation** began to have its own god . . . the Hebrew **nation** retained the name Jehovah . . . and in this were distinguished from the rest of the **nations**.

1345. 'Peleg' was **a nation** so named from him as its father, by which is signified external worship.

1347. 'Reu' was **a nation** so named from him as its father, by which is signified worship still more external.

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1349. 'Serug' was **a nation** so named from him as its father, by which is signified worship in externals.

1351. 'Nahor' was **a nation** so named from him as its father, by which is signified worship verging to what is idolatrous.

1353. 'Terah' was **a nation** so named from him as its father, by which is signified idolatrous worship.

1355. 'Abram,' 'Nahor,' and 'Haran' were persons, from whom **nations** also were named, which were idolaters. 1358.

1358. A number of **nations** were born from Abraham. Ill.

1362. That 'Terah' was **a nation** may be evident from this: that the **nations** originating from his sons acknowledged him as their own father; as also the sons of Jacob—or the Jews and Israelites—and also the Ishmaelites, Midianites, and others, did Abraham; and the Moabites and Ammonites, Lot; for although these **nations** were not named from them, but from their sons, nevertheless, when all acknowledge a common father, and call themselves his sons—as the sons of Terah, the sons of Abraham, or the sons of Lot—by each of them is signified **a nation** in the general sense . . . for they are the stocks or roots of the **nations** . . . 1363.

1366. But, with the gentiles, who do not know what the truth of faith is, and still live in charity, the case is different. This was the reason the Lord's Church could not be restored among the Jews, but among the **nations** which had had no Knowledges of faith. Ex.

1416. 'I will make thee into a great **nation**' (Gen. xii. 2) = the Kingdom in the Heavens and on earth; (for) '**a nation**' = the Celestial of love and the derivative good; thus all in the universe with whom is the Celestial of love and of charity; and, as the Lord is here treated of, there is meant all the Celestial and all the derivative good; thus His Kingdom, which is with those who are in love and charity. In the supreme sense, the Lord Himself is '**the great nation**,' because He is the Celestial itself, and good itself . . .

—<sup>2</sup>. That '**a nation**,' in the internal sense, where it treats of the Lord and of the celestial things of love, = Him and all celestial things. Ex. and Ill.

—<sup>5</sup>. [This] treats of the Church of the **nations** in special; in general, of all who are in ignorance and live in charity, who are '**a nation**,' because they are of the Lord's Kingdom.

—'. Here (Ps. cvi. 5) '**nation**' manifestly stands for the Lord's Kingdom.

—<sup>e</sup>. The signification of '**nation**'—which is the Celestial of love and the derivative good—originated from that Perceptive [which consisted in] the men of the Most Ancient Church having been distinguished into houses, families, and **nations**, and their thus perceiving the Lord's Kingdom; and, as they perceived the Lord's Kingdom, they perceived the Celestial itself. From this perception originated the significative, and from this the representative.

1424. '**Nations**' = goods; and '**peoples**,' truths. 1672.

1444<sup>e</sup>. All kinds of evils are signified by the idolatrous **nations** in Canaan . . .

[A.] 1463<sup>2</sup>. 'Sojourners' = those who suffer themselves to be instructed, consequently the **gentiles**.

1662. For each **nation**, and each land, = some fixed thing in general; and this in the proper and the opposite sense; but the general signification applies itself to the Thing which is being treated of.

1679. By all the **nations** which were in the Land of Canaan, were represented kinds of falsities and evils.

1685<sup>e</sup>. 'Tidal king of Goiim,' or 'of **nations**' (Gen. xiv.9) = good.

1782<sup>e</sup>. The falsities and evils to be expelled from (the Lord's Kingdom, and the New Church) are the **nations** named (in Gen. xv. 19-21). 1867.

1832<sup>3</sup>. In like manner also with the worship, the doctrinal things, and the morals, and even with the idols, of the upright **gentiles**: these the Lord leaves entire, and yet adapts them by means of charity so that they may serve as vessels.

1839<sup>e</sup>. How great is this darkness above that . . . of the **gentiles** . . . Sig.

1846<sup>e</sup>. No charity is signified by '**nation** against **nation** . . .' (Matt. xxiv.7).

1849. 'Also that **nation** whom they shall serve' (Gen. xv.14) = the evil who oppress. 'A **nation**,' in the genuine sense, = goods; or, what is the same, the good . . . But, in the opposite sense, 'a **nation**' = evils; or, what is the same, the evil. Refs.

1857. See AMORITE, here.

1992<sup>8</sup>. (A certain **nation** who heard rebuking Spirits.)

2004. 'Thou shalt be for the father of a multitude of **nations**' (Gen. xvii.4) = the union of the Human essence with the Divine essence. Ex. 2007.

2009<sup>4</sup>. That the Lord is present with the **gentiles** also. Refs.

2014. 'I will give thee for **nations**' (ver.6) = that all good is from Him; (for) '**nations**,' in the genuine and primitive sense, = good. Refs.

2015. The idea of **nations**, and of kings, altogether perishes when it is received by the Angels; and good and truth succeed in their place. Ex.

—<sup>3</sup>. 'To suck the milk of the **nations**, and the breast of kings' (Is. lx. 16) = to be gifted with goods, and instructed in truths.

2023<sup>2</sup>. But those who are in love towards the neighbour are not all therefore in love to the Lord; as for example the upright **gentiles**, who are in ignorance concerning the Lord, with whom the Lord is however present in charity . . . for love to the Lord is in a higher degree. Ex.

2049. The **gentiles**, who are outside the Church, can be in truths, but not in the truths of faith. Their truths, like the precepts of the decalogue, are that parents are to be honoured, that we are not to kill, steal, commit adultery, covet the things which belong to others, and also that the Deity is to be worshipped. But the truths of faith are all the doctrinals concerning eternal life, the Lord's Kingdom, and the Lord. These cannot be known to them, because they have not the Word. Sig. That these can be purified equally with

those who are within the Church. Rep. They are purified when they reject filthy loves, and live together in charity; for they then live in truths, for all truths are of charity; but in the truths already mentioned. When they live in these truths, they easily imbibe the truths of faith; if not in the life of the body, still in the other life; because the truths of faith are the interior truths of charity; for they then love nothing more than to be admitted into the interior truths of charity.

2068. 'She shall be for **nations**' (Gen. xvii.16) = the derivative goods.

2069. For '**kings**' are predicated of peoples; and not so of **nations**, except when '**nations**' = evils. Refs.

2090. 'I will give him for a great **nation**' (ver.20) = the fruition of goods and their increments.

2115. That the **gentiles**, who have not the Word, and therefore know nothing about the Lord, are equally saved when they are rational; that is, when they live together in charity or mutual love, and have received something of conscience according to their religiosity. Sig. and Refs.

2120<sup>e</sup>. '**Nation** against **nation**' = evils against evils. 2547<sup>3</sup>.

2227. 'Abraham in being shall be for a **nation** great and numerous' (Gen. xviii.18) = that all good and all the derivative truth will be from the Lord. . . 'A **nation**' = good. 'A **nation** great and numerous' = good and the derivative truth. Ex.

2228. 'In him shall all the **nations** of the earth be blessed' (id.) = that all who are in charity will be saved by Him. . . By 'all the **nations** of the earth' are meant, in the internal sense, those who are in the goods of love and of charity; (for) '**nation**' = good. 2853.

2284<sup>e</sup>. (For) more from the **gentiles** are saved than from Christians; for those of them who have thought well concerning the neighbour, and have willed well to him, receive the truths of faith in the other life better than those who are called Christians, and they acknowledge the Lord more than Christians do.

2336<sup>4</sup>. The **gentiles** who were not yet instructed. Sig.

2466<sup>13</sup>. 'The **nations** which she makes to drink' (Rev. xviii.3) = the goods which are profaned.

2468<sup>13</sup>. 'They are given for a spoil to the **nations**' (Ezek. xxv.7) = that they are taken possession of by evils; and are cut off from the peoples' = by falsities.

2520. 'Lord, wilt Thou slay also a just **nation**?' (Gen. xx.4) = whether good and truth should be extinguished. Ex.

2547. '**Nations**,' and '**kingdoms**' (Jer. li.20) = the evils and the falsities which are of doctrine.

—<sup>2</sup>. '**Nation**' (Ezek. xxxvii.21) = the good of the Spiritual Church, or of doctrine. Ex.

2567<sup>2</sup>. For the Israelites, dispersed among the **gentiles**, have become **gentiles**.

2588<sup>16</sup>. (Possessing the goods, etc., of the **gentiles**. Ex.)

2589. Concerning the state and lot in the other life of the **nations** and peoples who have been born

outside the Church. Gen.art. (Quoted under GENTILE, from A.2589 to 2604.)

2669. 'Also the son of the handmaid I will make him a nation' (Gen.xxi.13)=the Spiritual Church which should receive the good of faith. . . 'A nation'=good ; here, the good of faith, because it is predicated of the Spiritual Church.

2699. 'Because I will make him (Ishmael) a great nation' (ver.18)=the Spiritual Church ; (for) 'a great nation'=the Spiritual Church, which will receive the good of faith. It is said 'a great nation' because the Spiritual Kingdom is the Lord's second Kingdom.

2708<sup>4</sup>. The regeneration of those who are in ignorance of truth, or of the gentiles. Tr.

2739<sup>6</sup>. In the Most Ancient Church the derivations of love were such ; and therefore they dwell together in the Heavens distinguished as it were into nations, families, and houses, all of which acknowledge the Lord as their only Parent.

2799<sup>18</sup>. By 'all nations' (Luke xxi.24) are signified evils of every kind, among which they will be captive.

2851<sup>5</sup>. This (driving away of evils and falsities—or, what is the same, of evil Genii and Spirits—from the gate, or from the mind ; and goods and truths then taking their place) was represented by the sons of Israel expelling the nations from the Land of Canaan.

—<sup>3</sup>. 'Her king and princes among the nations' (Lam.ii.9)=that truths are immersed in evils.

—<sup>10</sup>. 'A nation from afar from the extremity of the earth' (Deut.xxviii.29)=evils and falsities, or those who are in evil and falsity.

2861. But the nations outside the Church, because they have not the Word, and thus not the truths of faith, so long as they live in the world, although in the good of charity, are still not truly spiritual until they have been instructed in the truths of faith. And, as most nations cannot be instructed in the world, those who have lived in mutual charity and in obedience, are by the Lord's Providence and mercy instructed in the other life, and then receive the truths of faith easily, and become spiritual.

—<sup>2</sup>. In the things which follow, to the end of Gen. xxii., it treats concerning those who are saved outside the Church, and are signified by those who were born to Nahor, Abraham's brother, from Milcah his wife and Reumah his concubine. . . Hence it may be evident that these things . . . relate in a series to the Lord's Spiritual Church, but to that which is among the gentiles.

2863. 'Milcah'=the truth of these gentiles ; and 'Nahor,' their good.

—<sup>2</sup>. That there are truths among the gentiles may be evident from many things ; for it is known that there were wisdom and intelligence among the gentiles formerly ; as that they acknowledged one God, and wrote concerning Him holily ; also that they acknowledged the immortality of the soul, and the life after death, and also the happiness of the good and the unhappiness of the evil ; besides that they had for their law the precepts of the decalogue. Ennm. Nor were they content to be of this character in externals, but they were so in internals.

—<sup>3</sup>. It is similar at this day : the better behaved gentiles from all parts of the Earth sometimes speak better about such things than Christians do ; nor do they only speak, but they live according to them. These, and many truths, are among the gentiles, and conjoin themselves with the good which they have from the Lord, from which (truths and good thus) conjoined they are in a state to receive still more truths, because one truth recognizes another, and they easily consociate themselves together ; [as] there is a connection of Truths, and there are affinities [between them]. . . The falsities which are with them do not conjoin themselves with their good, but only apply themselves to it, but so that they can be separated from it . . . and they are separated at the time when they learn the truths of faith . . .

2910<sup>8</sup>. Afterwards a new Church was raised up by the Lord, which was called the Church of the gentiles, and which was internal, for interior truths were revealed by the Lord ; but this Church is now at its end . . .

—<sup>6</sup>. But, when a Church is consummated and perishes, the Lord always raises up a new Church somewhere ; but rarely, if ever, from the man of the former Church ; but from the gentiles, who have been in ignorance. Tr.

2916<sup>4</sup>. That the Lord raised up Lazarus from the dead, also involves the resuscitation of a new Church from the gentiles.

2928. When Judah and Zion are being treated of, 'nation' is named ; and by 'nation' is signified the Celestial Church . . .

2943<sup>2</sup>. As they had it from the Most Ancients that nations and families represented the heavenly Societies ; thus the things which are of love and charity ; therefore when 'a city' is named instead of 'a family,' and 'a people' instead of 'a nation,' there is signified truth, which is of faith.

2967<sup>4</sup>. 'The violent ones of the nations' (Ezek. xxviii.7)=evils.

2986. 'The sons of Heth'=a new Church of the gentiles, or from the gentiles. Ex.

—<sup>2</sup>. It is to be known that when any Church becomes null . . . and a new one is being instaurated by the Lord, this is effected rarely, if ever, with those with whom the old church has been ; but with those with whom there was no Church before, that is, with the gentiles. . . When the Most Ancient Church perished, the new one . . . was instaurated with the gentiles, that is, with those where there was no Church before. In like manner when this Church perished, the resemblance of a Church was instituted with the descendants of Abraham from Jacob, thus also with the gentiles ; for Abraham, when called, was a Gentile, (and) the descendants of Jacob in Egypt became still more Gentile . . . After this Church had been consummated, the Primitive Church was instaurated from the gentiles, the Jews being rejected. In like manner will it be with this Church which is called Christian. The reason why the new Church will be instaurated with the gentiles, is that they have no principles of falsity contrary to the truths of faith ; for they are ignorant of the truths of faith. Ex. . . The Gentiles, being in ignorance, and free



from impediments, are thus in a state for receiving truths more than those who are of the Church; and all those among them who are in the good of life receive truths easily. Refs.

[A.] 3111. 'Father,' here, namely Bethuel, = the good of charity such as there is with the more upright gentiles.

3142<sup>3</sup>. 'To drive out the nations' (Ps. lxxx. 8) = to purge from evils.

3263<sup>2</sup>. The Lord's Spiritual Church . . . is not limited to those who have the Word . . . but it is also with . . . the gentiles remote from the Church; for there are many among them who know from rational lumen that there is one God, that He has created all things, and that He preserves all things; also, that from Him is all good, consequently all truth; and that likeness to Him makes a man blessed; who, moreover, live according to their religiosity, in love to that God, and in love towards the neighbour; from the affection of good they do works of charity, and from the affection of truth they worship the Supreme. Those who are such among the gentiles, are those who are in the Lord's Spiritual Church; and, although they are ignorant of the Lord while in the world, still they have in themselves the worship and tacit acknowledgment of Him when they are in good; for in all good the Lord is present; and therefore these in the other life easily acknowledge Him . . . The natural lumen which they have, has in it what is spiritual; for without the Spiritual, which is from the Lord, such things can never be acknowledged. From this it may now be evident what 'Ishmael' is . . .

3268<sup>8</sup>. 'The isles of Kittim' = those who are more remote from worship; that is, the gentiles who are in simple good, and thence in natural truth.

3271. 'Castles' (here) are especially predicated of the gentiles, who have not the truth of faith, but rational and natural truth. These truths are called 'castles,' when the truths of faith are called 'cities' . . .

3293. 'Two nations are in thy womb' (Gen. xxv. 23) = the Natural as to interior and exterior good. Ex.

3310. Without doctrinal things, it is indeed the good of life, but not yet the good of the Church, thus not yet truly spiritual, except only in the potency of becoming so; as is the good of life with the gentiles, who have not the Word, and therefore are ignorant of the Lord.

3324<sup>1</sup>. 'The nations upon whom His name is called' (Amos ix. 12) = those who are in good outside the Church. 'The nations' = those who are in good. Refs.

3353. (Thus) the Last Judgment is nothing else than the end of the Church with one nation, and its beginning with another . . .

—<sup>e</sup>. 'Nation shall be stirred up against nation, and kingdom against kingdom' = that evil will fight with evil, and falsity with falsity.

3380. 'In thy (Isaac's) seed shall all the nations of the earth be blessed' (Gen. xvi. 4) = all who are in good, both within and without the Church. Ex.

—<sup>e</sup>. That the gentiles, who are outside the Church, who are in good, are equally saved. Refs.

3448<sup>6</sup>. 'Kingdoms of nations' (Is. xiii. 4) = falsities from evils.

3470. By the Hittites . . . is there represented the Spiritual Church among the gentiles; and, as this Church is not in truth from the Word, by the same is signified truth not from what is genuine itself; for the nation which represents a Church, signifies also the truth and good such as is of the Church . . .

3483<sup>3</sup>. '(Hated) by all nations' (Matt. xxiv. 9) = by those who are in evil.

—<sup>8</sup>. 'For a testimony to all nations' (ver. 14) = to the evil.

3519<sup>8</sup>. The ultimate of the innocence which is in ignorance, such as is with the gentiles. Sig.

3614<sup>3</sup>. 'The heat-fervor-of Jehovah against the nations' (Is. xxxiv. 2) = repugnance against evil.

3686. For the Hittites were in the Land of Canaan of the Church of the gentiles . . . hence (they) represented the Lord's Spiritual Church among the gentiles.

3778. Nahor, the brother of Abraham, put on the representation of the Church such as it is with the gentiles who have not the Word; (for) the Lord's Church is scattered through the universal world, and is among the gentiles who live in charity.

—<sup>2</sup>. Hence Nahor, his son Bethuel, and Bethuel's son Laban, represented collateral good of a common stock, that is, the good in which are those who are of the Lord's Church among the gentiles. This good differs from the good of a common stock in the direct line, in that there are no genuine truths which are conjoined with their good; but most are external appearances, called the fallacies of the senses; for they have not the Word from which to be illustrated. In its essence, indeed, good is only one, but it receives its quality from the truths which are implanted in it. . . The truths which appear as truths to the gentiles, are, in general, that they worship some God, from whom they seek their good, and to whom they attribute it; and, so long as they live in the world, they are ignorant that this God is the Lord; and also that they should adore their God under images, which they account holy. . . But still these things do not hinder their being saved equally with Christians, provided they live in love to their God, and in love towards the neighbour; for thus they are in the faculty of receiving interior truths in the other life. Refs.

3812<sup>6</sup>. It treats (in Ezek. xxxvii.) in general concerning the instauration of the Church among the gentiles . . .

3898<sup>e</sup>. It was the gentiles among whom new Churches have been instaured before.

3986<sup>e</sup>. Such good is wont to be . . . also with upright gentiles, who are in the holy worship of their own gods.

3993<sup>13</sup>. (For) among the gentiles also, who are outside the Church, is the Lord's Church; and, although they are in falsities, still those who live the life of charity are saved. Ex.

4169<sup>2</sup>. 'Go not into the way of the gentiles' (Matt. x. 5). 'The gentiles' (here) = those who are in evils.

4189. The conjunction of the Divine Natural with the goods of works, in which are they who are at the side, or the gentiles. Sig. and Ex.

—<sup>3</sup>. The **gentiles** are said to be at the side, or in collateral good, because they are outside the Church.

—<sup>e</sup>. But the **gentiles** (have not the Word, and through the Word direct communication with Heaven, and through Heaven with the Lord) . . . Hence it is that they are said to be at the side; but those **gentiles** are meant who are in the goods of works; that is, who are in externals within which is the good of charity . . .

4190. (The stone set up by Jacob)=such truth . . . as there is with the **gentiles**; for the **gentiles**, although they do not know about the Word, and consequently not about the Lord, still have external truths such as Christians have; as that the Deity is to be worshipped holily, that festivals are to be observed, that parents are to be honoured, that we are not to steal, commit adultery, commit murder, or covet what is another's . . . They who are wise among them, observe the same not only in external form, but also in internal; for they think that such things are not only contrary to their religion, but also contrary to the common good, thus contrary to what is internally due to man, and consequently contrary to charity . . . In the obscurity with them there is something of conscience, against which they are not willing to act; and indeed some cannot do so. Hence it may be evident that the Lord rules their interiors, which are in obscurity, and thus that He imparts to them the faculty of receiving interior truths, which, moreover, they receive in the other life.

—<sup>2</sup>. (Conversation with Christians in the other life on the state and lot of the **gentiles**;) and a comparison made between them and Christians.)

4191. 'Brethren,' here,=those who are in the goods of works, who are the **gentiles**.

4195<sup>e</sup>. (This)=the quality of the good from truths on the side of Laban; that is, on the side of those who are in the goods of works; that is, on the side of the **gentiles**.

4197. A testification of the conjunction here signified by 'Laban' with the good Divine of the Lord's Natural; consequently the conjunction of the Lord through good with the **gentiles**. Sig. . . The truths of this good are what testify concerning the conjunction; but their good, so long as they live in the world, is at the side, because they have not truths Divine. But still those who live in this good, that is, in mutual charity, although they have not truths Divine directly from the Divine fountain . . . still have not a closed good, but such as can be opened, and which also is opened in the other life, when they are instructed there in the truths of faith . . .

4198<sup>e</sup>. The quality of (the Lord's) presence is signified by 'Mizpah;' here, the quality of it with those who are in the goods of works, or with the **gentiles**, who are here represented by Laban.

4205<sup>e</sup>. The truths with the **gentiles** who have lived in mutual charity, are such that the good inflowing from the Lord can lodge=*hospitari*—in them; but, so long as they live in the world, not so much as with Christians, who have truths from the Word, and live thence in spiritual charity.

4211<sup>3</sup>. The appropriation of good from the Lord's Divine Natural (to the **gentiles**). Sig. and Ex. —<sup>3</sup>.

4214. The illustration of (good such as the **gentiles** have) by the Lord's Divine Natural. Sig. and Ex.

4240<sup>3</sup>. By 'the land of Seir,' in the relative sense, is properly signified the Lord's Kingdom with those who are outside the Church; that is, with the **gentiles** with whom the Church is being instaurated, when the former or old Church falls away from charity and faith.

4279<sup>3</sup>. In the internal historical sense, the internal sense is determined to that **nation** which is there named.

4431<sup>2</sup>. For by all the **nations** in the Land of Canaan there was signified some good or truth of the Church in Ancient time; but, after these **nations** . . . had turned aside to things idolatrous, by the same ones are signified idolatries . . .

4444<sup>4</sup>. But this law (that they were not to enter into marriages with the **nations**) was enacted concerning the idolatrous **nations** . . . for, when they became idolaters, they could no longer represent the celestial and spiritual things of the Lord's Kingdom; but the opposites . . . for they then called forth from Hell some devil whom they worshipped, and to whom they applied the Divine representatives . . . and also for the reason that by 'the **nations**' were signified evils and falsities, with which goods and truths . . . were not to be commingled.

—<sup>3</sup>. But they were never forbidden to contract matrimonies with the **nations** who accepted their worship . . .

4574. 'A **nation** and a company of **nations** shall be from thee' (Gen.xxxv.11)=good, and the Divine forms of good. Ex.

4735<sup>e</sup>. It treats (in Ezek.xxxix.17-21) . . . in special, concerning the instauration of the Church among the **gentiles**.

4747. 'A company of Ishmaelites came from Gilead'=those who are in simple good such as the **gentiles** are in.

—<sup>2</sup>. For those who are outside the Church, who are called the **gentiles**, have not confirmed themselves against (Divine truths), because they have not known them; and therefore those of them who have lived in mutual charity, easily receive Divine truths . . .

—<sup>3</sup>. Hence it is that when any new Church is being instaurated by the Lord, it is not instaurated among those who are within the Church; but among those who are outside of it; that is, with the **gentiles**. Concerning these things it often treats in the Word.

4809<sup>4</sup>. 'Before Him shall be gathered together all **nations**' (Matt.xxv.32)=that the goods and the evils of all will be manifest.

4864. For, where a **nation** is mentioned in the Word, in the internal sense there is understood that which belongs to the Church of that **nation** . . .

4901<sup>4</sup>. The last of the Church with one **nation** is always the first of the Church with another.

4973<sup>6</sup>. Therefore the Lord is called 'the Lord' of **nations**, and 'the King' of peoples; for by '**nations**' are signified those who are in good; and by 'peoples,' those who are in truth.

5577. For those who are in the Spiritual World . . .

do not stay in the idea of 'a land;' but in the idea of the **nation** which is there; nor in the idea of the **nation**, but in the idea of the quality of that **nation**, consequently, in the idea of the Church when . . . by 'the Land' is meant the Land of Canaan.

[A.] 589<sup>7</sup>. Evils and falsities are what are signified by 'the **nations**' (Ezek.vi.8).

—<sup>10</sup>. By 'the **nations**' which were so devoted that none at all were left, was represented that iniquity had been so consummated among them that there was nothing of good and truth left; thus no remains. III.

6005. 'I will set thee for a great **nation**' (Gen.xlvi.4) = that truths will become good. Ex.

6306. The Amorites, and also the Canaanites, = evil; and by the rest of the **nations** in that Land, which are named in the Word, are signified various kinds of evil, and also of falsity. Such things did the **nations** represent when the sons of Israel came into possession of the Land of Canaan. The reason was, that when the sons of Israel represented heavenly things, these **nations** represented infernal ones, and thus the Land of Canaan represented every state of the other life; and, as the **nations** represented infernal things, they were on that account given to the curse, and it was forbidden to enter into a covenant with those who remained.

6740. 'Sons who shall come from afar' = the truths among the **gentiles**.

6745<sup>3</sup>. 'To suck the milk of the **gentiles**' = the insinuation of celestial good.

— That 'the **gentiles**' = goods in worship. Refs.

6851<sup>8</sup>. Those who are of the Celestial Church, in the Word are called 'a **nation**.'

6858. By the **nations** in the Land of Canaan, which are enumerated here and also elsewhere (ill.) are signified all kinds of evil and of falsity.

—<sup>e</sup>. This is meant, in special, by the region occupied by evils and falsities, which is signified by 'the place' where were the **nations** who were to be driven out.

6971<sup>3</sup>. The like is the case (profanation) with the **gentiles** who recede from their religiosity; but the lot of these is better than that of those who are within the Church; for they have not truths from the Word, consequently not genuine truths; but truths conjoined with many fallacies, which cannot be so much profaned.

6988<sup>2</sup>. By 'the dumb' healed by the Lord, are signified also the **gentiles**, who, by His Advent into the world, were delivered from falsities and the derivative evils. III.

6989. In the Word, by 'the deaf' are signified also the **gentiles**, who do not know the truths of faith, because they have not the Word, and therefore cannot live according to them; but still, when they have been instructed, they receive them, and live according to them. III.

6990<sup>2</sup>. By 'the blind,' in the Word, are signified also the **gentiles**, who live in ignorance of the truth which is of faith, because they are outside the Church; but who, when instructed, receive faith. III.

7278. For by 'the land' is signified the **nation** itself; and by 'the **nation**,' in the internal sense, that which is of the **nation** . . .

7579. 'From which it was for a **nation**' (Ex.ix.24) = from the day when the natural mind could admit good and the derivative truth. 'Nation' = good; and, as this is said concerning the land of Egypt, by which is signified scientific truth which is of the natural mind, therefore also 'nation' = the truth which is from good.

8054. Evils and falsities are signified by the **nations** (of Canaan) here named; evil from the falsity of evil, by 'the Canaanite;' the falsity from which is evil, by 'the Hittite;' evil and the derivative falsity, by 'the Amorite;' the Idolatrous in which there is something of good, by 'the Hivite;' and the Idolatrous in which there is something of truth, by 'the Jebusite.' That the region of Heaven into which those of the Spiritual Church were to come was occupied by evils and falsities. Ref. and Ex. —<sup>e</sup>.

8117. (In Jupiter) they are distinguished into **nations**, families, and houses . . .

8118. I have been told by the Angels that the Most Ancients on this Earth in like manner dwelt distinguished into **nations**, families, and houses; and that all were content with their own goods . . .

8226<sup>e</sup>. '**Nations**' = evils; and 'kingdoms,' falsities.

8294<sup>e</sup>. By the **nations** who then possessed the Land of Canaan, are signified those who before the Advent of the Lord occupied the region of Heaven which was afterwards given to those who were of the Lord's Spiritual Kingdom.

8313<sup>3</sup>. 'A great **nation** from the sides of the earth' (Jer.vi.22) = those who are in evils completely opposite to good.

8317<sup>e</sup>. For the **nations** there, whom the sons of Israel were to drive out, represented evils and also falsities of faith; the latter, because they had previously been of the Church.

8595<sup>e</sup>. By the **nations** in the Land of Canaan, are signified the evils and falsities against which [they] were to fight.

8650<sup>2</sup>. For the Lord's Church is scattered through the universal world; thus also among the **gentiles**. Refs.

8771. 'And a holy **nation**' (Ex.xix.6) = thus the Spiritual Kingdom; (for) '**nation**' = those who are in good; and 'holy' is predicated of the truth which is of good; hence 'a holy **nation**' = the good from which is truth. Both 'a kingdom of priests,' and 'a holy **nation**,' = the Spiritual Kingdom, but with a difference. 'A kingdom of priests' = those who are in good from truth; 'a holy **nation**' those who are in good and thence in truth. They who are in good from truth look upwards to the Lord by means of truths; whereas they who are in good and thence in truth are in the Lord, and look at truths from Him. [These two states] succeed each other with those who are being regenerated, and in whom the Spiritual Kingdom—that is, the life of Heaven—is being implanted by the Lord. Ex.

8944<sup>2</sup>. (Doubt is excited by two things); first, that the Ancients, who were Gentiles, nevertheless knew that there is a Divine; that this is to be worshipped; and that man as to the soul is immortal; secondly, that at this day also many **nations** with whom there is no revelation know these things. Ex.

9024<sup>a</sup>. 'The suit of Jehovah against the **nations**' (Jer.xxv.31)=the contention of the Lord for truths against falsities, and for goods against evils; thus also defence. 'The **nations**'=falsities and evils.

9164<sup>e</sup>. 'The **nations**' among whom they shall be 'captive,' and by whom the Church shall be 'trodden down' (Luke xxi.24)=the evils from which are falsities.

9193<sup>3</sup>. Therefore, also, it was commanded that the **nations** in the Land of Canaan should be devoted (Dent.vii.2,24-26); for these **nations** had previously constituted the Church in that Land... but when they changed the representative worship... into idolatrous worship, and thus falsified truths and adulterated goods, it was ordered that not only the men-*homines*, but also the cities, and what was in the cities, should be given to devotion (or to the curse). The reason was that all things there represented falsities from evil; the cities, the doctrines of falsity themselves; the beasts, the evil affections; the gold and silver, their evils and falsities; and all other things in like manner.

9198<sup>2</sup>. (The Lord is received) otherwise by the converted **gentiles** outside the Church; these worship and adore Him as their Only God; and they say with the mouth, and think in the heart, that they acknowledge Him as God, because He has appeared in a human form. It is the contrary within the Church...

9209<sup>4</sup>. That the Church is being instaurated among such as, in the spiritual sense, are 'the blind,' 'the lame,' 'lepers,' 'the deaf,' and 'the poor;' thus among the **gentiles** who are in ignorance of good and truth, and still long for them. Ex. *seriatim*.

9256<sup>2</sup>. As to what further concerns those who are outside the Church, and are called **gentiles**, they indeed are in falsities of doctrine, but from ignorance, because they have not the Word. But still, when instructed, they are in clearer perception, and thence in a more interior perception concerning the heavenly life with man, than Christians. The reason is that they have not confirmed themselves against the truths of faith, as very many Christians have; on which account their internal man has not been closed; but, as with infants, is openable and receptive of truth. Ex. —<sup>4</sup>.

—<sup>5</sup>. From these things it may also be evident why a new Church is always instaurated among the **gentiles**, who are outside the Church; which is done when the old Church has closed Heaven against itself. Hence it is that the Church was transferred from the Jewish people to the **gentiles**; and also that the present Church is now being transferred to the **gentiles**.

— That the Church is being transferred to the **gentiles**, who acknowledge the Lord. Ill.

—<sup>7</sup>. In all these passages it treats of the Lord: that the **gentiles** will come to Him; and they come to Him when they acknowledge Him as their God; and, wonderful to say, the **gentiles** adore the Only God under a human form; and therefore when they hear about the Lord, they receive and acknowledge Him; nor can a new Church be instaurated among others. That the Church is instaurated among such. Ill.

— That those who are of the Church will be 'the last,' and the **gentiles** 'the first,' see Luke xiii.29,30.

9259<sup>2</sup>. (These two laws) contain [the command] that

the **gentiles** also were to be loved, and instructed in the truths of faith, and amended as to the life.

9293<sup>4</sup>. '**Nations**'=the goods of the Church. Refs.

9316<sup>2</sup>. When the sons of Israel had been introduced into the Land of Canaan, there was instituted... among the **nations** a representative of the evils and falsities which infest the Church. Refs.

9320. 'For destroying thou shalt destroy (the **nations**)' (Ex.xxiii.24)=that evils are to be completely removed. Ex.

—<sup>2</sup>. The reason the Israelites and Jews destroyed the **nations** of the Land of Canaan, was that the former represented spiritual and celestial things, and the **nations**, infernal and diabolical ones, which can never be together with the former things, for they are opposites. That it was permitted them to destroy the **nations**, was for the reason that there was no Church among them, but only the representative of a Church... To such it is permitted to destroy, kill, and give to the curse...

9325<sup>7</sup>. See BARREN, here.

9327. The **nations** of the Land of Canaan, who had terror at the sons of Israel,=the evils of falsity and the falsities of evil. Refs.

9332<sup>e</sup>. The **nations** in Canaan=all falsities and evils in the complex.

9335<sup>5</sup>. As 'a wild beast'=falsity, and falsity is from a twofold origin, namely, from evil, and from uprightness, therefore 'wild beast,' in the Word=the upright **gentiles**, who, although they are in falsity, are yet in uprightness of life. Ill.

9340<sup>4</sup>. The Philistines were circumstanced like all the **nations** in Canaan, in that they represented the goods and truths of the Church, and also evils and falsities; for when the Ancient representative Church was among them, they represented the celestial things which are of good, and the spiritual things which are of truth; but, when they had turned aside from genuine representative worship, they then began to represent the diabolical things which are of evil and the infernal things which are of falsity.

9348<sup>4</sup>. '**Nations**'=evils. Refs. R.52<sup>5</sup>.

—<sup>e</sup>. '**Nations**' (Dent.xii.30)=evils and the derivative falsities.

9406<sup>2</sup>. 'The army of the **nations**' (Is.lx.11)=those who are in the goods of faith.

9407. By the holy Jerusalem (Rev.xxi.)=is meant a New Church among the **gentiles**, after the present Church which is in our European world has been devastated.

9594<sup>4</sup>. 'The fields of the forest'=the goods of the Church among the **gentiles**.

9595<sup>2</sup>. The Church to be instaurated among the **gentiles**. Tr. 10574<sup>5</sup>. S.15<sup>3</sup>.

9642<sup>2</sup>. 'To say to the north'=to those who are in darkness or ignorance concerning the truths of faith, who are the **gentiles** outside the Church.

9741<sup>8</sup>. 'The **nations** to whom it was given to trample on the holy City' (Rev.xi.2)=the evils of the love of self and of the world which destroy the Church.

9780<sup>13</sup>. That the Church would recede from the

Jewish nation, and would be instaurated among the gentiles. Sig.

[A.9780]<sup>o</sup>. 'Jehovah shall go forth and shall fight against the nations' (Zech.xiv.3)=that the Lord would fight against the Hells; for 'the nations'=the evils which are from the Hells. 10261<sup>11</sup>.

9809<sup>5</sup>. 'He hath judged among the nations' (Ps.cx.6)=the dissipation of evils.

10112<sup>o</sup>. As to the gentiles outside the Church, those who from their religiosity have lived in any species of charity towards their neighbour, and in any species of love to God the Creator of the universe under a human form, are in the other life accepted by the Lord and saved; for these, when instructed by the Angels, acknowledge the Lord, and believe in Him, and love Him.

10132<sup>2</sup>. 'The nations' (Is.xi.10)=those who are in the good of innocence.

10137<sup>5</sup>. The Church among the gentiles. Tr.

10160. (In the Second Earth) they live distinguished into nations, families, and houses, (and) they are secure.

10288<sup>o</sup>. Those who are of the Church are called in the Word now 'a people,' now 'a nation;' as 'the Israelitish people,' and 'the Jewish nation.' By 'people' are there signified those who are of the Spiritual Church, and by 'nation,' those who are of the Celestial Church. Hence it is that 'peoples'=the truths and goods of faith; and 'nations,' the goods of love.

10432. 'I will make thee into a great nation' (Ex.xxxii.10)=the Word elsewhere, which is good and excellent. . . 'Nation'=those who are in good; thus, abstractedly from person, good. Refs. and Ex.

10529. The nations in Canaan enum. They=the evils and falsities of the Church and of worship. (Refs. to the signification of each nation.) 10638.

10566. 'See that this nation is Thy people' (Ex.xxxiii.13). . . 'The nation of Jehovah'=where the Divine itself dwells; and, in the spiritual sense, where the Lord's Church is; for all who acknowledge the Lord in faith and love, are, taken together, 'the nation of Jehovah.'

10634. 'In all nations' (Ex.xxxiv.10)=where there is no Church; for by 'nations,' in the Word, are signified those who are outside the Church, because they are not in the light of truth from the Word.

10813. These Spirits (of the Sixth Earth) when they lived on their Earth, had dwelt separate, house by house, family by family, and thus nations by nations. . .

10814. The dominion of love towards the neighbour exists among those who dwell separated into houses, families, and nations. . . Among these, he dominates who is the father of the nation; and, under him, the fathers of families; and, under these, the fathers of each house. He is called the father of the nation from whom are the families; and, from the families, the houses. . . and as this love increases in descending, the father of the nation acts from a more interior love. . .

—<sup>e</sup>. In the Heavens also, these dwell distinguished into nations, families, and houses, although in Societies together; but according to spiritual affinities. . .

10833. (In the Sixth Earth) the nations with their families assemble every thirtieth day at one place, and hear preachings. . .

H. 3<sup>o</sup>. It is otherwise with those who are born outside the Church, who are called gentiles.

318. Concerning the gentiles or peoples outside the Church, in Heaven. Chapter.

321 (o). Refs. to passages on the subject of the gentiles.

365<sup>2</sup>. By 'the poor man' (Lazarus) are meant the gentiles, who had not the Knowledges of good and truth, and yet longed for them.

— By the rich who were called to the great supper, and who excused themselves, is meant the Jewish nation; and by the poor introduced in their place are meant the gentiles, who are outside the Church (Luke xii.).

391. There are Societies of Angels which teach various gentiles.

514<sup>2</sup>. Behind these, more to the north, are the places of instruction of the various gentiles, who in the world have lived a good life in conformity with their religion, and have thence derived a species of conscience, and have done what is just and right, not so much on account of the laws of their government, but on account of the laws of religion which they had believed ought to be sacredly observed. . . All these, when they have been instructed, are easily brought to acknowledge the Lord, because they entertain at heart [the idea] that God is not invisible, but is visible under a human form. In number, these exceed all the rest; and the best of them are from Africa.

515<sup>o</sup>. The gentiles are instructed by their own Angels.

516. All instruction is effected there from doctrine which is from the Word. . . The rest, as the Mohammedans, and the gentiles, are instructed from doctrines adapted to their apprehension, which differ from the Heavenly Doctrine only in this: that spiritual life is taught by means of moral life which is in agreement with the good dogmas of their religion, and from which they had drawn their life in the world.

N. 3. (The New Heaven) is composed both of Christians and of gentiles. . .

J. 47. Afterwards (the Last Judgment was executed) upon the gentiles, and lastly upon the Reformed.

48. The ordination of all the nations and peoples upon whom [came] the Judgment. Des.

— Beyond (the Mohammedans) were congregated the gentiles in a vast number, who thus constituted the compass itself. Beyond these appeared as it were a sea, which was the boundary.

51. The Judgment upon the gentiles des. (See LAST JUDGMENT, and also GENTILE, herc.)

617. The monks, together with the common people. . . were cast. . . partly into the Hells of the gentiles; for those who were from the Dark Ages were in part idolaters like the gentiles.

74<sup>2</sup>. The Angels have. . . much hope concerning some nation remote from the Christian world, and removed from the infesters therefrom, which is such that it can

receive spiritual light, and become a celestial spiritual man; and they have said that at this day interior Divine truths are being revealed among that **nation**, and that they are being received in spiritual faith, that is, in life and heart; and that they are adoring the Lord.

C. J. 73. Concerning the Africans, and concerning the **gentiles**, in the Spiritual World. Gen.art. T.835.

— The **gentiles** who know nothing concerning the Lord, appear around those who know [concerning Him]; until at last the ultimate circumferences are made by those who are complete idolaters, and have adored the sun and moon. But those who acknowledge one God, and make of religion and life precepts such as are in the decalogue, are seen in a higher region, and thus communicate more immediately with the Christians in the Middle; for so the communication is not intercepted by the Mohammedans and the papists. The **gentiles**, moreover, are distinct according to their geniuses and faculties of receiving light through the Heavens from the Lord; for there are more interior and more exterior ones of them, which they do not derive from their birth place, but from their religion. The Africans are more interior than all the rest.

74<sup>2</sup>. I heard a certain presbyter from the Christians saying that no one can have an idea of a Divine Human; and I saw him translated to various **gentiles**, to more and more interior ones in succession; and, from them, to their Heavens, and at last to the Christian Heaven, and everywhere there was given a communication of their interior perception concerning God; and he observed that they had no other idea of God than the idea of a Man, which is the same as the idea of the Divine Human.

75. There are many Societies of **gentiles**, especially from the Africans, who when they have been instructed by the Angels concerning the Lord, say that it cannot be otherwise than that God the Creator of the universe has appeared in the world, because He has created them, and loves them; and that the appearing could not be effected except even to the ocular sight in a Human Form. When they are told that He did not appear as the Angels are wont to do; but that He was born a Man, and was thus seen, they hesitate somewhat, and inquire whether He was born from a human father; and, when they hear that He was conceived from the God of the universe, and was born from a virgin, they say that thus He has the Divine Essence, which, being infinite and life itself, He was not such a man as others are. Further ex.

S. 40<sup>4</sup>. The reason the **gentiles** are meant by 'Lazarus,' was that the **gentiles** were loved by the Lord, as was the Lazarus who was resuscitated from the dead . . .

84. 'Nations,' and 'people,' (are two expressions which appear like repetitions of the same Thing; whereas 'nations' is predicated of good; and, in the opposite sense, of evil; and 'peoples' is predicated of truth; and, in the opposite sense, of falsity). 86, III.

86<sup>e</sup>. The reason 'nations' and 'peoples,' are mentioned together, is that by 'nations' are meant those who are in good; and, in the opposite sense, those who

are in evil: and by 'peoples,' those who are in truths; and, in the opposite sense, who are in falsities; and therefore those who are of the Lord's Spiritual Kingdom are called 'peoples'; and those of His Celestial Kingdom 'nations.'

105<sup>3</sup>. (Hence) Christians, with whom the Word is read . . . are in the middle; and around them are the Papists; around these are the Mohammedans . . . behind these are the Africans; and the last circumference is constituted by the **nations** and peoples in Asia and in the Indies.

Life 65. With all **nations** in the universal world, with whom there is religion, there are like precepts as in the decalogue; and all those who live them from religion are saved; but all who do not live them from religion are damned. (The former) when instructed by the Angels after death, receive truths, and acknowledge the Lord. The reason is, that they shun evils as sins, and are thence in good, and good loves truth. III.

W. 13. Hence it is that each **nation** in the Spiritual World is allotted a place according to the idea of God as a Man . . .

P. 215<sup>4</sup>. In the most ancient times, when **nations** and families dwelt together distinctly, there was no other love of riches than that they should possess the necessities of life . . .

251<sup>3</sup>. For each **nation** with which the sons of Israel waged war, signified some kind of evil; and then they were punished by that **nation**. Enum. and Examps.

R. 10<sup>3</sup>. 'The barren (woman)' = the Church from the **gentiles**, who have not the Word.

110<sup>2</sup>. By those who are 'in darkness,' 'in the shadow of death,' etc. . . are meant the **gentiles**, who have been in good works, but not in any truths . . . Quite similar to them are those in the Christian world who are in works alone, and in no truths of doctrine, on which account they cannot be called anything else than **gentiles**. They do indeed know the Lord, but do not go to Him; and they have the Word, but do not search for any truths therein.

147. 'To him will I give Power over the **nations**' (Rev. ii. 26) = that they shall conquer with themselves the evils which are from Hell. E. 175.

282. 'From every tribe, and tongue, and people, and **nation**' (Rev. v. 9) = that those have been redeemed by the Lord, who, in the Church, or in any religion, are in truths as to doctrine, and in goods as to life. Ex. 365.

483. 'Thou must prophecy again over peoples and **nations**' (Rev. x. 11) = that the quality of those in faith alone is to be further taught.

—<sup>2</sup>. That 'nations' = those in goods, or in evils, of life. III.

488. 'For it is given to the **gentiles**' (Rev. xi. 2) = because the state of that Church has been destroyed and desolated by evils of life.

505. By 'peoples, and tribes, and tongues, and **nations**' (ver. 9) are meant all from the Reformed who have been and will be in falsities of doctrine and thence in evils of life from faith alone. . . By 'nations' are signified those who are in evils of life.

[R.] 524. 'And the **nations** have been angry' (ver. 18) = those who are in faith alone, and thence in evils of life: that they were wrathful and infested those who are against their faith.

544. 'Who shall pasture all **nations** with an iron rod' (Rev. xii. 5) = which, by truths from the sense of the letter . . . and by rational things from natural lumen, will convince all who are in dead worship from faith separated from charity, who are willing to be convinced. . . . By 'the **nations**' are signified those who are in evils of life . . . 828.

587. 'And Power was given (the beast) over every tribe, and tongue, and **nation**' (Rev. xiii. 7) = thus dominion over all things of the Church, both those of its doctrine, and those of its life. . . . By '**nation**' is signified life according to (the doctrine of the Church).

627. 'And to every **nation**, and tribe, and tongue, and people' (Rev. xiv. 6) = to all who from religion are in goods, and from doctrine in truths. By '**nation**' are signified those who are in goods; and, abstractedly, goods.

667. 'Therefore all **nations** shall come and adore before Thee' (Rev. xv. 4) = that all who are in the good of love and of charity will acknowledge the Lord as the Only God.

745<sup>2</sup>. By '**nations**' are signified those who are in religion.

800. 'By thy sorcery have all the **nations** been seduced' (Rev. xviii. 23) = their nefarious arts, by which they have led away the lower minds of all . . .

843<sup>2</sup>. By 'the **nations** which he should not seduce' (Rev. xx. 2), are meant the good. By 'the **nations**' are meant those who are good as to life; and, in the opposite sense, those who are evil. 858.

920. 'The **nations** which are saved shall walk in the light of it' (Rev. xxi. 19) = that all who are in the good of life and believe in the Lord, will there live according to Divine truths, and will see them within themselves . . .

923. 'And they shall bring the glory and honour of the **nations** into it' (ver. 26) = that those who enter will bring with them the confession, acknowledgment, and faith, that the Lord is the God of Heaven and earth, and that every truth of the Church, and every good of religion, are from Him. Ex.

936. 'The leaves of the tree were for the healing of the **nations**' (Rev. xxii. 2) = rational truths therefrom by means of which those who are in evils and the derivative falsities are brought to think soundly, and to live becomingly . . . By 'the **nations**,' here, are signified those who are in evils and the derivative falsities.

M. 205. Those who lived in the most ancient eras, live at this day in the Heavens, houses by houses, families by families, and **nations** by **nations** . . . and scarcely any one from a house is wanting; and the reason is that with them there was love truly conjugal . . .

T. 9. Hence it is that in the universal world there is not a **nation**, possessed of religion and sound reason, which does not acknowledge God, and that God is one. Gen.art.

814<sup>2</sup>. That noble (or notable) **nation** . . .

835. Something concerning the **gentiles** (in the Spiritual World). Gen.art.

D. 204. Concerning the **gentiles**, or those not instructed: that they come into the heavenly Kingdom more easily than the instructed. Ex. 214.

402. That from distant **nations** many species of Spirits are formed by means of their idols. Ex.

4330. Concerning the heathen **nations**. (Their great spiritual intelligence.)

4401. Concerning the **gentiles**. (Their prejudice against the truths of faith on account of the character of Christians.)

4415. Concerning the **gentiles**; concerning Cicero. Ex.

4770. Concerning the initiament of the New Church . . . among the **gentiles**. Ex.

4864. Concerning the spiritual generation as of **nations** and families. Ex.

5546. (**Nations**, families, and houses in Heaven. Ex.)

5807. Concerning the separation of Christians and **gentiles**: that the Lord has betaken Himself to the **gentiles**. Gen.art.

5809. I was then separated from those who are in the Christian world, who were at the left, and was brought by the Lord to the **gentiles**, who were shown in respect to the quality of the faith they had concerning God. Fully ex.

5822. See INDIA.

5880. (Concerning those **gentiles** who have had no Knowledge of God, or of religion.) See also 5822.

D. Min. 4724<sup>e</sup>. The inrooting of truth and good with the **gentiles** is from externals . . .

E. 48<sup>2</sup>. '**Nation** against **nation**' = evil against evil. 400<sup>13</sup>.

49<sup>e</sup>. Therefore the New Church is being instaurated by the Lord with the **gentiles**, where (the Divine Human) is not only known, but is also acknowledged.

50. 'I was in the isle called Patmos' = a revelation to the **gentiles**. Ex.

52. These things are said concerning the Church of the **gentiles**, which will receive Divine truth, and will acknowledge the Divine Human of the Lord. Ex. —<sup>2</sup>.

107<sup>3</sup>. The reason the **gentiles** are saved is solely because in their life they look to religion . . .

131<sup>6</sup>. 'The **nations**' = evils. 355<sup>22</sup>. 357<sup>5</sup>. 405<sup>15</sup>. —<sup>23</sup>. —<sup>46</sup>. 406<sup>15</sup>. —<sup>e</sup>. 418<sup>7</sup>. 453<sup>6</sup>. 455<sup>11</sup>. 518<sup>24</sup>. 556<sup>4</sup>. 573<sup>9</sup>. —<sup>10</sup>. 659<sup>22</sup>. 750<sup>10</sup>. 960<sup>2</sup>.

175. 'Peoples' = those in truths, or falsities; '**nations**,' those in goods, or evils. Ex. and Ill.

—<sup>7</sup>. In these passages, by '**nations**' are meant all who are in love to the Lord; whether within the Church . . . or without it.

—<sup>8</sup>. That by '**nations**,' in the opposite sense, are meant those who are in evils; and, abstractedly, the evils themselves. Ill.

—<sup>10</sup>. 'The worst of the nations' (Ezek.vii.24)=direful falsities from evil.

193<sup>9</sup>. The like is signified by the nations being given to the curse . . .

208<sup>6</sup>. 'The army of the nations'=those who are in good.

—<sup>6</sup>. 'Nations'=those who are in goods. 323<sup>6</sup>. 324<sup>11</sup>. 400<sup>12</sup>. 401<sup>9</sup>. 406<sup>8</sup>. 422<sup>13</sup>. 427<sup>3</sup>. 454. 1077. 1191.

223<sup>3</sup>. 'A just nation keeping fidelities'=those who are in good and thence in truths.

—<sup>16</sup>. 'Thy seed shall inherit the nations' (Is.liv.3)=goods.

—<sup>30</sup>. 'Go ye not into the way of the gentiles' (Matt.x.5)=falsity from evil.

239<sup>8</sup>. Concerning the instauration of the Church among the gentiles. Tr. —<sup>10</sup>. 294<sup>3</sup>. —<sup>2</sup>. 304<sup>21</sup>. 357. 375<sup>33</sup>. 654<sup>11</sup>.

242<sup>18</sup>. 'All nations shall serve Him' (Ps.lxxii.11)=all who are in truths from good.

—<sup>19</sup>. 'I will stir up all nations, in order that the choice of all nations shall come' (Hag.ii.7)=concerning the Advent of the Lord. By 'the nations' are meant those who are in good and thence in truths.

275<sup>15</sup>. 'A great nation' (Jer.l.41)=evils.

. 288<sup>12</sup>. 'The nations' (Rev.xxi.26)=all who are in good.

294<sup>6</sup>. 'The nations shall fear the name of Jehovah' (Ps.cii.15)=those who are in good.

298<sup>11</sup>. 'The nations which shall be subdued before him' (Is.xlv.1)=the Hells as to evils.

304<sup>17</sup>. 'Nations'=the goods of the Church; and, in the opposite sense, its evils.

—<sup>30</sup>. 'Thou hast added to the nation, Jehovah' (Is.xxvi.15)=those who are in the good of love, whom He has devoted to Himself.

331. '(From every) people and nation' (Rev.v.9)=those who are of the Lord's Spiritual Church, and of His Celestial Church. By 'people,' in the Word, are signified those who are in spiritual good; and by 'nation,' those who are in celestial good. Ill. 625.

—<sup>7</sup>. In these passages also, 'peoples,' and 'nations' are named, by whom are meant all who are in truths and goods . . . —<sup>9</sup>.

—<sup>11</sup>. In the opposite sense, 'peoples'=those who are in falsities; and 'nations,' those who are in evils. Ill.

— . In these passages, 'peoples'=those who are against the truths of the Spiritual Church, thus who are in falsities; and 'nations,' those who are against the goods of the Celestial Church, thus who are in evils.

340<sup>21</sup>. 'A great nation' (Gen.xii.2) is said of the Divine good.

355<sup>5</sup>. 'Nations'=all who are in the good of love to the Lord. 431<sup>10</sup>. 433<sup>19</sup>.

—<sup>19</sup>. 'Nation'=those in evils. 657. 684<sup>11</sup>. 734<sup>2</sup>.

—<sup>24</sup>. 741<sup>16</sup>. 923<sup>8</sup>.

—<sup>23</sup>. 'To sell the nations' (Nahum iii.4)=to alienate goods.

375<sup>12</sup>. 'The Samaritan'=the gentiles who were in the good of charity towards the neighbour.

388<sup>6</sup>. 'The nations' (driven out little by little) (Ex.xxiii.29; Deut.vii.22)=the evils which man has, also from what is hereditary; and that these are removed with a man little by little. Ex.

—<sup>15</sup>. 'Nations' (Ps.lxxx.1)=evils of life and falsities of doctrine.

—<sup>28</sup>. 'Great nations'=goods.

400<sup>8</sup>. 'Nations'=the evils of falsity.

403<sup>13</sup>. 'A nation from afar'=the evil opposite to celestial good.

417<sup>10</sup>. The destruction of all the goods of the Church is signified by, 'I will cut off the nations.'

447<sup>5</sup>. 'Galilee of the gentiles'=the instauration of the Church among the gentiles who are in . . . combat against evils and falsities. Ex.

455<sup>4</sup>. 'Nations'=those who are in life.

555<sup>9</sup>. 'All nations'=evils and falsities of every kind.

585<sup>4</sup>. 'Many nations'=evils from which are falsities.

600<sup>12</sup>. 'Thy seed shall inherit the nations'=the truth through which are goods . . .

617<sup>27</sup>. 'Nations'=evils and falsities.

629<sup>8</sup>. 'Nations'=those who are in evils and the derivative falsities.

632<sup>3</sup>. 'Jerusalem shall be trodden down by the gentiles' (Luke xxi.24)=the total destruction of the Church as to doctrine, by evils of life and by falsities of doctrine; 'until the times of the gentiles shall be fulfilled'=when evil has been consummated.

637<sup>8</sup>. 'The destroyer of the nations' (Jer.iv.7)=the evil of falsity destroying the good of the Church.

650<sup>28</sup>. 'In its shadow dwelt all great nations' (Ezek.xxi.6)=the goods of affections in the natural man.

—<sup>46</sup>. The convocation of the gentiles to the Church; and the reception of the truth of doctrine in the good of love by them; and their intelligence in the derivative spiritual things. Tr.

—<sup>52</sup>. 'Nations'=the cupidities of evil.

—<sup>60</sup>. 'The nations' (of Canaan)=evils and falsities of every kind.

652<sup>11</sup>. 'The nations which shall be cut off'=the goods of the Church.

654<sup>7</sup>. See EGYPT, here.

—<sup>17</sup>. 'To drive out the nations' (Ps.lxxx.)=the evils of the natural man which are driven out by means of truths.

—<sup>25</sup>. 'The nations' first mentioned (Ezek.xxix.15)=the truths of the Church; and 'the nations' last mentioned,=its goods.

654<sup>38</sup>. 'The time of the nations'=the state of the Church from evils.

655<sup>10</sup>. 'To condemn Him and deliver Him to the gentiles' (Matt.xx.19)=to adjudge the Divine truth and Divine good to Hell, and deliver them to the evils and falsities which are thence. 'The gentiles'=the evils which are from Hell, and destroy the goods of the Church.



[E.] 684<sup>32</sup>. To be in His protection against the falsities of evil, which are 'the nations.' Sig.

696<sup>20</sup>. 'Nations'=those who are in good, and, from it, in truths.

710<sup>12</sup>. 'Nations'=those in good, and who, from good, receive truths.

724<sup>26</sup>. 'Nations'=those who were in the good of love. —<sup>27</sup>. 'A nation from afar'=the falsity of evil, which is the falsity of the sensuous man, destroying truths.

730<sup>23</sup>. 'Wilderness'=the state of the Church among the gentiles. Ill.

803. 'Nation'=the good of love; also the doctrine of love and of the derivative Church. Refs.

811. 'All nations'=evils of every kind.

817. All the nations of Canaan represented heretical things confirmatory either of falsities of faith or of evils of love.

881. 'Nations'=those who are in the good of love and of life; and, abstractedly from persons, goods. 1020.

Coro. 41<sup>3</sup>. The third and fourth state of the Ancient Church... is described (by) the consummation of the nations around Canaan, and by the consummation of the nations within the Jordan. Ill.

## Nation. *Natio.*

J. 48<sup>2</sup>. That the nations were thus ordained according to the quarters, was according to the general faculty of each for receiving Divine truths. D.5314.

T. 815. Free nations, and nations not free. (Des. by comparisons.)

D. 2260. The Jews are a nation quite diverse from other nations. Des.

3508. Occurs. 3523. 5040. J.(Post.)16. 19. 85. 104. 241.

5037. The Swedes think more within themselves than other nations at this day...

5577. (He must be) of their own nation. J.(Post.)3.

5589. From every nation of the earth. 5590.

5629. Differs from the life of all other nations. 5825.

5838. According to nations. 5839<sup>2</sup>.

6049<sup>9</sup>. From what nation they are.

6077<sup>e</sup>. Because they are of their nation.

E. 1176<sup>2</sup>. Pours itself forth into congregations and nations.

J.(Post.) 176. After the Judgment, all Societies have been disposed into admirable order, according to nations...

D.Love vi<sup>2</sup>. Each nation (appears before the Lord as one man) according to uses. Enum.

## Native. *Indigena.*

A. 1463<sup>2</sup>. Occurs.

7908. 'A native of the Land' (Ex.xii.19)=him who has been born within the Church. 8011.

9296<sup>6</sup>. 'A native of Israel' (Lev.xxiii.42)=those who are in the good of charity; thus, abstractedly, this good.

T. 14. Man has been created a native of both worlds... 369. —<sup>3</sup>.

607<sup>3</sup>. As man continually lives in communion with the natives of the Spiritual World...

D. 2939. Some Spirits are strangers, some natives...

## Native Country. *Patria.*

See also COUNTRY.

A. 3816<sup>3</sup>. He who has the love of his native country, and is in such affection towards his native country that it is a pleasure to him to do good to it from good will, if this were denied him, would grieve and would make supplication that an opportunity of doing good to it might be given... Such a man is honoured and advanced to dignities; for these, with him, are means for serving his native country, although they are called rewards. But those who are in no affection for their native country, but only for self and the world, act for the sake of the honours and wealth, which they also regard as the ends. Such prefer themselves to their native country... They who are such in the life of the body, relatively to their native country, or to the public there, are such also relatively to the Lord's Kingdom, there...

3951<sup>2</sup>. In proportion as riches... have as an end... the good of our native country... they are good.

4793<sup>4</sup>. The shame of injuring our native country (an internal bond).

5025. Spiritual truth and good will that a man should... have pleasure... in offices [done] towards his native country...

6023<sup>2</sup>. Our native country (is the neighbour) more than other kingdoms.

—<sup>e</sup>. (The idea) that our native country is not the neighbour, except in so far as there is gain from it. 6391<sup>e</sup>.

6391<sup>3</sup>. Evil Spirits, when they lived, had done nothing of good to others, or to their native country, except for the sake of self...

6481<sup>2</sup>. The Lord drives the evil to do good to... their native country... through their own loves...

6819. The native country is in a prior degree of the neighbour than a society; in a degree still prior is the Church... 6821, Ex.

7392<sup>3</sup>. In the other life all those perceive delight in doing harm, who in the world do not do good to... their native country for the sake of their native country... but for the sake of self.

## Nativity. See under BORN.

## Natural. *Naturalis.*

See CELESTIAL NATURAL, DIVINE NATURAL, EXTERNAL MAN and SPIRITUAL NATURAL.

See also under BRASS, EGYPT, ESAU, FOOT, HEEL, JACOB, INTERNAL MAN, MIND—mens, RATIONAL, SERVANT, SHOE, SOLE, SPIRITUAL, and WORLD.

A. 12. (In the sixth state of regeneration) the man's

natural life is delighted and sustained by the things of the body and senses; from which comes a combat . . . 56. 58. 59.

40<sup>2</sup>. Those who shall teach the natural man concerning the truths of faith. Sig.

193<sup>o</sup>. That natural goodness remained with them. Sig. 216.

224. The state of this posterity of the Most Ancient Church was natural good; and they who are in natural good are such that they hide themselves from fear, and from shame that they are naked. But those who are in no natural good do not hide themselves, because they are not ashamed. Ill.

250<sup>o</sup>. 'The heel' = the lowest Natural, as the Corporeal, which the serpent will injure. 259<sup>2</sup>.

282. The second and third posterities, in which there was natural good. Sig.

425. 'Brass' = natural good. Ill.

880<sup>2</sup>. There are three things with man which concur and unite together; namely, the Natural, the Spiritual, and the Celestial. His Natural never receives any life except from the Spiritual . . . The Natural is the receptacle which receives the Spiritual, or is the vessel into which it is poured . . . The Natural of man is what does the work of charity . . . but this work in itself is dead except from the Spiritual which is in it . . .

1055<sup>2</sup>. For the Natural comes forth from the Spiritual; and the Spiritual from the Celestial.

1388<sup>2</sup>. This knowledge is natural to man.

1404. 'Jacob' represents, in special, the natural man. 1409<sup>2</sup>.

1577<sup>3</sup>. With the external man all is natural; for the external man himself is the same as the natural man. The internal man is said to be united to the external when the Celestial Spiritual of the internal man inflows into the Natural of the external, and causes them to act as one. Thence the Natural also becomes celestial and spiritual, but a lower celestial and spiritual . . .

1639<sup>2</sup>. The natural speech of Spirits among themselves. Des. 1641<sup>2</sup>. 1649.

1748. 'The sole,' and 'the heel,' = the ultimate Natural. . . 'A shoe,' therefore, = the Natural still more ultimate.

—<sup>4</sup>. Devoid of all natural charity. Sig.

1896. The life of the exterior or natural man. Sig. 1909.

1909. The very life of the internal man inflows into all the affections of the natural man . . .

2162. That (the Divine) should put on something natural. Sig. and Ex.

—<sup>8</sup>. All these, being natural things, are called 'the earth,' and the Lord's 'footstool.'

2171. There are natural perception, rational perception, etc.

2181. Every man has also a Natural, which is distinct . . . 2183<sup>2</sup>.

2183<sup>2</sup>. The Rational can see the evil which is in the natural man, and chastise it. Before these two are con-

joined, the man cannot be an entire (or perfect) man, nor be in the tranquillity of peace; for the one fights with the other. The Angels . . . rule his Rational, but the evil Spirits . . . his Natural . . . If the Rational conquers, the Natural is subjugated, and the man is thus gifted with conscience; but, if the Natural conquers, he can receive nothing of conscience. If the Rational conquers, his Natural then becomes as if it also was rational; but, if the Natural conquers, the Rational becomes as if it also was natural. If the Rational conquers, the Angels draw nearer into the man, and insinuate into him charity . . . but, if the Natural conquers, the Angels remove themselves further away, that is, more towards his interiors; and the evil spirits draw nearer towards the Rational, and continually attack it, and fill his lower things with hatred, revenge, deceit, and the like. If the Rational conquers, the man comes into the tranquillity of peace . . . but, if the Natural conquers, then, while he lives, he appears as if he were in tranquillity, but in the other life he comes into the unrest and torment of Hell. . . There is nothing, therefore, which can make a man blessed and happy, than that the Natural be conformable to the Rational, and both be conjoined; which is effected solely through charity, and charity is solely from the Lord.

2184. 'The son of an ox' = the corresponding Natural.

—<sup>6</sup>. The Celestial Spiritual of His Natural. Sig.

—<sup>7</sup>. The Natural of man (also) has its own good and its own truth . . . The good of the Natural is the delight which is perceived from charity . . . the truth of the Natural is the Scientific which favours this delight.

2332. Application to His Natural. Sig. and Ex.

—<sup>8</sup>. The Lord applies (the Holy proceeding from Himself) to their Natural.

2572<sup>3</sup>. The Angels . . . are in all wisdom . . . in regard to rational and natural things also.

2576<sup>17</sup>. The Lord's Rational and Natural, which He should make Divine. Sig.

2758. For the natural kingdom derives all its origin from the Spiritual Kingdom.

2781. The natural man, which He prepared. Sig. and Ex.

—<sup>2</sup>. There are two things which constitute the Natural with man, or, what is the same, the natural man; namely, natural good and natural truth. Ex.

—<sup>8</sup>. That the Natural had been subordinated. Rep.

—<sup>9</sup>. The natural man ought to serve the Rational, this the Spiritual, this the Celestial, and this the Lord. Such is the order of subordination.

2782. 'Servants' = the natural things of man, which are to serve the Rational.

2786. The Lord prepared the natural man in Himself, and also the rational, so that they should serve the Divine Rational. Tr.

2850<sup>o</sup>. To this correspondence the Lord reduces the rational and natural things of man . . .

2851<sup>4</sup>. 'The gate of the enemies' is with man in his natural mind. When man is completely natural . . . evils and falsities occupy it . . . —<sup>9</sup>.

—<sup>14</sup>. The seat of the infernals with man is in his natural mind.

[A.] 2991. That **natural things** represent spiritual ones, and that they correspond, may also be known from this: that the **Natural** cannot come forth at all, except from a cause prior to itself. Its cause is from the **Spiritual**; and there is nothing **natural** which does not derive its cause thence. **Natural forms** are effects; nor can they appear as causes . . . but they receive their forms according to use in the place in which they are; but still the forms of the effects represent the things which are of the causes . . . Thus all **natural things** represent those things which are of the spiritual things to which they correspond . . .

2993. (For) the causes of all **natural things** are from spiritual ones . . . Or, what is the same, all things in the **natural world** derive their cause from truth which is spiritual, and their beginning from good which is celestial; and **natural things** proceed thence according to all the differences of truth and good which are in the Lord's Kingdom; thus from the Lord Himself . . .

3012. 'Laban' = the affection of good in the **natural man**. 3129.

3013. Divine truth conjoined with the Divine good of His Rational . . . by the common way from the **natural man**; namely, from the scientifics, Knowledges, and doctrinal things which are there . . . Tr. 3024. 3030<sup>5</sup>.

3019. The Lord's influx into His **Natural**. Sig. and Ex.

—<sup>o</sup>. All things which are of the **natural man**, as scientifics, . . . are nothing else than things for service . . .

3020. The offices of the **natural man**. Sig. and Ex.

— The **natural man**, relatively to the rational man . . . is like the administrator in a house. Ex.

—<sup>2</sup>. As the **natural mind** is distinct from the rational mind, and is in a degree below it, and as it also acts from a kind of proprium, it is called relatively 'a servant, the elder of the house,' and it is said to administer all the things in itself which belong to that mind. That the **natural mind** is a distinct mind from the rational, and in a lower degree, and in a kind of proprium, may be evident from the things which are there, and from its offices. The things which are there are all scientifics, thus also all Knowledges of every kind; in a word, they are each and all things which belong to the exterior memory. To this mind also belongs all the Imaginative . . . and also all **natural affections** which man has in common with brute animals. Hence it is evident what its offices are.

—<sup>o</sup>. With many, the **natural mind** dominates over the rational mind . . . It does not dominate, but serves, solely with those who are in the good of charity; that is, who suffer themselves to be led by the Lord.

3029. The Lord's perception concerning the **natural man**. Sig. and Ex.

—<sup>2</sup>. Whatever is done in the **natural man**, and the quality of the **natural man**, this is perceived in the Rational . . .

3030. The doubt of the **natural man** concerning that affection . . . Sig. and Ex.

3040<sup>2</sup>. All the affection of truth in the **natural man** comes forth through influx from the affection of good from the rational . . .

3043. The freedom belonging to the **natural man**. Sig. and Ex.

—<sup>2</sup>. Freedom is predicated of the **natural man**, but not so much of the rational; for there flows in good in heavenly freedom from the Lord through the Rational into the **Natural**; the **natural man** is what receives it; and in order that he may receive it, and thus be conjoined with the heavenly freedom which flows in through the Rational, the **Natural** is left in freedom. For freedom is of love; and the **natural man**, if it does not receive the affection of truth from the inflowing affection of good, is never conjoined with the rational.

—<sup>3</sup>. As to the Lord, He also left the **Natural** in freedom, when He made His Rational Divine as to truth . . .

3048. General scientifics in the **natural man**. Sig. and Ex.

—<sup>2</sup>. It is described here that the Lord separated in the **natural man** the things which were from Himself . . . from those which were from the Maternal.

—<sup>5</sup>. The Divine celestial and spiritual things in the Lord's **Natural**. Sig.

—<sup>o</sup>. General scientifics . . . form in general the **natural man** as to its intellectual part.

3057<sup>3</sup>. When a man is being reformed, the generals which are in his **natural man** are disposed by the Lord to correspondence with those which are in Heaven. The generals are first disposed, in order that particulars may be successively insinuated into them by the Lord; and, into these, singulars. Ex. and Sig.

3071. The derivative illustration of all the scientifics in the **natural man**. Sig.

3174. How truth is elevated out of the **natural man** into the rational. Tr. 3084<sup>2</sup>, Ex.

3080<sup>2</sup>. Thus it is the **Spiritual** in the **Natural** which affects; and not the **Natural** without the **Spiritual**.

3086. This whole chapter treats of the truth Divine which was to be conjoined with Divine good; namely, that Divine good inflowed into the **natural man**, that is, into the scientifics, Knowledges, and doctrinals there . . . and that by this influx it illustrated, vivified, and disposed into order, all things which were there; for all the light, life, and order in the **natural man** are from influx from the Divine. 3094.

3095<sup>o</sup>. All the genuine good in the **natural man** is . . . from the marriage of good and truth in the Rational. This good is what is called the good of truth. Sig.

3098. Good itself inflows into the **Natural** through the Rational . . . and illustrates the things which are there; whereas truth itself inflows into the **Natural** through the Sensuous . . . but the conjunction of good and truth is not there, but in the Rational; and therefore truth is called forth thence; thus out of the **natural sphere** into the spiritual one . . . 3101, Ex. 3102<sup>2</sup>, Ex.

3114. For the **natural man** has no other food, which is that of its life (than scientific truths) . . .

—<sup>2</sup>. In the **natural man**, as in the rational, there are two things in general which constitute its essence; namely, intellectual and voluntary things . . . The

truths of the **natural** man are scientific truths. (Sig. by 'the straw' for the camels.) But the goods of the **natural** man are delights, especially those which are of the affection of these truths.

3128. The external or **Natural** of man is from the mother . . .

—<sup>2</sup>. Truths are called forth thence, and are divested of their **natural** form . . .

—<sup>3</sup>. If the life of the **natural** man is such that it does not receive the Divine good (which inflows through the Rational) . . . the **Natural** can no longer be illustrated; for the illustration in the **natural** man is effected by good through truths; and, when there is no longer illustration, there cannot be reformation. This is why the **natural** man also is much treated of, as to its quality . . .

3134. The inclination — *propensio* — of truth in the **natural** man. Sig. and Ex.

3138. In these three verses it treats of the preparation and illustration of the **natural** man, in order that the truth might be called forth thence which was to be conjoined with the good in the Rational. Ex.

3141<sup>2</sup>. The process itself (of the inflowing of Divine good into the **natural** man) is here described . . .

3143. For all things which belong to the **natural** man are for no other use than to serve the spiritual. (These things sig.)

3145. Without freedom there is never any production of truth in the **natural** man, nor any calling forth thence into the rational . . . Sig.

3147. Purification (in the **natural** man). Sig. and Ex. 3148.

— . The dirty things of the **natural** man are all things which are of the love of self and of the love of the world, and when these have been washed away, goods and truths inflow. Ex.

—<sup>6</sup>. Only **natural** things are to be purified. Sig.

3153. These three verses contain . . . that the things of the **natural** man were being prepared to receive Divine things . . .

—<sup>e</sup>. All things . . . in the **Natural** also were made Divine by the Lord. Tr.

3160<sup>2</sup>. When good from the rational man inflows into the **natural** man, it does not inflow immediately into the truth there, but into the good there, and through the good into the truth. Sig.

3161<sup>3</sup>. From the Divine Itself, the Lord not only begot the Rational as to good; but also, through this, the **Natural** as to truth . . .

3163. The perception of joy in the **natural** man. Sig.

3166<sup>e</sup>. For all the illustration of the good and truth in the **natural** man is from (the initiation of truth into good in the rational).

3167. Man has been so created that the spiritual and the **natural** things in him . . . should make a one; but, then, the spiritual man ought to dispose all things in the **natural** man, and the **natural** man ought to obey, as a servant his lord. But, by the Fall, the **natural** man began to exalt himself above the spiritual, and thus

inverted Divine order itself. Hence the **natural** man separated itself from the spiritual, nor had it any longer spiritual things, except those which could enter as through chinks, and give the faculty of thinking and speaking. In order, then, that spiritual things may again inflow into the **natural** man, it must be regenerated by the Lord; that is, the truth from the **natural** man must be initiated and conjoined to the good in the Rational. When this is effected, spiritual things accede to the **natural** man; for then the light of Heaven inflows, and illustrates those things which are in the **natural** man . . . The goods there receive the heat of the light . . . and the truth, the rays of the light . . . **Natural** good is then all the delight and pleasure from the end of serving the spiritual man . . . and **natural** truth is every doctrinal and scientific for the sake of the end of being wise; that is, of doing these things. 3168<sup>e</sup>. 3169. 3170.

3171. The **Natural** is said to be elevated, when spiritual things are being appropriated to it . . .

3174. A doubting of the **natural** man. Sig.

— . For the **natural** man is constituted of good and truth.

3175<sup>3</sup>. But truth can with difficulty be separated from the **natural** man, and be elevated thence into the rational man; for in the **natural** man there are fallacies, cupidities of evil, and persuasions of falsity; and, so long as these are there, and adjoin themselves to truth, the **natural** man detains truth with himself, and does not suffer it to be elevated thence. Sig. The reason is, that the **natural** man places truth in doubt . . . But, as soon as (those cupidities, persuasions, and fallacies) are separated by the Lord, and the man begins, from good, to be averse to reasonings against truth . . . then truth is in a state to depart from the **Natural**, and to be elevated into the Rational, and to put on a state of good. Examps. 3182. 3190.

3184. (Separation) from the Divine things in the **natural** man. Sig.

3185. For illustration inflows into the **natural** man through the affection of truth. Sig.

3188. The elevation of the affection of truth, and its separation from the **Natural**. Sig.

3192. Truth could not be elevated from the **Natural** to the good in the Rational, except by Divine truth and Divine good, both of which were **natural**. Sig. and Ex.

3195<sup>3</sup>. (By putting on the Human) the Lord was able to illumine . . . also the **natural** things of man; for He made both the Rational and the **Natural** in Himself Divine . . .

3197. The things of the **natural** mind are relatively obscure. Sig.

—<sup>e</sup>. Before the **Natural** also was made Divine.

3203. The separation (of truth) from the scientifics in the **natural** man. Sig. and Ex. 3207<sup>2</sup>.

3209<sup>e</sup>. In order, therefore, that the good of the Rational might inflow into the **Natural**, there must be a medium; this medium could be nothing else than a **Natural** which should partake of the Divine. This is represented by 'the elder servant of Abraham's house

administering all things which he had ;' and, that he= the Divine **Natural**. Refs.

[A.] 3223. The light of the world is for the **natural** or external man ; thus for those Things which are in him, (all of which) are of this light ; for nothing can be apprehended by the **natural** man, except by such things as . . . appear in the solar world. . .

—<sup>e</sup>. Between . . . the light of Heaven and that of the world there is a correspondence when the external or **natural** man makes a one with the internal or spiritual man ; that is, when the former is subservient to the latter.

3226<sup>c</sup>. The reason is, that there is a continual influx . . . of spiritual and celestial things, which fall into man's **natural** things, and are there presented representatively . . . and therefore they remain implanted . . .

3245<sup>c</sup>. There are two things which properly constitute the Human : the Rational and the **Natural** . . . The **Natural** is represented by 'Jacob' . . . How the Lord made the **Natural** Divine, is contained in the things said concerning Jacob below ; but the Lord could not make this, that is, the **Natural**, Divine, until He had made the Rational Divine ; for, through the latter, the former was made Divine.

3283<sup>c</sup>. The **Natural** could not be made Divine until truth had been adjoined to His Rational, and this had been made Divine ; for the influx into the **Natural** must needs be from the Divine good of the Rational through the Divine truth there ; for all the **natural** life of man, in respect to knowing and acting intelligently, is thence ; for the Rational is what ordines all things in the **Natural**. Ex.

3286<sup>c</sup>. When man is being regenerated, good is insinuated into his Rational . . . and to this is adjoined truth from the **natural** man ; (but) the **Natural** is not as yet regenerated ; (for) the rational man often fights with the **natural** man ; and, so long as there is combat, the **Natural** is not regenerated ; and, while this has not been regenerated, the Rational as to truth is barren . . .

—<sup>3</sup>. The work of regeneration is chiefly about this : that the **natural** man may correspond to the rational man ; not only in general, but also in particular ; and the **natural** man is reduced into correspondence by the Lord through the Rational ; namely, that good is insinuated into the Rational, and in this good as ground truths are implanted ; and then through rational truths the **Natural** is reduced to obedience ; and, when it obeys, it corresponds ; and, in proportion as it corresponds, the man has been regenerated.

3293. 'Two nations are in thy womb'=the **Natural** as to interior and exterior good, which is conception. . . The **Natural**, like the Rational, consists of good and truth. The good in the **Natural** is all that which is of **natural** affection, and is called delight ; and the truth is everything which is of knowledge, and is called scientific. These two must be in the **Natural** for it to be the **Natural**. What is scientific, by itself . . . is not anything ; the **Natural** has its life from the delight there ; for it is from this that it can know anything. Delight, however, which is the good of the **Natural**, is something without what is scientific, but is only what is vital such as is with infants. In order, therefore,

that the **Natural** may be human, it must consist of both ; the one is perfected by the other ; but it has life itself from the good. (This) good is . . . interior and exterior ; the interior communicates with the rational, the external with the external man, that is, with the things which are of the body, and makes the life in the external senses, and also in the actions. Without a communication both ways, man cannot live in reason or in body. It is the interior communication which remains with man after death, and there makes his **natural** life ; for a Spirit also has **natural** life ; for his spiritual life is terminated in **natural** life as in an ultimate plane ; for after death man cannot at once think spiritually, except from those things which belong to his **Natural**. But it is the exterior communication which man has while he lives in the body ; but this ceases through the death of the body. 3305. 3519.

3301. 'Hair' (when mentioned in the Word)=the **Natural**. The reason is, that hairs are excrescences (or outgrowths) in the ultimates of man, as also is the **Natural** relatively to his Rational . . . When man lives in the body, it appears to him that the **Natural** is everything in him ; but this is so far from the truth, that the **Natural** is rather an excrescence (or outgrowth) from his internals, as the hairs are from the things which are of the body . . . and therefore men who in the life of the body have been merely **natural**, in the other life . . . appear hairy as to almost the whole face. (Continued under HAIR-*crinis*.)

—<sup>3</sup>. Celestial men are such, that . . . they are in so strong a **Natural** as to truth, that they can fight with the Hells.

—<sup>4</sup>. The Lord . . . from the **natural** man as to truth fought with the Hells . . . and this before He put on the Divine good and truth as to the **natural** man.

3304<sup>c</sup>. The **Natural**, or the **natural** man, when it is being regenerated, has its conception as to good and truth from the Rational, or through the Rational from the Spiritual, through this from the Celestial, and through this from the Divine . . . When the lowest **Natural** is vitiated with what is hereditary from the mother, truth cannot be united to good, but can only adhere to it with some power . . . Sig.

3310<sup>e</sup>. (No thought without a **natural** idea.)

3313<sup>c</sup>. 'In his mouth'=in his **natural** affection. Ex.

3318<sup>d</sup>. Hence good, first in the rational man, and afterwards in the **natural** man, begins to be conjoined with the truths there.

3321. The Rational receives truths before the **Natural**, in order that the Lord's life . . . can inflow through the Rational into the **Natural**, and dispose this . . . For the Rational is purer, and the **Natural** is grosser. Ex.

3368<sup>c</sup>. The things then done in the Rational appear in the **Natural**, as does the image of many things together in a mirror . . .

3374<sup>e</sup>. The Spiritual is predicated of both the Rational and the **Natural** . . .

3394<sup>c</sup>. The celestial perceive Divine good and truth . . . even in the **Natural** . . .

—<sup>3</sup>. (A **natural** idea necessary to all faith.)

3431. Truths adapted to the apprehension of the **natural** man. Tr.

3469<sup>2</sup>. Those who are in the good of truth . . . are regenerate as to . . . their rational things, but not yet as to . . . their **natural things**; for man is regenerated as to the Rational before he is regenerated as to the **Natural**; for the **Natural** is completely in the world; and in the **Natural** as in a plane are founded the thought and will of man. This is why, when he is being regenerated, man perceives a combat between the rational . . . and the **natural** man; and is also why (the latter) is regenerated much later, and with much more difficulty than (the former); for that which is nearer to the world and the body cannot be easily driven to compliance with the internal man. Ex.

3483. From the Divine are celestial things . . . from celestial things are spiritual things . . . from the former and the latter are **natural things**.

3490. It now treats (in Gen.xxvii.) concerning the **Natural**, how the Lord made it Divine in Himself; 'Esau'=its good; and 'Jacob,' its truth . . . 3508.

—<sup>2</sup>. In the representative sense, it treats concerning the regeneration of man as to his **Natural** . . .

3492<sup>e</sup>. That the state was at hand when the Divine Rational . . . should long for a **Natural** corresponding to itself; that is, which also should be Divine. Sig.

3493. When the **Natural** wanted to illustrate the **Natural** with the Divine. Sig. and Ex.

—<sup>2</sup>. Therefore, when the Rational has been regenerated, and not the **Natural**, the former appears to itself to be in thick darkness, because there is no correspondence; for the Rational has its sight from the light of Heaven, and the **Natural** from the light of the world; and, unless there is correspondence, the Rational can see nothing which is in the **Natural** . . . but when there is correspondence the things which are in the **Natural** appear to the Rational in light, because, then, the things of the light of the world are illustrated by those which are of the light of Heaven . . .

3494. All that which is imbued in the infantile age appears as if it were **natural**.

—<sup>2</sup>. Both the good and the truth which are in the **natural** man are each of them a son . . . of the rational man; for whatever comes forth in the **natural** or external man inflows from the rational or internal man, and also comes forth and is born from it. What does not (do this) is not living human; it would be what you might call a sensuous corporeal something devoid of a soul. . . But still it is not the Rational which produces and begets the **Natural**; but it is the influx through the Rational into the **Natural**, which influx is from the Lord.

3498. Life (corresponding) in the **Natural**. Sig. and Ex.

— . The life of the rational or internal man is distinct from the life of the **natural** or external man, and in fact so distinct, that the life of the (former) is possible without the life of the (latter); but the life of the (latter) is not possible without the life of the (former). Ex.

—<sup>2</sup>. But, when man lives in the body, his Rational

does not appear distinct from his **Natural**, for the reason that he is in . . . nature; and therefore the life of the Rational appears in the **Natural**, inasmuch that there does not appear any life in the Rational if it does not appear in the **Natural** at the same time.

3502<sup>2</sup>. The **Natural** is not made new, and does not receive life corresponding to the Rational . . . except through doctrinal things . . . the celestial man through the Knowledges of good first; and the spiritual man through the Knowledges of truth first. Doctrinal things, or Knowledges of good and truth, cannot be communicated to the **natural** man . . . except through delights . . . accommodated to him; for they are insinuated by an external . . . way. Tr. 3508<sup>2</sup>, Ex.

3508. For the good which is in the **Natural**, is not of the **Natural**, but is of the Rational in the **Natural**.

3513. Appropriation takes place when truths, or the Knowledges of good and truth, are, by means of (delights), insinuated into the **Natural**; and, when these truths are adjoined to the good there, there is then effected a communication with the truth and good of the Rational, thus with the Rational. This communication is what is called appropriation; for they are of the Rational in the **Natural**; for the things which are in the Rational, relatively to those which are in the **Natural**, are as particulars to generals . . . The General of the particulars of the Rational is what is presented in the **Natural**; and, as it is a General, it appears under another form, and this according to the order of the constituent particulars. Ex.

3525<sup>e</sup>. For all the apperception which the **Natural** has, is from the Rational.

3527. The **Natural** appears in the face in a more obscure fire of life, and in a more obscure light of life (than the Rational) . . .

3533<sup>e</sup>. For the **Natural** sees from the effect; but the Rational from the cause.

3540<sup>4</sup>. To be encompassed with skin (Job xix. 26) = the **Natural** such as man has with him after death. 3813<sup>5</sup>.

3554. The perception of the Rational ('Isaac') concerning the **Natural** ('Jacob'). Sig. 3560.

3563<sup>2</sup>. The good of the **Natural** comes forth with man from no other source than . . . the good of the Rational . . . but the influx causes that the good there is such as is [the **Natural**]. (For the same reason) the truth of the **Natural** is thence . . . but the influx causes that the truth there is such as is [the **Natural**]. The influx is in this way: the good of the Rational inflows into the **Natural** in two ways; namely (directly) into the good itself of the **Natural** . . . and through the good of the **Natural** into the truth there . . . (and also) through the truth of the Rational. (Continued at full length under INFLUX.) 3573.

3570. The good of the Rational ('Isaac') first conjoins good with itself, and truth afterwards, and this through the **Natural**, which is 'Jacob.' The case is this. When the **Natural** is in such a state that it is good without, and truth within . . . it admits many things which are not good, but which are nevertheless useful, such as are the media to good in their order. But the

good of the Rational conjoins and appropriates to itself (only) those things which agree with its own good . . . The rest of the things in the Natural it leaves . . .

[A. 3570<sup>f</sup>. The Rational is in the internal man, and the Natural does not know what is going on there; for it is above its sphere of apperception. Hence it is that the man who lives only a natural life cannot know anything about the things which are going on with him in his internal man . . .

—<sup>3</sup>. Ends of good with man are in his Rational, and are what are called the Rational as to good, or rational good. By (these) the Lord disposes all things which are in the Natural; for the end is like the soul, and the Natural is like the body (thereof). Such as is the soul, such is the body . . . Thus, such as is the Rational as to good, such is the Natural with which it is invested. —<sup>4</sup>. Ex.

3573. For the Natural has not been regenerated until it has been conjoined with the Rational. This conjunction is effected by means of the influx, immediate and mediate, of the Rational, into the good and truth of the Natural. Ex.

—<sup>3</sup>. When there is conjunction . . . then whatever the man wills and thinks interiorly in his Rational, presents itself conspicuously in his Natural; and this presents itself conspicuously in the face. . . When the state is such, then the Rational as to good conjoins itself immediately with the good of the Natural, and, through this, with its truths; and also mediately through the truth conjoined with itself in the Rational, with the truth of the Natural; and, through this, with the good there. Hence the conjunction becomes indissoluble.

3579. When the Rational inflows into the Natural, it presents its good there in a general form; and, through this good, it produces truths there . . . This good, through these truths disposed into heavenly order, produces good again; and, through this good, truths again, which are derivations . . .

3596. (These things) transcend the apprehension of the natural man . . .

3617<sup>e</sup>. For, without the conjunction of truth with good, and the union of good with truth, in the Natural, there is not any regeneration, which is the subject treated of, in the relative sense, in this chapter.

3637. As the human race . . . became altogether perverted, and as . . . their natural things began to dominate over their spiritual ones, so that the Lord could no longer inflow through the Grand Man . . . the Advent of the Lord into the world became a necessity . . .

3656. It treats (in Gen.xxviii.) in the supreme sense, concerning the Lord, how He began to make Divine His Natural as to truth and as to good . . . But, in the representative sense, how the Lord regenerates or makes new the Natural of man as to truth and as to good. The process is described. 3657.

3660<sup>c</sup>. For, in order that the Lord might make His Natural Divine, He was to implant in it such good and truth as should correspond with the good and truth of the Divine Rational: without corresponding goods and

truths no conjunction is possible. There are innumerable goods and truths of the Natural, or which are proper to the natural man; so innumerable, that the most general kinds of them can scarcely be known by man . . . for the whole Natural, and everything therein, is nothing else. This being so, it may be evident that there are goods and truths of the Natural in which (those) of the Rational can be, and that there are (those) in which (they) cannot be; consequently, that there are goods and truths of the Natural which can be adjoined to (those) of the Rational by correspondence. These are what are treated of in this and the following chapters.

3671. As the Natural is like the ground, good and truth can be fructified and multiplied in the Rational . . .

—<sup>2</sup>. To understand good and truth, and to will them, are of the Rational . . . but to know and do them are of the Natural . . .

3677. As all the goods and truths which are in the natural man are conceived and born . . . from the good of the Rational as a father, and from the truth of the Rational as a mother . . .

3679<sup>c</sup>. See INTERNAL MAN, here.

—<sup>4</sup>. So long as man lives in the body, he thinks from the Rational in the Natural; but with a difference accordingly as the Natural corresponds to the Rational, or does not correspond. When the Natural corresponds, the man is rational, and thinks spiritually; but when the Natural does not correspond, he is not rational, and cannot think spiritually. For, with him with whom the Natural corresponds to the Rational, communication is opened, so that the light of Heaven . . . can inflow through the Rational into the Natural . . . Hence it is evident, that every man thinks according to the state of the correspondence of the Natural with the Rational as to good and truth.

—<sup>5</sup>. But Spirits and Angels do not think as man does. Their thought is indeed also terminated in the Natural; for they have with them all the natural memory and its affections; but they are not allowed to use this memory. Ex. . . Hence it is evident that their thought also is such as is the correspondence of their Natural with their Rational . . .

—<sup>6</sup>. All the regeneration of the Natural begins from (such things as are external, and thus such as are the ultimates in order).

3693<sup>f</sup>. Good and angelic Spirits (are) then remitted a little into their natural or lower state . . .

3709<sup>e</sup>. The doctrinals of love and charity are said to be conjoined with good in the natural man, when it is a pleasure . . . to know them for the sake of doing them.

3711<sup>e</sup>. By the Divine, and the Divine Providence, is here meant, that the Lord would make Divine His Natural also. 3712.

3721. For it is the natural mind with man, through which the things of Heaven . . . inflow and descend into nature; and through the same mind the things of nature ascend; but this (latter) only apparently. Refs. and Ex.

3739<sup>c</sup>. From such an influx and concurrence into the things which are below, and finally into the things which are ultimate, consists the Natural and the Corporeal.

3747<sup>3</sup>. The ultimate degree of life is that which is called the external or **natural** man, by means of which man is like animals as to concupiscences and phantasies.

3761. The elevation of the **Natural**. Sig. and Ex.

3762<sup>2</sup>. In proportion as (these truths) are acknowledged, believed, and imbued in the life . . . they are implanted in the **Natural** of man, in which they are as in their ground. Ex.

3768. In the things which follow, concerning Jacob, it treats, in the supreme sense, concerning the Lord, how He made His **Natural** Divine; and, in this chapter, (Gen.xxix.), concerning the initiation; and, in the internal representative sense, concerning those who are being regenerated, how the Lord renovates their **natural** man; and, in this chapter, concerning the initiation.

3768<sup>2</sup>. The **natural** man can indeed know, and also perceive, what good and truth are, but only **natural** and civil good and truth, and not spiritual good and truth. This must be from revelation . . . Examps.

3793. The **Natural** which is represented by Jacob consists of good and truth; and in it . . . there ought to be a marriage of good and truth . . . In the **Natural** with man, when he is born, there is not the marriage of good and truth, because man alone is not born into Divine order. There is indeed the good of innocence and of charity, which in his first infancy inflows from the Lord, but there is not any truth . . . When this good of infancy is indrawn, then evil succeeds and enters into the **Natural** of man, to which falsity couples itself . . . In order, therefore, that the man may be saved, he must be regenerated, and the evil must be removed, and good must be insinuated by the Lord; and, according to the good which he receives, truth is insinuated into him . . . These are the things which are represented by Jacob and his two wives . . .

—<sup>2</sup>. Moreover, in the **Natural**, as in the **Rational**, there is an interior and an exterior; Rachel represents the affection of interior truth, and Leah the affection of exterior truth . . .

—<sup>3</sup>. With regard to the regeneration of man as to his **Natural**, the case is exactly the same as with Jacob and the two daughters of Laban . . .

3824<sup>2</sup>. Internal truths are said to be conjoined with the **Natural** when they are learned, acknowledged, and believed. In the **Natural** of man, or in its memory, are truths both internal and external . . . but they are not conjoined, until the man is affected with them for the sake of use of life . . .

3829. For the things of the **Natural** are relatively general; for there are innumerable things which inflow from the internal man into the **natural** man which appear in this latter as one General; and still more so before the particulars of the generals have been received; as here.

3855<sup>2</sup>. The **Natural** is regenerated both later and with more difficulty (than the **Rational**), because there are many inordinate things there, and because it is exposed to injuries from the body and the world . . .

3863<sup>3</sup>. As it treats in this chapter . . . concerning the regeneration of the **Natural**; and here, concerning its first state, which is that of introduction through truth

to good, therefore the first son of Jacob . . . was named from Jehovah's 'seeing' . . .

3913<sup>3</sup>. From himself the **natural** man does not at all agree with the spiritual man; but . . . is completely opposite to it; for the **natural** man regards and loves self and the world . . . the **natural** man seems to himself to have life when he is exalted to dignities . . . the **natural** man is in his bliss when he is richer than others . . . The things of the external man must therefore be reduced to compliance, (in order to which) media are necessary, (and these) are signified by the four sons born of the handmaids. Ex.

3915<sup>2</sup>. The man is then in **natural** life, and not in spiritual.

3927. Resistance from the **natural** man. Sig. and Ex. 3928.

3928<sup>2</sup>. Before regeneration, the delight of the **natural** man is infernal. Ex.

3952. The heavenly marriage is . . . between the good of the **natural** man and the truth of the spiritual man. —<sup>4</sup>. Ex.

3969. (Necessity of the correspondence of the **natural** man.) Ex.

3973. A longing, then, of the **Natural** . . . for a state of conjunction with the Divine of the **Rational**. Sig. and Ex.

4009. The truths here signified by Laban's 'sons' are called sensuous . . . and they are the outermost things of the **natural** mind; for the **Natural** of man communicates on one side with the sensuous things of the body, and on the other with the rational things of the rational mind . . .

4015. Therefore, all the disposing in the **natural** man is effected by the interior man. Ex.

4027<sup>3</sup>. It treats, here (in Gen.xxx.) concerning the influx of the Lord into the good of the internal man . . . and also concerning the influx thence into the **natural** man.

4038<sup>2</sup>. With man there are three things in general; namely, the Corporeal, the **Natural**, and the **Rational**. The Corporeal is outermost, the **Natural** is middle, the **Rational** is interior. In proportion as the one reigns with a man above another, he is said to be corporeal, **natural**, or **rational**. These three parts of man communicate wonderfully; namely, the Corporeal with the **Natural**, and the **Natural** with the **Rational**. When man is first born, he is merely corporeal . . . afterwards he becomes **natural**, and at last **rational** . . . The Corporeal communicates with the **Natural** by means of sensuous things; and this, distinctly, by those which pertain to the understanding, and by those which pertain to the will . . . for the things which enter through sensuous things store themselves up in the **Natural** as in a kind of receptacle, (which) is the memory. The delight, pleasure, and desire, there, pertain to the will, and are called **natural** goods; and the scientifics there pertain to the understanding, and are called **natural** truths. Through these . . . the **Natural** of man communicates with his **Rational** . . . The things which elevate themselves thence towards the **Rational**, store



themselves up in the Rational as in a kind of receptacle, (which) is the interior memory . . . What is blessed and happy, there, pertain to the will, and belong to rational good ; and the interior views of Things, and perceptions, pertain to the understanding, and the things belonging thereto are called rational truths. These are the three things which constitute man. There are communications between them. It is external sensuous things through which the Corporeal of man communicates with his **Natural** ; and it is interior sensuous things through which the **Natural** of man communicates with his Rational. Therefore, the things in the **natural** man which partake of the external sensuous things which are proper to the body, are what are called the exterior and external truths of good ; but those which partake of the internal sensuous things which are proper to his spirit . . . are what are called interior goods and truths. Those which are between these, and partake of both, are what are called middle goods and truths. These three, in the order from the interiors, are signified by 'flocks,' 'maidservants and men-servants,' and 'camels and asses.'

[A.] 4053°. The **Natural** is nothing else than a representation of spiritual things ; from which it comes forth and subsists.

4089. The Divine in the **Natural**. Sig.

4099°. Then truths are multiplied in the **Natural** of man.

4108°. The conjunction (of the Rational and the **Natural** with man) makes the human ; and a human such as is the conjunction ; and there is conjunction when they act as one ; and they act as one when the **Natural** ministers to and serves the Rational. This is impossible with man except from the Lord ; but with the Lord it was done by Himself.

4154°. A **natural** man. Des.

4167. For, in the **Natural**, that is properly called just and fair which in the Spiritual is called good and true.

4168°. The proprium in the **Natural** which the Lord acquired by His own power . . . Tr.

4232. It treats (in Gen.xxxii.) concerning the inversion of state in the **Natural**, so that good is in the first place, and truth in the second. 4235.

4237. The quality of the Lord's state when His **Natural** was illustrated by spiritual and celestial good. Sig.

4240. Ultimates, which are boundaries, are those things which are called **natural** ; for spiritual and celestial things are terminated in **natural** things . . .

4249. Then the **Natural** begins to be illustrated by good.

4250. The preparation and disposition of truths and goods in the **Natural** to receive the good represented by Esau. Sig. and Ex.

4251. Lest order should perish in the **Natural**. Sig. and Ex.

— For so long as truth dominates in the **Natural**, it cannot see what is truth genuine and not genuine,

nor what is good ; but when good dominates there . . . it then sees it. 4252a.

4269°. When the order is inverted, the Lord so disposes and ordinates in the **natural** man that truth is there received by good . . .

4279. With man, the Word . . . is **natural** ; that is, worldly and earthly.

4286. 'Israel' = the celestial spiritual man which is in the **Natural** ; thus the **Natural**. Ex.

—<sup>2</sup>. What is **natural** adheres to (the Angels of the First Heaven) ; and therefore they are called celestial and spiritual **natural**.

—<sup>3</sup>. The external (Angels of the Second Heaven), who are called 'Israel,' partake of the **Natural** ; for they are middle ones between the Rational and the **Natural**.

4322. Man believed to come forth from seed and egg, **naturally**.

4327. What is involuntary, or **natural**, as it is called.

4341. The state of the conjunction of Divine good with truth in the **Natural**. Sig. and Ex. 4353.

—<sup>2</sup>. For when good inflows . . . the ideas of the **natural** man formed from the fallacies of the senses . . . cannot endure its approach . . . Hence anxiety in the **Natural**, and temptation. Tr.

—<sup>3</sup>. That the **Natural** is regenerated through the Rational. Refs.

— That the Rational receives truths before the **Natural**. Refs.

—<sup>4</sup>. These truths, which inflow with good from the Rational into the **Natural**, are here signified.

4342°. Interior truths . . . which are interiorly in the **Natural**. Sig.

4345°. The **natural** mind, and the things of this mind, are less general (than the body) . . . and are called, relatively, particular.

4353°. Without the conjunction (of the Spiritual through the Rational with the **Natural**) there is no regeneration ; nor can this conjunction be effected until good has been conjoined with the truths in the **Natural** ; for the **Natural** must be the plane, and the things which are in the **Natural** must correspond. This is why, when the **Natural** is being regenerated, the conjunction of good with truths becomes successively more interior ; for the Spiritual conjoins itself first with those things which are inmost in the **Natural** ; and then, through these, with those which are more exterior. Neither can the Internal of man conjoin itself with his External (or **Natural**), unless the truth in the latter becomes the good of truth. Ex.

4360°. For spiritual Things are founded upon **natural** ones, and are represented in them.

4384. 'Seir' = the conjunction of spiritual things with celestial ones in the **Natural**. Ex.

4402. The regeneration of man as to his **Natural** is also treated of here.

—<sup>2</sup>. The spiritual man is not the interior rational man, but the interior **natural** man. Ex.

4424°. 'The teeth' = the lowest **natural** things.

4536. It treats in (Gen. xxxv.) concerning the residuum in the Lord's **Natural**; that it was made Divine. The interior things of the **Natural**, which were made Divine, are, here, 'Israel.' 4538°.

4539. The elevation of the **Natural** to the Divine. Sig. and Ex.

4543°. For, when spiritual good . . . begins to act as first in the **natural** mind, it then disposes the truths which are there into order. Sig.

4552. 'An oak,' in special, = the lowest of the **Natural** . . .

—<sup>2</sup>. For the truths with a regenerate man are in the inmost of his **Natural**, near good . . .

4556. 'Luz' = the **Natural** in the former state, or that **Natural** itself which was human; and, that this was made Divine, is signified by 'This is Bethel' . . .

4558°. That the **Natural** was sanctified. Sig.

4570. See ISRAEL, here.

—<sup>2</sup>. There are two things with man most distinct from each other, namely, the Rational, and the **Natural**. The Rational constitutes the internal man, and the **Natural** the external man; but the **Natural**, like the Rational, also has its external and internal. The external of the **Natural** is from the sensuous things of the body . . . Those who are solely in this **Natural** are called sensuous men . . . But the internal of the **Natural** is constituted of those things which are thence analytically and analogically concluded . . . Thus the **Natural** communicates through sensuous things with worldly and corporeal ones, and through analogical and analytical things with the Rational; thus with those things which are of the Spiritual World. Such is the **Natural**. There is also an intermediate, [in the **Natural**] which communicates with both . . . the external and the internal [there] . . . This **Natural** is what Jacob in special represents; and the internal **Natural** is what Israel [in special represents].

—<sup>3</sup>. It is to be known, further, that both the Rational and the **Natural** are called celestial and spiritual; celestial when they receive good, and spiritual when they receive truth, from the Lord . . .

4585°. The **Natural** is the only existing term by which exterior things can be expressed . . .

— . For the spiritual man is from the **Natural**; but the celestial man is from the Rational.

—<sup>5</sup>. The intermediate between the internal of the **Natural** and the external of the Rational is . . . the Spiritual of the Celestial ('Benjamin'). This intermediate derives something from the internal of the **Natural** ('Israel'), and the external of the Rational ('Joseph') . . . The quality of the progress made through this intermediate is here described in the internal sense. Sig. —<sup>6</sup>.

4588. Perception from the **Natural**. Sig. and Ex.

— . 'A midwife' = the **Natural** . . . because, when interior temptations are being undergone . . . the **Natural** is then like a midwife; for, unless the **Natural** assists, no birth of interior truth can ever come forth; for it is the **Natural** which receives into its bosom interior truths when they are born . . . In regard to the things of

spiritual birth, reception must be in the **Natural**; which is the reason why, when man is being regenerated, the **Natural** is first prepared to receive; and, in proportion as it is made receptive, in the same proportion interior truths can be brought forth and multiplied. This, also, is the reason why, if the **natural** man has not been prepared, in the life of the body, to receive the truths and goods of faith, he cannot receive them in the other life . . . Ex. 4921.

4592°. All men . . . are born **natural**, with the power to become either celestial or spiritual: the Lord alone was born spiritual celestial. 4594°.

4603°. For all things of truth and good must be in the **Natural** before it could be fully conjoined with the Rational; because the **Natural** serves the Rational for a receptacle.

—<sup>6</sup>. The order in which are the truths and goods in the **Natural**, when this was made Divine. Tr.

4612. It (here) treats of the conjunction of the **Natural** with the Rational; and (therefore) in what precedes the quality of the **Natural** has been described; namely, that in it were all things of good and truth . . .

—<sup>2</sup>. As to what concerns the conjunction of the **Natural** and the Rational . . . it is to be known that the Rational receives truths and goods sooner and more easily than the **Natural** . . . for the **Natural** is grosser and more imperfect, because exterior or lower; and, regarded in itself, is in the light of the world . . .

—<sup>3</sup>. With the **Natural** the case is this: from first infancy and childhood it receives its quality from those things which inflow from the world through the external sensuous things . . . Hence the order of the goods and truths in the **Natural** is inverted . . . and (then) the light of Heaven does indeed inflow through the Rational . . . but still the things of (it) are not in the **Natural**; for the delights which dominate there resist them . . .

—<sup>4</sup>. (Thus) the order in the **Natural** is completely inverted . . . and therefore when the light of Heaven inflows . . . into the **Natural**, it cannot but be either reflected, suffocated, or perverted; and hence it is that the **Natural** must be regenerated before it can be conjoined with the Rational. For, when the **Natural** has been regenerated, the things which inflow from the Lord . . . into the **Natural**, are received, because they agree; for the **Natural** is nothing else than a receptacle of the good and truth from the Rational . . . By the **Natural** is meant the external man, which is also called the **natural** man.

4613. 'Mamre Kirjath-arba' = the state of the **Natural** as to truth; and 'Hebron' = its state as to good.

4630°. They who are so **natural** that they think nothing about spiritual things . . . and still are subtle . . . are called invisible **natural** ones.

4667°. The **Natural** is lower or exterior, consequently posterior (to the Rational) . . . nay, when they are in accord, the **Natural** is nothing but the General of the Rational; for whatever the **Natural** has, is then not it, but is the Rational's: the difference is solely such as there is between particulars and their General, or between singulars and their form, in which the singulars appear as a one.

[A.] 4675. See ISRAEL, here.

—<sup>e</sup>. The Spiritual is predicated of both the Rational and the Natural. Ex.

4930<sup>a</sup>. Good . . . gives light, 'by which the things in the natural man are illustrated . . .

4938. Those in the Grand Man who correspond to the feet, soles, and heels, are those who are natural; and therefore 'the feet' = natural things; 'the soles,' the lower natural things; and 'the heels,' the lowest natural things. For the celestial things in the Grand Man constitute the head, the spiritual things the body, and the natural things the feet; (for) celestial things are terminated in spiritual ones, and spiritual ones in natural ones, which are ultimates.

4939<sup>a</sup>. (Thus) natural things are like the feet, on which the higher things rest. Moreover, nature is that in which are terminated the things of the Spiritual World . . .

4940. (Those in the Lower Earth) are such as have been in natural delight, and not in spiritual.

4943. Those (who have placed merit in good works) are natural. . .

4946. There are some who have imbued [the idea] that man . . . ought to care solely for natural things . . .

4966<sup>a</sup>. The hoof (of Pegasus) meant what is natural.

4967. All the Scientific with man is natural, because in his natural man . . . (for) man sees these things in the Natural, and from the Natural. The things which he does not see from the Natural, he does not apprehend . . .

4973. The natural mind is in the external man . . . Scientifics are the truths of the natural mind . . .

4980. 'The house of the Egyptian' = the good of the natural mind.

—<sup>2</sup>. The Celestial, like the Spiritual, is predicated of both the Rational and the Natural. Ex.

— . Divine truth . . . when received by the Natural, is called the Spiritual in the Natural; and Divine good . . . when received by the Natural, is called the Celestial in the Natural.

4992. The third state of the Celestial of the Spiritual when in the Natural. Tr. and Ex. 4993. 5004.

5008<sup>e</sup>. From natural light to see the things of spiritual light is impossible . . .

5013<sup>a</sup>. Natural men consider spiritual things as things of service. Sig.

5025<sup>a</sup>. In a word, the natural man holds cheap and rejects whatever he regards as separate from himself, and esteems and accepts whatever he regards as conjoined with himself . . .

5028. The natural man is as it were conjoined with the spiritual through ultimate truth. Sig. and Ex.

5036<sup>a</sup>. Evil Spirits . . . are all merely natural.

5077. 'The king of Egypt' = the natural man.

5078. How the Lord glorified the interiors of His Natural, is treated of in the preceding chapter; here, how He glorified the exteriors of His Natural. (The latter) are what are properly called corporeals, or the

sensuous things of both kinds together with their recipients; for the latter with the former constitute that which is called the body . . .

5079. That the external sensuous things were contrary to the new state of the natural man. Sig. and Ex.

— . Those interiors of the Natural which were new, or, what is the same, the new state of that natural man, is signified by 'their lord the king of Egypt;' and the exteriors, which were not reduced into order . . . by 'the butler and the baker.'

—<sup>2</sup>. There are interiors and exteriors of the Natural. The interiors of the Natural are scientifics and their affections; the exteriors are the sensuous things of both kinds. These exteriors of the Natural are left behind when man dies; but the interiors of the Natural are carried with him into the other life, where they serve as a plane for spiritual and celestial things. . . Man has with him there the memory of all he has done, spoken, or thought, and all the natural affections and cupidities; thus all the interiors of the Natural. The exteriors he has no need of. Ex.

5080. That the new natural man averted itself . . . from the exterior Natural or Corporeal Sensuous, because the latter did not correspond to the former. Sig. 5081.

5081<sup>a</sup>. Those of the external Church are natural . . .

5084. (Hence) the natural man is against the spiritual man . . . and therefore, if the natural man begins to dominate over the spiritual man, the things of faith are no longer believed . . .

5094. Into the natural memory enter objects . . . through these sensuous things on the one side, and . . . through rational things on the other side. These objects separate themselves in this memory. Those which have entered through rational things place themselves interiorly, and those which have entered through sensuous things place themselves exteriorly. Hence the Natural becomes duplex, namely, interior and exterior.

—<sup>2</sup>. The interior Natural is represented by 'Pharaoh;' and the exterior Natural, by 'the butler and the baker.' (The difference between them shown from their thoughts and conclusions.) 5095.

— . When man dies, he has with him all the Natural; and such as it has been formed with him in the world, such it remains. . . The difference is, that in proportion as the Natural has imbibed . . . from the Rational, in the same proportion it regards the sensuous things of the exterior Natural as below itself, and dominates over them . . . rejecting the fallacies thence; whereas in proportion as the Natural has imbibed . . . from the sensuous things of the body, in the same proportion it regards rational things as below itself, (and) rejects them. Examps.

5118. The influx of the interior Natural into the exterior. Sig. and Ex.

— . The interior Natural is that which communicates with the Rational, and into which the Rational inflows; and the exterior Natural is that which communicates with sensuous things, or through sensuous things with the world, thus into which the world inflows.

—<sup>2</sup>. Influx is continual from the Lord through the Rational into the interior Natural, and, through this,

into the exterior; but the things which inflow are changed... according to the reception... For the **Natural** is nothing else than as a face representative of the spiritual things of the interior man; (that is), when the exteriors correspond to the interiors.

5119. See **INFLUX**, here.

5120. Appropriation by the interior **Natural**. Sig. and Ex.

— It here treats concerning... the influx of truth and good, and its reception in the exterior **Natural**.

5126. That (the things of the Sensuous subject to the intellectual part) may serve the interior **Natural**. Sig. and Ex.

—<sup>2</sup>. What the exterior and the interior **Natural** are. Ex.

—<sup>3</sup>. From childhood to adolescence a communication is opened to the interior **Natural**, by his learning what is decorous, civil, and honourable... but from adolescence to early manhood a communication is opened between the **Natural** and the Rational by his then learning the truths and goods of civil and moral life, and especially the truths and goods of spiritual life...

—<sup>4</sup>. But in proportion as he weakens, denies, and acts contrary to these things... the Rational, and also the interior **Natural**, are closed; but still... so much communication remains as to enable him... to apprehend these things...

—<sup>5</sup>. But with those who suffer themselves to be regenerated... the Rational is successively opened, and to it is subordinated the interior **Natural**, and to this the exterior **Natural**...

5133. Communication with the interior **Natural**. Sig. and Ex.

— By communication with the interior **Natural**, is meant conjunction by correspondence. The interior **Natural** is that which receives the ideas of truth and good from the Rational, and stores them up for use, consequently is that which communicates immediately with the Rational. But the exterior **Natural** is that which receives the images and the derivative ideas of Things from the world through sensuous things. These ideas, unless illustrated by the things in the interior **Natural**, present fallacies...

5134. When faith is received in the exterior **Natural**... correspondence is effected, and charity is received, and thus communication with the interior **Natural** is effected; and then the former is delivered from the evils by which the Celestial ('Joseph') is alienated. Ex.

—<sup>e</sup>. But with the Lord, who made the **Natural** in Himself Divine, evils and falsities were completely cast out...

5135<sup>4</sup>. These goods and truths stored up in the interior **Natural** are signified by 'remains.'

5141. There is apperception from the Sensuous, or exterior **Natural**; from the interior **Natural**; and from the Rational. For when man is in interior thought from affection... he is in rational apperception... But when he is in exterior thought from causes which come forth in the world, his apperception is from the interior **Natural**... But when he is in pleasures, and in the

delights of the love of the world and of the love of self, his apperception is from the Sensuous... (and) the more exterior the apperception is, the more obscure it is.

5145<sup>2</sup>. The interiors with man are distinguished into degrees, and in each degree they are terminated, and, by the termination, are separated from the lower degree... The interior **Natural** makes the third degree, in which are good Spirits, or the Ultimate or First Heaven. The exterior **Natural**, or Sensuous, makes the fourth degree, in which is man.

—<sup>4</sup>. With those who have no conscience, good transflows even to the exterior **Natural**, or sensuous **Natural**, and is there turned into filthy delights.

5147. (The inmost of the Voluntary) full of celestial good for nourishing the **Natural**. Sig. and Ex.

— 'Pharaoh' = the interior **Natural**, and also the **Natural** in general; for the interior and the exterior **Natural** make a one when they correspond.

5150. The Celestial and the Spiritual from the Lord's Divine inflow... also into the **Natural**, and this both mediately and immediately. Ex... Hence may be evident what the Celestial in the **Natural** is.

—<sup>2</sup>. By the Rational and the **Natural** is meant man himself; by the Rational, his Internal, and by the **Natural**, his External.

5157<sup>2</sup>. By sensuous things are meant those scientifics and those delights which are insinuated through the five senses... into man's memory and into his concupiscences, and which together constitute the exterior **Natural**, from which (latter) man is called a sensuous man...

5160. 'Pharaoh's birthday' = when the **Natural** was being regenerated.

— For, with the regenerate, the interior **Natural** and the exterior act as a one by correspondence.

5161. Initiation and conjunction with the exterior **Natural**. Sig. and Ex.

5165<sup>2</sup>. For, in sensuous things, which are of the exterior **Natural**, man sees interior things... Without such a plane, man in the body cannot possibly think of the things above sensuous things... Unless the exterior **Natural** served interior things as a plane, in which, as in a mirror, interior things see themselves, man could not think at all; and therefore this plane is formed first...

—<sup>3</sup>. The quality of the exterior **Natural** is manifestly evident in the other life; for the face of Spirits and Angels is formed from it, and according to it. Ex.

—<sup>e</sup>. Hence it may be evident what and of what use is the exterior **Natural**; and what its quality is when it is subject to interior things, and what when interior things are subject to it.

5168<sup>2</sup>. It treats in this chapter concerning the subordination of the exterior **Natural**: that it is to be subordinated for the reason that it may serve the interior **Natural** as a plane. For, unless it is subordinated, interior truths and goods have no place where they can be represented; and consequently the interior thoughts (have not)... and therefore, when there is no subordination, the man can have no interior thought; nor any

faith ; for there is no eminent remote or eminent comprehension, and thus no apperception of such things. That which subordinates the **Natural** and reduces it to correspondence, is solely the good in which is innocence, which good, in the Word, is called 'charity.' Sensuous and scientific things are the sole media into which this good may inflow, and present itself in a form, and unfold itself for every use . . .

[A.] 5185<sup>3</sup>. Not so much from evil of life as from natural depravity.

5191. In (Gen.xli.) it treats concerning . . . the exaltation of the Celestial of the Spiritual over the things of the natural man . . .

5192. 'Pharaoh' = the **Natural** in general, which now rests, and leaves all things to the Celestial of the Spiritual, which is 'Joseph.'

5194. After the state of the conjunction of the sensuous things of the exterior **Natural** with those things which are of the interior **Natural**. Sig.

5195. What is foreseen concerning the **Natural**. Sig. and Ex.

—<sup>c</sup>. The conjunction of the **Natural** with the Celestial of the Spiritual . . . is treated of in this chapter.

5198. It treats (here) concerning the further rebirth of the **Natural** through its conjunction with the Celestial of the Spiritual.

5202<sup>2</sup>. In the preceding chapter it treated concerning the exterior **Natural** ; and concerning the things there which pertained to the intellectual class and to the voluntary class : that the former were received, and the latter rejected . . . and, as the former were received, they were also subordinated to the interior **Natural** . . . and this was the first of the rebirth of the **Natural**.

—<sup>3</sup>. But in this chapter it treats concerning the influx of the Celestial of the Spiritual into those things of the **Natural** which had been retained . . . and which are signified by 'the kine beautiful in aspect and fat in flesh.' But, as the **Natural** cannot be reborn as to intellectual things alone, there were also voluntary things . . . and, as the former Voluntary had been rejected, a new one was to inflow in its place. This new one is from the Celestial of the Spiritual, concerning which and its influx into the **Natural** it treats in this chapter. How the case is with the **Natural** in this state, is described in the internal sense ; namely, that the truths there were exterminated through falsities ; and thus the **Natural** was left to the Celestial of the Spiritual . . . 5207, Ex.

5208. Truths are exterminated from the **Natural** to the end that the **Natural** may be illustrated, generally, by the Interior ; and that afterwards, in the general illustration . . . the truths may be replaced there in their order ; whence the **Natural** is illustrated particularly. The correspondence between the Spiritual and the **Natural** with man . . . is effected in this manner. Ex.

5212. The truths of the exterior **Natural** are called scientifics, because they are in the natural memory . . . but those in the interior memory are called truths . . .

—<sup>2</sup>. The reason there were two dreams . . . is that it treats of both **Naturals**, the interior and the exterior ;

and, in what follows, concerning the rebirth of each. By 'the seven kine' are signified the things of the interior **Natural** which are called the truths of the **Natural** ; and by 'the seven ears,' the truths of the exterior **Natural**, which are called scientifics.

5219<sup>e</sup>. The state of the **Natural** when good scientifics have been exterminated by scientifics of no use. Sig.

5224. It treats in this verse concerning a new state of the **Natural**, when it is in obscurity on account of truths having been exterminated from it. Des.

5244. The inclination of the new **Natural** . . . to receive the Celestial of the Spiritual. Sig. and Ex.

5247. Rejection and change as to those things which are of the exterior **Natural**. Sig. and Ex.

5248. (Change) as to those things which are of the interior **Natural**. Sig. and Ex.

— See GARMENT, here.

5249. The communication (of the Celestial of the Spiritual) with the new **Natural**. Sig. and Ex.

5251. The perception of the Celestial of the Spiritual from the **Natural**. Sig. and Ex.

5259. The thought of the Celestial of the Spiritual from the **Natural**. Sig. and Ex.

5262. The perception of the **Natural** from the Celestial of the Spiritual. Sig. and Ex. 5308. 5315.

5263. What was foreseen . . . alike in both the interior and the exterior **Natural**. Sig. and Ex.

5264. That it was granted to the **Natural** to apperceive what was provided. Sig. and Ex.

5265. The states of the multiplication of truth in the interior **Natural**. Sig. and Ex.

5266. The states of the multiplication of truth in the exterior **Natural**. Sig. and Ex.

5268. The states of the multiplication of the falsity infesting the interior **Natural**. Sig. and Ex.

5269. The states of the multiplication of the falsity infesting the exterior **Natural**. Sig. and Ex.

5270<sup>2</sup>. When (these truths are indrawn so as not to appear) the **Natural** is then illuminated from the interior ; and then the evils of the loves of self and of the world give place ; and, in the same degree, truths are stored up, and are conjoined with good.

5272. That which the **Natural** had thought from the Celestial of the Spiritual. Sig. and Ex.

5274. The apperception of the **Natural**. Sig. and Ex.

5276. The multiplication of truth in each **Natural**. Sig. and Ex. 5339.

5278. The removal of truth, and the apparent privation thereof, in each **Natural**. Sig. and Ex.

5282. Because it was foreseen concerning each **Natural**. Sig. and Ex.

5286. The looking forward of the **Natural**. Sig. and Ex.

5288. (The inflowing truth and good) which will ordinate all things in the natural mind. Sig. and Ex.

5290. The ordination of Generals in the **Natural**. Sig. and Ex.

5301. The **Natural** is here mentioned, and there is meant the **natural** mind . . . The **natural** mind is of the external man. This mind, or this man, is what is meant by the **Natural** simply so called.

5304. The complacency of the **Natural**. Sig. and Ex. 5305.

5306. The perception of the **Natural** with all things there. Sig. and Ex.

5311. That the **natural** mind shall be subordinate and submissive to (the Celestial of the Spiritual). Sig. and Ex.

5313. That it will still appear as if it were from the **Natural**. Sig. and Ex.

— For the **Natural** is like 'a throne' to the Spiritual.

5316. Dominion over each **Natural** (ceded to the Celestial of the Spiritual). Sig. and Ex. 5317-5329.

5326. That the **Natural** is from the Celestial of the Spiritual. Sig. (For) the **Natural** with a man who is being created anew, or regenerated, is quite different from what it is with a man who is not being regenerated. The **Natural** with (the latter) is everything . . . But with (the former) the Spiritual is everything. It not only disposes the **Natural** to think and to desire, but also constitutes the **Natural**, exactly as the cause constitutes the effect . . . Thus does the **Natural** become as the Spiritual; for the **natural** things which are there . . . act nothing from themselves; but only stipulate that the Spiritual shall act in the **Natural**, and through it, thus **naturally**. In like manner as in the effect: in the effect there are more things than in the cause; but such things as merely enable the cause to act the effect itself in the effect, and to produce itself actually in that degree.

5328. All power in the **Natural**. Sig. and Ex.

— By the Spiritual is meant that in the **Natural** which is of the light of Heaven; and by the **Natural** that in the **Natural** which is of the light of the world; for all the former is called the Spiritual, and all the latter the **Natural**.

5333. When the Celestial of the Spiritual, by influx, made each **Natural** its own. Sig. and Ex. 5337.

5336. The presence of the Celestial of the Spiritual in the **Natural**. Sig. and Ex.

5338. When (the Celestial of the Spiritual) made each single thing in the **Natural** subordinate and submissive. Sig. and Ex.

5342. That truths adjoined to good are stored up in the **natural** mind, and are there preserved for use in after life, is an arcanum. Fully ex. See also 5295. 5296. 5297. 5299. 5365<sup>2</sup>.

5344. That the things which before were in the exterior **Natural**, (the Celestial of the Spiritual) stored up in the interiors of the interior **Natural**. Sig. and Ex.

— The interiors of the interior **Natural** are those things there which are called spiritual . . . which are from the light of Heaven; and from which are illuminated those things there which are from the light of the world, which are properly called **natural** . . .

5346. The glorification of the Lord's **Natural** is treated of (in this chapter).

5348. 'Unto Joseph were born two sons'=the good and truth [derived] from the influx of the Celestial of the Spiritual into the **Natural**. . . 'Manasseh'=the Voluntary of the new **Natural**; and 'Ephraim'=the Intellectual of it . . .

5356. In the **Natural** where he suffered temptations, consequently, that truth from good was multiplied there. Sig. and Ex.

5362. Desolation everywhere in the **Natural**. Sig. and Ex. 5364.

5365. The need of good for truth in the **Natural**. Sig. and Ex.

5366. Apperception in each **Natural**, in general, and in particular. Sig. and Ex.

5368. That good is adjoined to truth in the **Natural**, provided the **Natural** applies itself and obeys. Sig. and Ex.

— The **Natural** is the same as the external man.

5373<sup>3</sup>. The case is this. When a man is being regenerated as to the **Natural**, each and all goods and truths are gathered into scientifics. Those which are not in the scientifics there, are not in the **Natural**; for the **natural** mind, as to that part which is subject to the Intellectual, consists solely of scientifics. Scientifics, which are of the **Natural**, are the ultimates of order; and prior things must be in ultimates in order that they may come forth and appear in that sphere . . . Hence it is that the Spiritual World is terminated in the **Natural** of man . . . Unless spiritual things were presented representatively in the **Natural** . . . they would not be at all apprehended.

5378<sup>e</sup>. The wooden shoes (worn by that Spirit) represented the lowest **natural** things, such as are those which the kidneys, ureters, and bladder absorb and carry off.

5387<sup>4</sup>. These (Spirits) had not anything bearded for a face, but a direful grating of teeth; for the beard and the teeth=the lowest **natural** things.

5398. In this chapter (Gen.xlii.), and in the things which follow concerning the sons of Jacob and Joseph, it treats . . . concerning the regeneration of the **Natural** as to the truths and goods of the Church; to wit, that it is not effected through scientifics, but through influx from the Divine.

— It treats in the supreme internal sense concerning the glorification of the Lord's **Natural**; and in the representative sense concerning the regeneration of the **Natural** with man by the Lord; here, as to the truths of the Church there.

5420<sup>e</sup>. When the **Natural** is in this state, it can indeed humble itself, and that to the highest degree, but solely from what is assumed through use . . .

5430. That the Celestial of the Spiritual foresaw what would happen concerning the general truths of the Church in the **Natural**. Sig.

5432. It treats concerning the truths of the Church, that they are to be appropriated to the **Natural**; and that they cannot be appropriated thereto, except by influx from the Celestial of the Spiritual by a medium. . . . The medium is 'Benjamin.'

[A.] 5435. That these truths are to be appropriated to the **Natural** by good. Sig. and Ex.

5444<sup>2</sup>. As all the conjunction of truth in the **Natural** proceeds from the Divine Spiritual . . .

5477. See **LIGHT**, here. —<sup>2</sup>.

5489. Wherever there was a receptacle in the **Natural**. Sig. and Ex.

5495. When they reflected upon the scientifics in the exterior **Natural**. Sig. and Ex.

5497. That they were given and stored up in the threshold of the exterior **Natural**. Sig. and Ex.

— What the exterior **Natural** and the interior **Natural** are. Ex.

5505. It treats concerning the truths of the Church . . . in what way they are implanted in the **Natural** . . .

5510. The Celestial of the Spiritual reigning in the **Natural**. Sig. and Ex.

—<sup>2</sup>. There are two things in the **Natural**, namely, scientifics, and the truths of the Church. . . Scientifics must be disposed into order there before the truths of the Church. Ex.

5529. Use from truths in the **Natural**. Sig.

5531. The **Natural** of man is distinguished into receptacles. In each receptacle there is a certain General, in which . . . are particulars, and, in these, singulars. Every such General, together with its particular and singulars, has its own receptacle, within which it can actuate itself, or vary its forms and change its states. These receptacles, with a man who has been regenerated, are as many in number as are the general truths with him, and each receptacle corresponds to some Society in Heaven. Such is the ordination with the man who is in the good of love and thence in the truth of faith.

5569. See **HAIR-coma**, here. 5570.

5571. They who have believed that nature is everything . . . being purely **natural**, when they appear in the light of Heaven, appear to have no face, but in place of it what is bearded, hairy, and untrimmed. Ex. 5573<sup>3</sup>.

5573. Where there is a spiritual sphere, (such) are invisible, but where there is a **natural** sphere they are visible; and they are called invisible **natural** ones. Des. D. 3498.

5574. (In Gen. xliii.) the subject is continued concerning the conjunction of the truths of the Church in the **Natural** . . . with the Celestial of the Spiritual or truth from the Divine . . . through the medium . . . but in this chapter it treats only concerning the general influx, which precedes conjunction.

5597. That (the Spiritual from the Internal) clearly perceived the things which were in the **Natural**. Sig. and Ex.

5620. The truths of good of the exterior **Natural**, and its delight. Sig. and Ex.

5621. The truths of good of the interior **Natural**. Sig. and Ex.

5637<sup>2</sup>. The interiors of scientifics are those things which are spiritual in the **Natural**. Ex.

5638. That the Celestial of the Spiritual was present in both **Naturals**. Rep.

5641. That the truths in the **Natural** should be introduced (into the good which is from the Celestial of the Spiritual). Sig. and Ex. 5645.

5642. Through the goods of the exterior **Natural**. Sig.

5647<sup>2</sup>. How it is with the conjunction of the external or **natural** man with the internal or spiritual. From the first age of life (the former) reigns, and does not know that (the latter) is; and therefore when the man is being reformed, and begins to become spiritual or internal . . . the **Natural** at first rebels; for he is taught that the **natural** man is to be subjugated; that is, that all his concupiscences, together with those things which confirm them, are to be extirpated. Hence, when the **natural** man is left to himself, he thinks that thus he will completely perish, for he does not know otherwise than that what is **natural** is everything, and is quite ignorant that there are unmeasured and ineffable things in what is spiritual; and, when the **natural** man is thus thinking, he draws himself back, and is not willing to be subjected to what is spiritual. Sig.

5649. Because the truth in the exterior **Natural** appears to be given gratis, they were being subjected. Sig. and Ex.

—<sup>3</sup>. For there are angelic Societies which are in the exterior **Natural**, and there are those which are in the interior **Natural**; but they have not a **Natural** such as is that with man; but it is a Spiritual **Natural**, which is made spiritual by this, that it has been conjoined and subjected to what is spiritual.

5650. Before the **natural** man is being conjoined with the spiritual . . . it is left to him to think whether he is willing that the concupiscences . . . and such things as he had defended them by should be abolished, and that he should cede the command to the spiritual . . . It is left to him to think thus, in order that he may from freedom choose what he pleases. When the **natural** man without the spiritual thinks concerning this, he rejects it, for he loves his concupiscences, because he loves himself and the world. Hence he becomes anxious, and supposes that if these concupiscences were abolished no more life would remain in him; for he places everything in the **natural** or external man. Or else he supposes that afterwards he can do nothing from himself, and that all things he thinks, or wills, or acts, will flow in through Heaven . . . When the **natural** man left to himself is in this state, he draws himself back, and resists. But when anything of light through Heaven . . . inflows into his **Natural**, he begins to think . . . that it is better that the spiritual man should have the dominion, for thus he can think good and will good, and thus can come into Heaven . . . And when he thinks that all the Angels . . . are such, and that thence they are in ineffable joy, he fights with the **natural** man, and at last is willing to be subordinated to the spiritual. Tr.

5651. That whatever is in each **Natural** is of no account. Sig. and Ex.

—<sup>2</sup>. In order that man may become spiritual, it is necessary for his **Natural** to become nothing, that is,

so that it can do nothing whatever from itself; for in proportion as the **Natural** can do [anything] from itself, in the same proportion the **Spiritual** cannot do [anything]. For from infancy the **Natural** has imbued nothing else than the things which are of the cupidities of self and of the world, thus things contrary to charity. These evils cause that good cannot inflow through the internal man from the Lord; for whatever inflows is turned in the **Natural** into evil. The **Natural** is the plane in which the influx is terminated. Therefore, unless the **Natural**, that is, the evil and falsity which have formed the **Natural**, become nothing, good can never inflow through Heaven from the Lord. . . . Hence it is that the Internal is closed in proportion as the **Natural** does not become nothing.

—<sup>3</sup>. Regeneration is nothing else than that the **Natural** be subjugated, and the **Spiritual** obtain the dominion; and the **Natural** is subjugated when it is reduced to correspondence. When the **Natural** has been reduced to correspondence, it reacts no more, but acts as it is commanded, and follows at the beck of the **Spiritual**, scarcely otherwise than the acts of the body follow at the beck of the will. . . . Hence it is evident that the **Natural** ought to become altogether nothing as to will, in order for the man to become spiritual.

—<sup>4</sup>. But it is to be known that the old **Natural** must become nothing, for this is formed from evils and falsities; and, when this has become nothing, the man is then gifted with a new **Natural**, which is called the **Spiritual Natural**, spiritual from the fact that the **Spiritual** is what acts through it, and manifests itself through it, as the cause through the effect. It is known that the cause is everything of the effect. Hence the new **Natural**, as to thinking, willing, and acting the effect, is nothing else than a representative of the **Spiritual**. When this takes place, the man receives good from the Lord, and when he receives good he is gifted with truths, and when he is gifted with truths he is perfected in intelligence and wisdom, and when he is perfected in intelligence and wisdom he is blessed with happiness to eternity.

5656. Introspection into the exterior **Natural**. Sig.

5661. No faith [arising] from ignorance of the source of the truth in the exterior **Natural**. Sig.

5669. The derivative purification of the **Natural**. Sig.

5680. The derivative apperception of the **Natural** that it is well with the good *a quo*. Sig. and Ex.

— For from spiritual good as a father are the truths and goods in the **Natural** which are represented by Israel's ten sons. And as the truths and goods in the **Natural** are represented by them, by them the **Natural** is also signified; for the **Natural** is the containant, and the truths and goods there are the contents, which make a one.

—<sup>2</sup>. It is said *derivative*, namely, from the Internal, which is represented by Joseph, because all the perception of the **Natural** comes from the **Spiritual**; and, as it comes from the **Spiritual**, it comes from the Internal, that is, through the Internal from the Lord. The **Natural** never has any perception, and not even any life of thought and affection, except what comes from the **Spiritual**; for, from themselves, all things in

the **Natural** are dead, but they are vivified through influx from the **Spiritual World** . . .

5686. The Internal from the **Natural**, as from a mother. Ex.

5688. See **MEDIUM**, here.

5698. Conjunction through the medium with the truths in the **Natural**. Sig. and Ex.

5728<sup>e</sup>. (In Gen.xliv.) the ten sons of Jacob=the external **natural** man.

5729. It then treats concerning the temptation of the external **natural** man, and this until they had submitted themselves to the Internal Celestial of their own accord.

5733. (Influx from the Celestial of the **Spiritual**) into the **Natural** with the good of truth. Sig. and Ex.

5735. And with truth anew besides, in the exterior **Natural**. Sig. and Ex.

5741. That the external **natural** man was somewhat removed with his truths and scientifics (from the Celestial Internal). Sig. and Ex.

5768. To open that which is in the **Natural**. Sig.

5782. Perception given to the good of the Church in the **Natural**. Sig. and Ex.

5799. That (the Internal) has dominion over the **Natural**. Sig. and Ex.

5804<sup>e</sup>. Through this (new) truth good fructifies itself in the **Natural**, and produces innumerable truths, in which is good. Thus is the **Natural** regenerated, and, through fructification, becomes first like a tree with good fruits, and, successively, like a garden.

5817. Elevation . . . from the truths in the **Natural** . . . to spiritual good from the **Natural**. Tr. For the **Natural** is exterior and interior, [and] in the interior **Natural** is spiritual good, which is 'Israel'; and in the exterior **Natural** are the truths of the Church, which are 'the sons of Jacob.'

5822. For the new truth which Benjamin represents is in the **Natural**, because it is from spiritual good from the **Natural** . . .

5842. By these words is signified the submission of the **natural** or external man under the Internal; for when the good there submits itself, the truths themselves there submit themselves; for truths are of good.

5867. In (Gen.xliv.) it has treated concerning the internal man . . . that he initiated the external **natural** one . . . through the medium . . . to conjunction with himself. In (Gen.xlv.) it now treats concerning the internal man, that he has conjoined himself with the external **natural** one; but, as conjunction with this is not possible, except through spiritual good from the **Natural** . . . he therefore first prepares to adjoin it to himself. 5879.

5875. (The perception of mercy and joy) through the universal **Natural**. Sig.

5882. The perception of the new **Natural**. Sig. and Ex.

5883. That communication with the **natural** or external man is interior and exterior, is unknown to man. (Continued under INTERNAL MAN.)



[A.] 5893. The state of the defect of good in the **natural** mind. Sig. and Ex.

—<sup>2</sup>. The case is this. In the **natural** mind there must be truths in order that good can operate; and the truths must be introduced through the affection which is of genuine love. Ex.

5902. That now the **Natural** is from (the Celestial Internal). Sig. and Ex. 5903.

5904. That (the Celestial Internal) disposes the scientifics in the **natural** mind. Sig. and Ex.

— . Scientifics are what constitute the Intellectual of the **natural** mind; and the good which inflows from the Internal, and disposes the scientifics there, is what makes the *quasi* Voluntary there.

5910. See GOSHEN, here. 6028.

5914. For the goods and truths in the **Natural** are from spiritual good as a father. Hence, being from it, they are of it.

5933. That this infilled the universal **Natural**. Sig.

5934. The perception that the truths of the Church were present in the **Natural**. Sig. and Ex.

5935. Joy everywhere in the **Natural**. Sig. 5936.

5937. The perception of the **Natural** from the Celestial Internal. Sig. and Ex.

5938. That there is perception concerning the truths of the Church in the **Natural**. Sig. and Ex.

—<sup>2</sup>. The reason why Pharaoh invited the sons of Jacob, and Joseph the father . . . is that the **Natural** in general, which is represented by Pharaoh, has immediate communication with the truths of the Church in the **Natural** . . . whereas the Celestial Internal, which is represented by Joseph, has not immediate communication with the truths of the Church in the **Natural** . . . but through spiritual good . . .

5945<sup>2</sup>. For the Spiritual World has its feet and soles in the **Natural** . . .

5949. That they have what is primary in the **natural** mind. Sig. and Ex.

5951. The effect from spiritual truths in the **Natural**. Sig. and Ex.

5965<sup>2</sup>. But that is called **natural** which is in the light of the world . . .

5969. A failing of the life of the **Natural**, and of the derivative understanding. Sig. and Ex.

6040. The perception of truths in the **Natural** from the Celestial Internal. Sig. and Ex. . . For the **Natural** perceives nothing whatever from itself, but its perceiving is from what is prior to itself . . .

6042. Communication with the **Natural** where are the scientifics of the Church. Sig.

6047. If the **Natural** in which are the scientifics of the Church is willing to be conjoined. Sig. and Ex.

6051. So shall your station be in the middle of the **Natural** where are the scientifics of the Church. Sig. 6103.

6059. In (Gen. xlvii.) it treats concerning the insinuation of the truths of the Church, which are in the **Natural**, into the Scientific.

6060. At last, all the **Natural** as to scientifics (reduced into order by the Celestial Internal) under their General. Tr.

6063. The presence of the Celestial Internal in the **Natural**. Sig. and Ex.

—<sup>2</sup>. It has been shown before that the **Natural** subsists and lives from influx from the Internal, that is, through the Internal from the Lord; for the **Natural**, without influx thence, has not any life, because it is in the nature of the world, and thence draws all it has, and the nature of the world is altogether devoid of life; and therefore in order that the **Natural** with man may live, there must be influx from the Lord, not only immediate influx from Himself, but also mediate through the Spiritual World, consequently, with man, into his Internal, for this is in the Spiritual World . . . The **Natural** of man has been formed to receive life thence. This, then, is meant by the influx of the Celestial Internal into the **Natural**, where scientifics are.

6068. When the goods and truths which are of the Church have been acknowledged and received in faith in the **Natural**, they then hold the middle there. Sig. and Ex.

—<sup>2</sup>. For the internal eye . . . looks at those things which are in the **Natural** as outside of itself . . .

6072. Perception in the **Natural** concerning the truths of the Church. Sig.

6092. Perception in the **Natural** where scientifics are concerning the general truth of the Church. Sig.

6093. (And) concerning the state of the life of the **Natural** from the Spiritual. Sig.

6097. That the state of the life of the **Natural** is full of temptations. Sig. and Ex.

—<sup>6</sup>. The **Natural** is especially let into temptations when it is to receive the Spiritual.

6104. The inmost of the Spiritual in the **natural** mind. Sig. and Ex.

6105. With the consent of the **Natural** where scientifics are. Sig.

— . For the **Natural**, which is represented by Pharaoh, has all that belongs to it through influx from the Internal; and therefore that which the **Natural** commands does indeed appear as if commanded by it, but it is by the Internal; thus is consent. The **Natural** of man is circumstanced in relation to the Internal almost as is the speech of man to his thought . . .

6111. That this (desolation) was in the **Natural** where scientifics are. Sig.

6115. That it was all referred to the General in the **Natural**. Sig. and Ex.

6132. For everything which comes forth and is done in the **Natural** is known to the Internal, because the **Natural** has thence all that belongs to it.

6142. That (the Internal) appropriated to itself the whole **natural** mind where scientifics are. Sig.

6145. That all things were subjected to the **Natural** which was under the auspices of the Internal. Sig.

6147. Extension through the whole **Natural** where scientifics are. Sig. and Ex.

6148. That the Internal from the **Natural** procured for itself the faculties of receiving good. Sig. and Ex.

6156<sup>e</sup>. As it treats here concerning the regeneration of the **Natural** . . .

6163. That they . . . submit to the **Natural** which is under the auspices of the Internal. Sig.

6183. The regeneration of the **Natural** is effected through the insinuation of spiritual life from the Lord through the internal man into the scientifics there. This insinuation has been treated of in this chapter. But when the man has been thus regenerated, if he is such that he can be regenerated further, he is elevated thence to the interior **Natural**, which is under the immediate auspices of the Internal. But if the man is not such, his spiritual life is then in the exterior **Natural**. The elevation is effected through a withdrawal from sensuous and scientific things . . . (Continued under INTERNAL CHURCH.)

6188. That spiritual good turned itself to those things which are of the interior **Natural**. Sig. and Ex.

—<sup>2</sup>. See BED, here.

6226. That spiritual good was turned to the **Natural**. Sig. and Ex.

— . Very few know that the **Natural** is interior and exterior, and that thought is now in the former and now in the latter . . .

6229. The Divine appearing in the **Natural** (in a former state). Sig. and Ex.

6234. Good and truth in the **Natural** from the Internal. Sig. and Ex.

6236. For 'Jacob'=the truth of the **Natural**, thus also the **Natural** as to truth; and in the **Natural** are the Intellectual and the Voluntary, which are represented by Ephraim and Manasseh . . . By Pharaoh also is represented the **Natural**, but not as to truths, but as to scientifics, which are lower, and into which truths can be initiated and insinuated, which was represented by the coming of Jacob and his sons into Egypt.

6240<sup>2</sup>. The reason those of the Lord's Spiritual Church are interiorly **natural**, is that they acknowledge only that for truth which they have imbibed from parents and masters, and have afterwards confirmed . . .

6266<sup>2</sup>. The good of the Voluntary, and the truth of the Intellectual, in the **Natural**, cannot from themselves humble themselves before the Lord; but from the Internal through influx; for without influx through the Internal into the **Natural**, there is nothing there of will and understanding, and not even anything of life . . .

6299<sup>2</sup>. For the External is in the place of a foundation on which the Internal may stand, and it is a receptacle into which the Internal may inflow. Hence it is that the **Natural**, which is external, must necessarily be regenerated . . .

6377. That His **Natural** is Divine truth from His Divine good. Sig.

6380. The hard things with man, as the teeth, bones, cartilages, correspond to the truths and goods which are of the lowest **Natural**.

└ 6394<sup>e</sup>. See FISH, here.

6406. They who do works from truth, and not yet from good, cannot do otherwise than induce inordination on their **Natural**, for the works affect the **Natural**; and consequently they cannot but in the same proportion close to themselves the interiors; for the plane in which the interiors are terminated is the **Natural**; and if this is inordinated, the things which inflow from the interiors also become inordinated; and the things which are inordinated are dark and opaque, and therefore they cannot see what truth is . . .

6413. The freedom of **natural** affection. Sig. and Ex.

— . For the **Natural** loves to be in the delight of its affections, consequently in freedom. Ill.

6431. The **Natural** is called 'the abyss lying beneath,' relatively to the interiors . . . and (therefore) scientifics also are signified; for scientifics with their delights are in the **Natural**, and make its life, especially with the spiritual man; for he is introduced through scientifics into truths, and through truths into good . . .

6434. That (the Spiritual Church) has spiritual good from the **Natural**. Sig.

—<sup>e</sup>. For the good of the man of the Spiritual Church is in the **Natural**; it does not go further . . .

6435<sup>2</sup>. The good of charity is from the **Natural**.

6437. 'The sons of Israel'=spiritual truths in the **Natural**, which (truths) are relatively exterior; for the man of the Spiritual Church is in the good of truth; and this good is more interior, because it is in the interior **Natural**.

6452. That (in the **Natural**) also are things interior, and what is inmost. Sig. and Ex.

6453. That in the exterior **Natural**, where are the truths and goods which are represented by the sons and the tribes of Israel, there is what is obscure, because there is what is general there. Sig.

6454. The case is this. Whatever is in the **Natural**, and still more what is in the exterior **Natural**, is obscure relatively to those things which are in the interior **Natural**, and still more relatively to those things which are in the Rational; but this obscurity becomes clear in two ways; first, if exterior things are reduced to compliance with interior ones, and thus to correspondence; secondly, if the man can be elevated from exterior to interior things, and thus see exterior from interior things. The latter takes place with those who are in the internal of the Church, and the former with those who are in its external; but neither the one nor the other is obtained except through regeneration by the Lord.

6463. That (he betook himself) to the good and truth of the lower **Natural**. Sig. and Ex.

—<sup>2</sup>. As by Israel is represented spiritual good from the **Natural**, and by Jacob spiritual truth in the **Natural**, and by his sons goods and truths in the **Natural** distinguished into genera, therefore 'a bed' is mentioned, because by it is signified the **Natural**.

6464. New life in the goods and truths of the lower **Natural**. Sig.

6500. The good of the Spiritual Church cannot be elevated above the **Natural**.

[A.] 6511. The influx of the Internal into the **natural** mind. Sig.

6518. The presenece of the Internal in the **natural** mind. Sig.

6567. It treats in (Gen. i.) concerning the instauration of the Spiritual Church, and here now concerning the submission of those things which are in the **Natural** under the Internal, concerning which submission it is to be known that the Spiritual Church cannot possibly be instituted with anyone unless those things which are of the **natural** or external man have been submitted to the spiritual or internal man. So long as only the truth which is of faith predominates with man, and not the good which is of charity, so long the **natural** or external man has not been submitted to the spiritual or internal man . . . 6580.

—<sup>2</sup>. Affection itself and the derivative reason (then) dominate, and subdue in the **Natural** the delights of the love of self and of the world, as also the fallacies which had infilled the scientifics there; and at last so, that this subjugation is amongst its pleasant things; and then the **Natural** is at rest, and afterwards concords, and when it concords it participates in the pleasantness of the Internal.

6576. Spiritual truths in the **Natural**, and the innocence which is in them. Sig.

6635. (Ex. i.) afterwards treats concerning the infestation of these truths by the falsities and evils in the **Natural**.

6643. 'Joseph was in Egypt' = that the Celestial Internal was in the **Natural**. . . 'And Joseph died' = that the case was now otherwise . . . 6645, Ex.

6649<sup>o</sup>. For the Spiritual Church is in the inmosts of the **Natural**.

6661. Doctrines from falsified truths in the **Natural** where were alienated scientifics. Sig. and Ex.

6673. Influx from the separated scientifics in the **Natural** where were the scientifics which are of the Church. Sig. and Ex. (See *MIDWIFE*, here.)

6675. 'The stools' = those things in the **Natural** which receive the inflowing goods and truths from the Internal; thus they = scientific truths.

6686. That the **Natural** does not know before the scientific truths of the Church have life. Sig. and Ex.

— The case is this. All the life possessed by the scientific truths in the **Natural** is from the good which inflows through the Internal. When the good inflows, the **Natural** is quite unaware of it, because the **Natural** is relatively in obscurity. That it is in obscurity [is from the fact that it is] in the light of the world and thence at the same time in worldly things . . . and also from the fact that in the **Natural** are Generals which cannot perceive singulars . . . and besides, in the **Natural** there are not goods and truths themselves, but the representatives of them. Hence, then, it is, that the **Natural** does not know when scientific truths have life, consequently, when it is being regenerated, nor how. Sig.

—<sup>e</sup>. By the **Natural** is meant the external man, which is called also the **natural** man.

6687. That the **Natural** was blessed by the Divine. Sig.

6690. That the scientific truths in the **Natural** were disposed into a heavenly form. Sig.

6834. Divine truth united to Divine good in the **Natural**. Sig.

— The **Natural** is signified, because truth is there scientifically.

6844<sup>o</sup>. The internal **Natural** is signified by 'feet;' the middle **Natural** by 'soles;' and the external **Natural**, by 'shoes.'

6915. The life no longer in want as to those things which are of the **natural** mind. Sig. and Ex.

6976. The letting in (of false scientifics) into the **Natural**. Sig.

6977. The falsification of all truth, and its privation in the **Natural**. Sig. and Ex.

— There is a total inversion of state in the **Natural** when nothing but falsities occupy it. This rarely takes place with man while he lives in the world, but in the other life with all who are being cast into Hell. Ex.

7011. As there is nothing of power in the **Natural** except from the Spiritual . . .

7016. Elevation to interior and more spiritual life in the **Natural**. Sig.

—<sup>e</sup>. The good and truth of the Spiritual Church are in the **Natural**. Refs.

7091. For those of the Spiritual Church have **natural** ideas concerning everything spiritual and celestial, and also concerning the Divine, and therefore unless they thought of the Divine as of a **natural** man they could not be conjoined with the Divine by anything of affection . . .

7112<sup>2</sup>. The Angels with man understand all things spiritually which man understands **naturally** . . .

7130. There are with man two minds, one is the **natural** mind . . . The **natural** mind is the mind of the external man . . . The things of the **natural** mind are called scientifics . . . They are distinguished also by this, that the things which are of the **natural** mind are for the most part in the light of the world . . .

7217<sup>2</sup>. Thus think, and thus speak among themselves, merely **natural** men.

—<sup>e</sup>. Before merely **natural** ones (spiritual men) appear weak and sick in spirit . . . But those who are merely **natural** appear to themselves strong and mighty, and are so as to the body; but they are quite feeble as to the spirit, because they are spiritually dead . . .

7355. All things which are in the **Natural** (filled with reasonings from falsities). Sig. 7387.

7356. Exterior goods are those which are in the **Natural**, and are commonly called delights.

7384. For the **Natural** comes forth through the Spiritual.

7398. For the things which become familiar are as it were **natural** . . .

—<sup>2</sup>. For falsities, after they are removed, are allotted their places elsewhere in the **natural** . . .

7407. That, with these, reasoning from mere falsities ceased everywhere in the **Natural**. Sig.

— The interior and the exterior **Natural**. Sig.

7408. That these reasoning falsities were disposed fascicularly in the **Natural**. Sig. and Ex.

7418. That he should remove those things which are damned in the **Natural**. Sig. and Ex.

7442<sup>2</sup>. How it is that the interiors also of the **natural** mind shall be occupied by the falsities of evil which are in the extremes of this mind. Ex.

—<sup>3</sup>. (Hence) it is necessary that while man is being regenerated, his **Natural** be regenerated even to the Sensuous. Ex.

7449. That the **natural** mind was being corrupted as to all truth. Sig.

7554. That with others there is no such destruction in the **natural** mind. Sig. and Ex.

7560. 'A house' = the interior **natural** mind, where is good with truth.

7562. Those things in the **natural** mind which were of the Lord. Sig. and Ex.

7601. 'The flax' = the truth . . . of the exterior **Natural**. The **Natural** is exterior and interior, consequently the truth and good there are interior and exterior. Refs. and Sig.

—<sup>2</sup>. The evil . . . are devastated as to those truths and goods which are in the exterior **Natural** . . . Whereas the truths and goods of the interior **Natural** are not devastated, but are brought more inwards, and are there reserved for use; and then the communication between the interior and the exterior **Natural** is so far closed, that not anything of good and truth can inflow thence into the exterior **Natural**, except only such a General as they can reason by . . . to confirm falsities and evils.

7604<sup>3</sup>. The reason the goods and truths in the exterior **Natural** with the evil look downwards. Ex.

7643<sup>6</sup>. As falsity and evil are especially multiplied in the extremes of the **Natural**; for *there* are fallacies of the senses . . . and pleasures from various kinds of appetites . . .

7645. The darkening of the whole **natural** mind thence. Sig. and Ex.

—<sup>2</sup>. Hence also it is that infernal Spirits, when they have been devastated, are in the extremes of the **Natural** . . .

7648. That falsity will reign in each and all things of the **Natural** from its interior to its extreme. Sig. and Ex.

7678. The dominion of power of truth Divine over the whole **Natural** of those who are infesting. Sig. and Ex.

7729. For when the **Natural** is mentioned there is meant truth and good, or, in the opposite sense, falsity and evil . . .

7847. For the **natural** man is instructed before the rational; and the things which the man then learns are **natural**, in which spiritual things are successively insinuated . . . Hence it is evident how the **Natural** as to truths and goods serves to introduce.

— Angelic ideas are such that **natural** things relate to such things as are of man. Ex.

— As in the ideas of the Angels **natural** things become spiritual.

7920. The **Natural** is the general receptacle.

7997. From mere **natural** disposition—*indole*. 7997. 8002.

7998. Man as yet **natural**. Sig.

— 'A servant' = the **Natural**, thus the **natural** man. Ex.

7999. How the Spiritual 'buys,' that is, acquires and appropriates, the **Natural**. Ex.

8078. Faith merely **natural**. Sig. and Ex.

8106<sup>e</sup>. 'A pillar' . . . is predicated of the **Natural**, because the **Natural** is like a support or base to the Spiritual; for the Spiritual ceases in the **Natural**, and there quiesces.

8298<sup>2</sup>. See *LEAD-plumbum*, here.

8426<sup>2</sup>. When it is evening . . . they are in the delight of **natural** love. 8452. 8687<sup>e</sup>.

8452. **Natural** delight through which is good. Sig. and Ex.

— (Thus) the **Natural** must be wholly accommodated, in order that it may be a receptacle. This is done through delights; for the goods which are of the **natural** man are called delights . . .

8453. That (this delight) infilled man's **Natural**. Sig.

— 'The camp' = goods and truths; here, the **Natural**, which is the containant; for the **Natural** contains goods and truths; and without these the **Natural** is not alive; nor are the good and truth of the external or **natural** man anything without the **Natural**.

8522. 'Honey' = **natural** delight.

— This good cannot come forth except through the delights which are of the **natural** man . . .

8742. The external man is that which is called the **natural** man.

8764. The **Natural** is relatively like the earth; for . . . the **Natural** constitutes the external man.

8781. That (revelation) shall be made in the most **natural** form. Sig. and Ex.

8783. Truth Divine is not received by anyone . . . unless it appears in a **natural** form. Sig. and Ex.

8812<sup>2</sup>. The things which are from the sun of the world are called **natural**, and have not life in themselves.

—<sup>e</sup>. For **natural** things come forth from spiritual ones as effects from their causes . . .

8878. They who are in evil are . . . in **natural** light, and at last in sensuous light . . .

8890. 'A man-servant' = the **natural** as to truth; 'a maid-servant' = the **Natural** as to good . . .

8944. Many who have written **natural** theology . . .

8961<sup>e</sup>. If evil conquers, then the **natural** man dominates over the spiritual.

8987. To be *reformed* is said of those who . . . can be led by the truths of faith only to the delight of **natural** life.

8995. If the affection of truth from **natural** delight does not concord with spiritual truth. Sig. and Ex.

[A. 8995]<sup>2</sup>. The affection of truth from **natural** delight is in the external man.

— . When the **natural** man dominates, the man looks downwards . . .

—<sup>3</sup>. If these things are held as the end, the **natural** man dominates . . . But if as means to the end . . . the **natural** man serves.

— . Hence may be seen what the quality of the **natural** man must be in order that he can be conjoined with the spiritual. Des.

—<sup>4</sup>. He may suppose that the delight of **natural** loves, which are the love of self and of the world, cannot concord with spiritual truth and good. Ex.

9001<sup>2</sup>. For then the **Natural** is subordinate to spiritual truth, and, when it is subordinate, it is no longer at its own disposal, but at that of the spiritual truth under which it is subordinate. Hence the **Natural** becomes as the Spiritual because it acts as a one with it. Moreover, the spiritual life of truth is then transferred into the **Natural**, and vivifies it.

9003<sup>2</sup>. The case is this. **Natural** affection conjoined with spiritual truth . . . constantly requires the sustentation of its life by the spiritual truth with which it is conjoined. Sig.

9027. What is separated in the **Natural**. Sig.

9031<sup>2</sup>. For the literal sense is **Natural** . . .

—<sup>5</sup>. (These things) are not said concerning the **natural** life . . .

—<sup>e</sup>. Those of them who live solely to the body . . . thus who are solely **natural** men, apprehend nothing . . . concerning the life of faith and charity, and the internal man ; for they have thought solely from **natural** light.

9043. If it be still confirmed in the **Natural**. Sig. and Ex.

— . That the whole man is regenerated when his **Natural** is. Refs.

—<sup>e</sup>. When good is in the **Natural**, then he is a new man . . .

9046<sup>e</sup>. Restitution takes place when they afterwards agree together ; and they agree together when the external or **natural** man acts not from himself but from the internal, or the Spiritual in the **Natural**, as the soul in its body. When this takes place, then the External or **Natural** lives from the life of the Internal, which is the new life . . .

9061. Therefore man cannot be regenerated, unless the **natural** man also is regenerated. Hence it follows, that if the truth of faith in the **natural** or external man be extinguished, it can no longer serve the internal. —<sup>2</sup>, Ex.

9065. If the affection of evil in the **Natural** should injure the truth or good of faith. Sig. and Ex.

9081. If the affection of evil have destroyed truth or good in the **Natural**. Sig. and Ex.

9086. (If falsity) has perverted good or truth in the **Natural**. Sig. and Ex.

9103<sup>2</sup>. Unless spiritual life is restored to the full, exterior good, which makes **natural** life, cannot be restored ; for the latter life is restored through the

former. . . But good in the External or **Natural** cannot be restored to the full, because the blow remains there like a scar which grows callous. Sig. —<sup>3</sup>, Ex. —<sup>e</sup>.

9109. The bystanders hence perceived the quality of the external or **natural** man separated from the internal, when he comes into the spiritual sphere, which is the sphere of life of the internal man ; namely, that he is insane. Ex.

9110. From this experience it was also evident, that the **natural** man cannot bring himself, that is, ascend, into the spiritual. But when man is in faith, and thence in spiritual life, and thinks, then the spiritual man descends, that is, thinks, in the **natural**. . . And therefore when a **natural** man, who is separated from the internal, comes into the sphere of spiritual life, he is seized first with blindness, then with insanity, and at last with anguish.

9212. 'A garment,' here, = the ultimate of the **Natural**, which is the Sensuous.

—<sup>2</sup>. Hence the external or **natural** man is called 'a garment' relatively to the internal or spiritual man.

9215. The **Natural** of man is interior, exterior or middle, and extreme (or outermost). The interior **Natural** communicates with Heaven ; the middle or interior **Natural** communicates on the one side with the interior, and through this with Heaven, and on the other side with the extreme, and through this with the world. Refs. The extreme **Natural** is the Sensuous, which is here signified by 'the garment' . . . The exterior or middle **Natural** is what is signified by 'the skin.'

9256<sup>3</sup>. For falsities dispose themselves by series, and make a continual connection among themselves, and form the **natural** mind itself, and its intuition (or view) as to those things which are of the Church and Heaven.

9262<sup>4</sup>. 'A barren valley' = the **natural** mind not cultivated with the truths and goods of faith, from ignorance. —<sup>6</sup>.

9325<sup>9</sup>. 'The going forth of waters' = the **Natural** of man which receives the Knowledges of truth and good, and which is amended by the longing of truth for good.

—<sup>10</sup>. 'The Jordan' = that with the man of the Church which first receives truths ; thus the **Natural**.

— . That the **Natural** of man is the first thing which receives truths from the Word from the Lord, and that it is regenerated last ; and, that when it is regenerated, the whole man is regenerated. Sig. and Refs.

9383. With every man in general there are two states : . . . a second which is peculiar and proper to the external man, which state is called **natural**. . . The reason the state of the external man is called **natural**, is that it is affected with the truths which are of the light of the world, and with the good which is of the heat of this light . . .

9391. 'Bullocks' = the good of innocence and of charity in the external or **natural** man. Ex. and Ill.

9394<sup>4</sup>. When by continual use or habit they become as it were spontaneous and **natural** . . . —<sup>5</sup>.

9538. Firmness in the **natural** sphere. Sig.

— . The reason firmness is in the **natural** sphere,

is that all the Spiritual ceases in that which is called **natural** truth, and all the Celestial in that which is called **natural** good, and there they subsist. Hence it is that the **Natural** is the foundation, consequently the support to them.

9551. Spiritual things in the **Natural**. Sig. and Ex.

— For the **Natural** is produced and derived from the Spiritual, as the Spiritual is from the Celestial.

9568<sup>2</sup>. In like manner succeed each other the Celestial, the Spiritual, and the **Natural** . . . From the Spiritual is all the **Natural** ; that is, from the Celestial through the Spiritual. . . All *that* with man is called **natural** which is of the Scientific. The reason the Scientific is **natural**, is that the Scientific is truth appearing in the light of the world . . .

9572. Things purificatory and evacuator in the **Natural**. Sig. and Ex.

— That this is done in the **Natural** may be evident from the fact that the internal or spiritual man, while it is in the body, thinks in the **Natural**, and sets forth its thoughts, or speaks them forth, in the Corporeal ; and that it also wills in the **Natural** ; and the things it wills it acts in the Corporeal.

9730<sup>2</sup>. With **natural** and sensuous men there is a determination of the intellectual and voluntary things, thus of the thoughts and affections, towards the world . . .

9755. 'The sea'—where there is a collection of scientifics, from which there is ratiocination concerning truths ; thus also the **Natural** and Sensuous ; for these are the containants. III.

—<sup>2</sup>. By 'the west' is signified good in obscurity, and in it is the external or **natural** man, who . . . is in the light of the world. . . But the truth of the **natural** man is signified by the water of the sea . . . for the truth in the external or **natural** man is truth in knowledge . . .

9825. The **Natural** of man is distinguished into three degrees. Ref.

9905<sup>4</sup>. The breastplate revealed Divine truths in the **natural** sphere ; thus in ultimates. . . There is such a shining forth, through which Divine truth from Heaven is revealed in the **natural** man.

9917. In the extremes where the **Natural** is. Sig. and Ex.

9992. There are three things in man which follow in successive order . . . the Celestial, the Spiritual, and the **Natural**. . . The **Natural** thence is the good of faith, which, being from the Spiritual, is called the Spiritual **Natural** . . .

10021. The state of the application of the **natural** or external man such as it is in its infancy. Sig. and Ex. 10022.

10023. A representative of the reception of good and truth in the **natural** or external man. Sig. and Ex.

10024. Preparation for the purification of good and truth from the Lord in the external or **natural** man. Sig. and Ex.

10026. Divine truth accommodated to the **natural** or external man. Sig. and Ex.

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10029. Good accommodated to the **natural** or external man. Sig. and Ex.

10031. The interior good of the external or **natural** man. Sig. and Ex.

10032. The interior truth of the external or **natural** man, and its good. Sig. and Ex.

10042<sup>8</sup>. By the sacrifices and burnt-offerings of the bullock, the ox, and the he-goat, were represented the purification and regeneration of the external or **natural** man . . .

10050. The purification of the exteriors which are of the **natural** man. Sig. and Ex.

10099. The Divine Spiritual in the **Natural** successively. Sig. and Ex.

—<sup>4</sup>. (The Spiritual not a purer **Natural**. See SPIRITUAL, here.)

10122. The continual removal of the evils and derivative falsities in the **natural** man through the good of innocence from the Lord. Sig. and Ex.

10124. With those who are in the Spiritual Kingdom, truth is implanted in the external or **natural** man . . .

10156. For man is born **natural** . . . and if he does not become spiritual he is in Hell ; for the knowledge of the **natural** man—that is, of a man not regenerated—is in the light of the world . . .

—<sup>2</sup>. Those who are solely in **natural** knowledge . . . cannot possibly believe those things which are of Heaven . . . Hence it is that the merely **natural** man, however much he believes himself to be in lumen above others, at heart denies Divine and heavenly things . . . (But) those who suffer themselves to be elevated by the Lord into the light of Heaven, are first elevated above the scientifics which are of the **natural** man ; and then from the light of Heaven they see those things which are in their **natural** man, which are called scientifics, and well discriminate them . . .

—<sup>3</sup>. In a word . . . so long as man is merely **natural**, so long his interiors, which see from the light of Heaven, are closed ; and the exteriors, which see from the light of the world, are open ; and then the man looks downwards . . .

—<sup>5</sup>. These things have been said that it may be known what is the spiritual and what the **natural** man ; and that the merely **natural** man, unless he has been made spiritual by the Lord, is Hell.

10200. For everything **natural** comes forth from what is spiritual . . .

10208<sup>4</sup>. Therefore if the **natural** man is perverted, the spiritual has no opportunity of acting into him except pervertedly. Hence it is that then the spiritual or internal man is closed. Ex. and Refs.

10235<sup>3</sup>. See LAVER, here. —<sup>4</sup>. —<sup>6</sup>. 10236.

— By the **Natural** is meant the External of man, that is, that which is called the external man.

10236. The **Natural** of man is external, middle, and internal. The external of the **Natural** communicates with the world, and is called the external Sensuous ; the internal **Natural** is that which communicates with the internal man, which is in Heaven ; the middle **Natural** is that which conjoins both . . .

[A.10236]<sup>2</sup>. By the Sensuous which is the ultimate of the **Natural**, is properly meant that which is called 'the flesh,' and it perishes when the man dies. (Continued under SENSUOUS.)

10237. For all spiritual purification is effected in the **Natural**. Man has an External and an Internal; the External is called the **Natural**, and also the **natural** man . . . for the reason that . . . man's External is in the **natural** world. Both the Internal and the External are purified; the Internal in Heaven, and the External while the man lives in the World, thus in the **Natural** which is in the world. The reason why purification is then carried on in the **Natural**, is that the truths of faith come to manifest perception in the **Natural**. Ex.

—<sup>3</sup>. It has been said that man knows his evils and falsities . . . in the **Natural**, that is, in the external man, and not in the internal. The reason is that the ideas of thought in the internal man are spiritual, and spiritual ideas cannot be comprehended in the **Natural**, for they are intellectual ideas which are devoid of objects such as are in the material world. But still these ideas . . . inflow into the **natural** ideas which are of the external man, and produce and make them, which is done through correspondences.

10243<sup>2</sup>. 'The water in the basin' = the truth of faith in the **Natural** . . . Thus by 'to wash the feet' is meant the purification of the **Natural** of man; for unless this is purified and cleansed with a man when he is living in the world, it cannot afterwards be purified to eternity; for such as is the **Natural** of a man when he dies, such it remains; for it is not amended afterwards; for it is the plane into which the interiors, which are spiritual, inflow; it is their receptacle; and therefore when it is perverted, the interiors, when they inflow, are perverted into its likeness. Ex. and Sig.

—<sup>3</sup>. That he who is regenerated is not to be purified except as to the **Natural**. Sig.

10254. For with man there is sensuous life, and **natural** life, both of the external man; but the sensuous life is exterior, deriving its truths from the objects which are in the Earth and in the body; and the **natural** life is interior, deriving its truths from the causes of these objects.

10284<sup>3</sup>. Inwardly with such there is what is merely **natural**, and nothing spiritual; they see solely from **natural** light . . .

10379<sup>o</sup>. (Such) correspond to the conjunction of **natural** and celestial things.

10547<sup>o</sup>. And all celestial and spiritual things inflow into **natural** and worldly ones, and cease in them, and form and constitute them.

10604<sup>2</sup>. The ideas of thought of the Angels are not **natural**, such as are the ideas of the thought of men . . . The ideas of thought which man comprehends, and which fall into words, are **natural**, and by the learned are called material . . . By correspondence spiritual (ideas) are turned into **natural** ones when the man is speaking . . . 168.

—<sup>3</sup>. As there is a correspondence between spiritual thought and **natural**, and as the Angels are in spiritual

thought, the Angels perceive spiritually that which man perceives **naturally** . . .

H. 31. The Divine which inflows from the Lord and is received in the Ultimate Heaven, is called **natural**; but as the **Natural** of that Heaven is not like the **Natural** of the world, but has in it the Spiritual and the Celestial, therefore that Heaven is called spiritual and celestial **natural**, and thence the Angels who are there are called spiritual and celestial **natural** ones. (Continued under NATURAL ANGEL.)

110. Oxen and bullocks correspond to the affections of the **natural** mind.

—<sup>e</sup>. Man is like (animals) as to his **natural** man . . .

116. In Heaven the sun of the world does not appear, nor anything which is from that sun, because all *that* is **natural**; for nature begins from that sun, and whatever is produced through it is called **natural**. (Continued under SPIRITUAL.)

168. The Angels who speak with men never speak by means of the **natural** ideas proper to man, all of which are from time, from space, from what is material, and from things analogous to them . . . but still the angelic ideas, which are spiritual, when they inflow with men, are turned in a moment and from themselves into **natural** ideas proper to the man which correspond exactly to the spiritual ones. . . There were Angels who were admitted . . . even into my **natural** thoughts, in which were many things from time and space; but as they then understood nothing, they suddenly receded, and . . . I heard them saying that they had been in darkness.

—<sup>2</sup>. There was a certain one from Heaven, who was such that he could be admitted also into **natural** ideas, such as man has . . .

172<sup>o</sup>. The things which come forth from the sun of the world are called **natural**.

249. Evil Spirits . . . desire nothing more than to destroy man . . . which also is done with those who have indulged much in phantasies even so that they have removed from themselves the delights suitable to the **natural** man.

262. The writings in the Heavens flow **naturally** from their thoughts themselves . . .

— . All correspondence is **natural** and spontaneous.

284. For the perception of man is in the **Natural**.

300. With man's **natural** or external man there is a conjunction (of Heaven) by correspondences . . .

464. Although the external or **natural** memory is in man after death, still the merely **natural** things which are therein are not reproduced in the other life, but the spiritual things which are adjoined to the **natural** things by correspondences; which things . . . when presented to the sight, appear in a form altogether like that in the **natural** world . . . although in their essence they are not **natural** . . .

—<sup>2</sup>. For man in the world, when he had thought from the external Sensuous, and not at the same time from the internal Sensuous, or Intellectual, had thought **naturally** and not spiritually. But in the other life . . . he does not think **naturally**, but spiritually . . .

531. The merely **natural** man lives according to the

same Precepts in the external form just as does the spiritual man . . .

567. **Natural** heat. Ex.

—<sup>3</sup>. He who believes that anything comes forth in the **natural** world without the influx of the **Spiritual** World is mistaken; for the **Natural** does not come forth and subsist except from the **Spiritual** . . .

N. 38. The external man is what is called the **natural** man, because it is in the light of the world, which light is **natural**. . . The man whose Internal is not in the light of Heaven, but solely in the light of the world, in which the External also is, is a **natural** man as to both. . . The **natural** man is that which is called 'dead.'

40. An internal man [who is] merely **natural**, regarded in himself, is a Spirit, and not an Angel . . .

41. The interiors of the mind with those who are merely **natural** are actually turned to the world, because they regard it primarily . . .

61. The two loves (of self and of the world), when they dominate . . . cause the man to be **natural** and sensuous according to the quantity and quality of their dominion.

J. 27<sup>3</sup>. For spiritual things are there effigied . . . in an appearance as it were **natural** . . .

30. No one is judged from the **natural** man; thus not so long as he lives in the **natural** world; for man is then in a **natural** body . . . It is the **Spiritual** with man which is judged, and not the **Natural**, for this is not guilty of any fault or crime, because it does not live from itself, but is only an instrument . . .

36<sup>3</sup>. What is **natural** . . . is to will truth not for the sake of truth, but for the sake of self-glory, reputation, and gain.

38. So long as (truths) are outside the life they are only **natural**; for they are known and thought only as other Things are . . .

—<sup>c</sup>. **Natural** light shines in the Intellectual when worldly, corporeal, and earthly things are loved more than spiritual, celestial, and Divine ones . . .

65. Spiritual things are set forth in the sense of the letter by means of **natural** things, because **natural** things serve spiritual ones for a basis; and without such a basis the Word would not be a Divine work, because not complete. The **Natural**, which is the ultimate in Divine order, completes, and makes, the interior things . . .

S. 4<sup>e</sup>. The internal sense of the Word can . . . convince even the **natural** man, if he is willing to be convinced.

6. From the Lord proceed the Celestial, the Spiritual, and the **Natural**, one after the other. . . The **Natural** is from both (the Celestial and the Spiritual): it is their complex in the ultimate.

—<sup>2</sup>. The Word, in its ultimate sense, is **natural** . . .

Life 16. In what follows, those who do good from themselves will be called **natural** men, because the Moral and Civil with them, as to essence, is **natural** . . .

86. Man has a **natural** mind and a spiritual mind; the **natural** mind is below . . . (Continued under **MIND-mens.**)

—<sup>4</sup>. So long as man does not shun evils as sins, the concupiscences of evils block up the interiors of the **natural** mind on the side of the will . . .

—<sup>5</sup>. So long as the concupiscences of evils block up the interiors of the **natural** mind . . . the man is in Hell . . . (and) so long is a **natural** man . . . and animal . . .

108<sup>e</sup>. But if they do these goods, and shun these evils, solely because they are evils. . . they are still merely **natural**; and with the merely **natural** the root of evil remains implanted . . .

109. See **MORAL**, here.

F. 32. Spiritual heat from Heaven then inflows into the **natural** mind. (See **MIND-mens**, here.)

W. 69. In the same proportion the lumen of his understanding becomes merely **natural**.

159. As all that comes forth and subsists from this sun is called **natural** . . .

163<sup>2</sup>. But the men in the **natural** world are **natural**, and therefore think **naturally** and speak **naturally**; and spiritual thought and speech have nothing in common with **natural** thought and speech.

164. All **natural** things from their origin are dead.

185<sup>2</sup>. Without a Knowledge of (discrete) degrees . . . nothing whatever can be known concerning the difference between the **Spiritual** and the **Natural** . . .

238. Man is then in the **natural** degree, which is the ultimate . . .; and the spiritual degree . . . does not communicate with the **natural** degree by continuity, but by correspondences . . . But when man puts off the **natural** degree . . .

—<sup>2</sup>. He no longer thinks, wills, speaks, and acts **naturally** . . .

248. That man, if the higher degree . . . is not opened with him, becomes **natural** and sensuous. Gen.art.

249. There are three kinds of **natural** men. Fully ex.

251. What the **natural** man is, and what the spiritual. Ex.

252. The quality of the **natural** man with whom the spiritual degree is opened. Ex.

253. The quality of the **natural** man with whom the spiritual degree is not opened, but still is not closed. Ex.

254. The quality of the **natural** man with whom the spiritual degree is completely closed. Ex.

—<sup>3</sup>. With these . . . the higher region of the **natural** degree, which is called the Rational (is also closed).

255. The quality of the difference between the life of a **natural** man and the life of a beast. Ex.

256. That the **natural** degree of the human mind, regarded in itself, is continuous . . . (See **DEGREE**, here.)

257. The **natural** mind can be elevated even to the light of Heaven, and can perceive **naturally** the things which the Angels perceive spiritually, thus not so fully; but still the **natural** mind of man cannot be elevated into angelic light itself. —<sup>2</sup>.

—<sup>4</sup>. The elevation of the **natural** mind is effected by continuity . . .



[W.257]<sup>5</sup>. The **natural** mind of man consists of spiritual substances, and at the same time of **natural** substances. Thought is effected from its spiritual substances, and not from its **natural** substances. The latter substances recede when the man dies, but not the spiritual substances; and therefore this same mind after death . . . remains in a like form to that in which it was in the world.

—<sup>6</sup>. The **natural** substances of this mind, which . . . recede by death, make the cutaneous covering of the spiritual body in which are Spirits and Angels. 270.

260. That the **natural** mind, because it is the covering and containant of the higher degrees of the human mind, is a reagent; and that if the higher degrees are not being opened, it acts against them; but if they are being opened, it acts with them. Gen. art.

—<sup>c</sup>. (The **natural** man is the same thing as the **natural** mind.)

261. The **natural** mind is in form a world.

—<sup>c</sup>. Hence a merely **natural** man can speak and preach heavenly things . . .

263<sup>c</sup>. The state of the **natural** mind before reformation may be compared to a spire twisting . . . downwards; but after reformation . . . to a spire twisting . . . upwards . . .

267. For the **natural** man can elevate his understanding to higher light . . . Ex.

—<sup>c</sup>. Such elevate it no higher than the higher region of their **natural** mind . . .

—<sup>2</sup>. The **natural** man can confirm whatever he will . . .

269<sup>c</sup>. Thus is the **natural** mind closed above; and in the descendants this is not restored except by, from the Lord, shunning evils as sins . . .

270. That all evils and the derivative falsities . . . reside in the **natural** mind. Ex.

—<sup>c</sup>. The **natural** mind derives its form in part from the substances of the **natural** world.

—<sup>2</sup>. The **natural** mind with all things of it is circumflexed into gyres from right to left . . . and (thus) from itself acts against the spiritual mind. The circumgyration from right to left is turned downwards . . .

273. That the **natural** mind which is in evils and the derivative falsities is a form and image of Hell. Ex.

274. That the **natural** mind which is a form or image of Hell descends by three degrees. Ex.

—<sup>c</sup>. The **natural** mind from its two faculties which are called rationality and freedom is in this state: that it can ascend through three degrees, and descend through three degrees . . .

275. That the three degrees of the **natural** mind, which is a form and image of Hell, are opposite to the three degrees of the spiritual mind . . . Ex. (See DEGREE, here.)

276. That the **natural** mind which is a Hell is in all oppositeness against the spiritual mind which is a Heaven. Ex.

277. That all things which are of the three degrees of the **natural** mind are enclosed (or included) in the works which are done by the acts of the body. Gen. art.

295. There was no word of the spiritual speech which was like a word of **natural** speech; nor anything of the spiritual writing like **natural** writing, except the letters . . . Yet (the Angels) said that they seem to themselves to think, speak, and write, in the spiritual state, in like manner as man does in the **natural** one, when yet nothing is like: from which it was evident that the **Natural** and the Spiritual differ according to degrees of height, and that they communicate (solely) by correspondences. M. 326<sup>3</sup>, shown by experiments.

345. If the **natural** degree only . . . is opened, the man becomes **natural**; and . . . if he becomes solely **natural**, he loves solely those things which are of the body and the world; and . . . in proportion as he loves these things . . . he becomes evil. From these things it is evident, that the spiritual ultimate, which is called the Spiritual **Natural**, can be separated from its higher [degrees]; and that this is separated with the men from whom is Hell. (Continued under LAST.)

404<sup>c</sup>. Thought does indeed come forth first, because it is of the **natural** mind . . .

416. There is **natural** love, and there is spiritual love. (Continued under LOVE.)

417. How the understanding is dragged back from this elevation by the love, if this is merely **natural**. Ex.

—<sup>c</sup>. With merely **natural** men (these two respirations) are separated . . . and therefore a merely **natural** man . . . with whom the understanding is elevated . . . can speak wisely in company . . . but when he is not in company, he thinks . . . from his love. He respire in like manner . . .

424. That love defiled in the understanding, and by it, becomes **natural**, sensuous, and corporeal. Gen. art.

429<sup>2</sup>. The rest remain spiritual **natural**.

P. 33<sup>2</sup>. As these (concupiscences) reside in the **natural** man, and whatever man acts from the **natural** man he feels that he acts as from himself . . .

41. This happiness rarely manifests itself in the world, because man is then in a **natural** state; and the **Natural** does not communicate with the Spiritual by continuity, but by correspondences . . .

71. From this it is evident that the Spiritual and the **Natural** with man are discriminated; and therefore man cannot pass from the one into the other except by determination . . .

83<sup>3</sup>. Those who confirm with themselves these loves . . . remain **natural**, and become corporeal sensuous . . .

—<sup>6</sup>. With him who is being regenerated, the order of life is turned; from **natural** he becomes spiritual; for the **Natural** separated from the Spiritual is against order . . .

131. When a miracle alone leads the man . . . he acts from the **natural** man . . .

147. Man is in the **natural** mind alone so long as he is in the concupiscences of evil and their delights . . .

—<sup>2</sup>. The Lord then . . . enters into the **natural** mind by the affections of good and truth; and he enters into the Rational, and from it he disposes into order those things which, lower in the **Natural**, are contrary to order.

175. (Arguments of the **natural** man respecting the Divine Providence.) 254, *et seq.*

187. That it is given to man to see the Divine Providence on the back . . . (but) not in his **natural** state. Ex.

189<sup>2</sup>. But the merely **natural** man sees nothing of these things.

220<sup>2</sup>. That it is of the Divine Providence that man by death puts off **natural** and temporary things . . . Ex.

—<sup>3</sup>. Man . . . retains only interior **natural** things, which agree and concord with spiritual and celestial ones, and serve them as containants . . .

—<sup>4</sup>. That the Lord by His Divine Providence conjoins Himself with **natural** things by spiritual ones . . . according to uses. Ex.

—<sup>5</sup>. **Natural** and temporary things are not only those which are proper to nature, but also those which are proper to men in the **natural** world. Ex. —<sup>8</sup>.

321<sup>2</sup>. That he who believes that all things . . . are from himself, is not unlike a beast, is evident; for he thinks solely from the **natural** mind, which is common to man with beasts . . .

322<sup>3</sup>. Therefore the **natural** man, however civilly and morally he acts, is called dead.

324<sup>10</sup>. The reason the like does not take place with many in the world, is that they love the first degree of their life, which is called **natural**, and do not want to recede from it . . . and the **natural** degree of life, regarded in itself, loves nothing except self and the world . . .

R. 158. **Natural** life, regarded in itself . . . is nothing else than sleep.

198<sup>3</sup>. They believe these things when they are in their sensuous **Natural**, but not when in their rational **Natural** . . .

334. By the ratiocinations of the **natural** man separated from the spiritual. Sig. and Ex.

444<sup>2</sup>. There are three things which make the man of the Church: the Spiritual, the Rational or Intellectual, and the **Natural** . . .

869. The external and **natural** men of the Church called together to Judgment. Sig. and Ex.

M. 38. The love of the sex is with the **natural** man . . . The **natural** man loves . . . only external conjunctions, and the pleasures of the body from them . . .

48. The love of the sex . . . is a **natural** love; for it is common with beasts . . . and these are **natural** . . .

52. For with those who are in the Spiritual World the third thing is wanting, which is the **Natural**; and this is the containant of spiritual things . . .

53<sup>2</sup>. But those who come into Hell are all **natural**; and merely **natural** marriages are not marriages, but conjunctions which partake of unchaste lust.

54. All those consorts who are merely **natural** are separated after death. Ex.

—<sup>2</sup>. Consorts of whom one is spiritual and the other **natural** are separated after death . . .

—<sup>3</sup>. Celibates . . . if **natural**, (there) become scortators.

59. It is known that every man when born is merely

corporeal, and that from corporeal he becomes more and more interior **Natural**, and thus rational . . .

—<sup>2</sup>. (In marriage also) he begins from the corporeal, and proceeds into the **Natural** . . . Those who then love corporeal **natural** things, and rational things only from them, cannot be conjoined with a consort as into a one, except as to those externals . . .

—<sup>9</sup>. (But with the spiritual) perpetual happinesses advance as the Spiritual Rational of the mind, and, from this, the Sensuous **Natural** of the body, of the one, conjoin and unite themselves with those of the other.

67. See LOVE, here.

78<sup>2</sup>. Because the inhabitants (that is, those of the Iron Age) are **natural**.

94<sup>2</sup>. If therefore he halts at the threshold in the progression to wisdom, the form of his mind remains **natural**; and this receives the influx of the universal sphere, which is that of the marriage of good and truth, no otherwise than it is received by the lower subjects of the animal kingdom . . . and as these are merely **natural**, this man becomes like them. Thus is understood this: that the love of the sex is of the external or **natural** man, and that thence it is common to every animal.

130<sup>2</sup>. The things which are of knowledge, experience, and art, and are called **natural** things, make the seat of (spiritual and civil things).

—<sup>3</sup>. Now, as the . . . ultimate things, which are called **natural** things, make the feet, it is evident that when (spiritual, civil, and **natural** things) follow in their order, the man is a perfect man . . . Thus spiritual things inflow into civil things; and, through civil things, into **natural** things . . .

146<sup>2</sup>. For the **Natural** of man from birth is contaminated and crammed with evils.

149. Without religion man . . . remains **natural**; and if a **natural** man renounces scortations, still his spirit does not renounce them.

230<sup>2</sup>. Therefore a merely **natural** man, although as to concupiscences, appetites, and their delights, he is like a beast, still lives after death . . .

235<sup>9</sup>. Spirits merely **natural** are chilled with intense cold when they apply themselves to the side of any Angel who is in a state of love.

281. With **natural** men these conjugal simulations savour of prudence. Ex.

— By a **natural** (consort) is meant one who loves only **natural** things, and thus is wise from himself . . . (and) conjugal love with the **natural** consort is cold . . . Hence it is that intestine love is not possible between consorts, one spiritual and one **natural**; but a love emulative of intestine love is possible on the part of the spiritual consort . . . But truly between two **natural** consorts intestine love is not possible, because both are cold. If they are warm, it is from what is unchaste. Yet these . . . can dwell together in the house, and also assume looks as of love and friendship. Ex. 282<sup>2</sup>, Ex.

305. There are in human minds three regions, of which . . . the lowest is called **natural**. Into this lowest, man is born . . . In the lowest region, which

has been called **natural**, reside all the concupiscences of evil, and lasciviousnesses . . .

[M.] 320. The reason is, that the **Natural** derives its origin from the Spiritual, and, in its coming forth—*existentia*—is nothing else than a congeries of spiritual things congregated; and therefore if the **Natural** is separated from its Spiritual, which produced and as it were begot it, it is no longer held together interiorly, but only exteriorly, by the Spiritual, which encompasses and binds it in general, and does not tie it together and keep it tied together in singular. Hence it is, that the **Natural** separated from the Spiritual with two consorts, does not effect any conjunction of minds, and thus of wills, but only a conjunction of some of the external affections, which cohere with the senses of the body.

—<sup>3</sup>. For after death merely **natural** conjunctions are dissolved of themselves . . .

326<sup>3</sup>. (The difference between the Spiritual and the **Natural** shown by experiments.) —<sup>4</sup>. —<sup>5</sup>. T.280.

327<sup>2</sup>. The Angels had not previously known the differences between the Spiritual and the **Natural** . . .

345<sup>2</sup>. The reason why polygamous love is a love of the external or **natural** man, is that it is inscribed on that man; and whatever the **natural** man acts from himself is evil . . .

—<sup>6</sup>. All the evil into which man is born from his parents is implanted in his **natural** man, and not any in his spiritual man . . .

347. Yet a **natural** man not elevated (out of the **Natural**) perceives no otherwise than that he is elevated. The reason is, that, equally with the spiritual man, he can elevate his understanding into the light of Heaven, and think and speak spiritually. But if the will does not at the same time follow the understanding into that height, he is still not elevated; for he does not stand in that elevation, but after [some] moments lets himself down to his will, and there makes firm his station. . . (Thus) a **natural** man, so long as he remains **natural**, cannot become spiritual.

380<sup>1</sup>. The things which proceed from the sun of the world are containants of life, and are called **natural** things . . .

405<sup>2</sup>. The love of infants with **natural** fathers and mothers. Ex.

426. That scortatory love is opposite to conjugal love, as the **natural** man regarded in himself is opposite to the spiritual man. Ex.

— . The **natural** man is that into which everyone, when he grows up, is first introduced, which is effected through knowledges and Knowledges, and the rational things of the understanding . . .

— . Therefore in proportion as anyone . . . is not in charity, he is **natural**, even if he be clear in his mode of thinking, and wise in judgment.

—<sup>2</sup>. (How the **natural** man destroys the camp of conjugal love in himself. Ex.)

432<sup>2</sup>. Adulterers are not spiritual, but most highly **natural**; and the **natural** man separated from the spiritual is a man solely as to the understanding, and not as to the will: this he immerses in the body and

the concupiscences of the flesh, and at those times the understanding also keeps it company. That this is nothing but half a man, he himself . . . can see.

442. The reason the delights of scortatory love are pleasures of insanity, is that no others than **natural** men are in that love; and the **natural** man is insane in spiritual things, for he is against them; and therefore he embraces only **natural**, sensuous, and corporeal delights. It is said **natural**, sensuous, and corporeal . . . because the **Natural** is distinguished into three degrees: in the highest degree are those **natural** ones who, from rational sight, see insanities, and still are carried away by their delights, like boats by the current of a river; in a lower degree are the **natural** ones who see and judge solely from the senses of the body, and spurn and reject as of no account rational things which are contrary to appearances and fallacies; in the lowest degree are the **natural** ones who, without judgment, are carried away by the alluring heats of their body. These are they who are called corporeal **natural** ones; those former sensuous **natural**; and the first **natural**.

448. (Fornication is lust) because it comes forth—*prodit*—from the **natural** man, and in everything which comes forth from the **natural** man there are concupiscence and lust; for the **natural** man is nothing else than an abode and receptacle of concupiscences and lusts; for all the guilts inherited from the parents reside there.

495. That adulteries from the purpose of the will, and adulteries from the confirmation of the understanding, render men **natural**, sensuous, and corporeal. Ex.

496. There are three degrees of the **natural** man. In the first are those who solely love the world, placing the heart on wealth: these are properly meant by the **natural**. In the second degree are those who solely love the delights of the senses, placing the heart in luxuries and pleasures of every kind: these are properly meant by the sensuous. In the third degree are those who solely love themselves, placing the heart in the quest of honour: these are properly meant by the corporeal: the reason is that they immerse all things of the will and thence of the understanding in the body, and look at themselves backwards from others, and love merely their Own things. But the sensuous immerse all things of the will and thence of the understanding in the allurements and fallacies of the senses, solely indulging in these. But the **natural** pour forth into the world all things of the will and understanding, in avariciously and fraudulently acquiring wealth, and in regarding no other use in it and from it than that of possession. The above-mentioned adulteries turn men into these degenerate degrees, one into this, another into that . . .

I. 11. That the Spiritual clothes itself with the **Natural**, as man does with a garment. Gen.art.

— . The **Natural**, being a dead force, is passive. (Continued under SPIRITUAL.)

12. Thus (man lives) spiritually **natural**. Ex. —<sup>4</sup>.

—<sup>3</sup>. The union of spiritual things with **natural** things and the derivative appearance of life in material things may be compared to noble wine in a clean sponge . . .

T. 22<sup>2</sup>. It is from this revelation that the **natural** man can elevate himself above nature, thus above himself. . .

34<sup>2</sup>. If man opens the door solely to the ultimate or **natural** degree, the man, if he acknowledges God, and worships Him with actual piety, becomes an image of God in the lowest degree, and after death becomes an Angel of the Ultimate Heaven.

—<sup>3</sup>. But . . . if man closes up the highest **natural** degree, which corresponds to the highest celestial one, he becomes as to love like a beast of the earth ; if he closes up the middle **natural** degree, which corresponds to the middle spiritual one, he becomes as to love like a fox, and as to the sight of the understanding like a bird of evening ; and if he closes up also the lowest **natural** degree as to its spiritual part, he becomes as to love like a wild beast, and as to the understanding of truth like a fish. E. 1145<sup>40</sup>.

78<sup>4</sup>. (The Angel said,) The atmospheres and earths of your world are **natural** ; and **natural** things have been created in order to clothe spiritual things, as the skin clothes the bodies of men and animals . . .

103. Every man, after death, lays down the **Natural**, which he took from the mother, and retains the **Spiritual** from the father, together with a certain limbus from the purest things of nature, around it . . .

276. They do not know that the **natural** man, regarded in himself, is against the spiritual man, and that he therefore wants to extirpate, or involve in fallacies, the spiritual things which enter.

280<sup>2</sup>. The **Natural** can never by subtilization approach the **Spiritual** so as to become it ; for there is a difference such as is between what is prior and posterior . . .

296<sup>3</sup>. A merely **natural** man does not think about Divine truths except from worldly things, thus from the fallacies of the senses ; for he cannot elevate his mind above them . . .

339. For everything spiritual is received in **what is natural**, in order to become anything with man . . .

360. Faith in its beginning with man is **natural** . . . in like manner charity. Ex.

—<sup>3</sup>. (Thus) as spiritual light is within **natural** light . . . and as spiritual heat is within **natural** heat, so is spiritual faith within **natural** faith, and spiritual charity within **natural** charity ; and this is effected in the degree in which man advances from the **natural** world into the **Spiritual** World . . .

—<sup>3</sup>. Thus does the **natural** of man become as it were diaphanous ; and, according to the quality of its conjunction with charity, beautifully coloured. . . The contrary happens if the **Spiritual** is not within the **Natural**, but the **Natural** within the **Spiritual** . . . 361.

361. So far as this is the case, the man is wise in spiritual things, and also derivatively so far in **natural** things ; for inwardly in himself while he is thinking, or reading and hearing anything, he sees whether it is Truth or not . . .

—<sup>3</sup>. But when he is inverted, to wit, when the **Natural** is within the **Spiritual** . . . he may be compared to . . .

402. Concerning the merely **natural** and sensuous man. Gen.art.

428. They who are compassionate from birth and do not make their **natural** mercies spiritual . . .

503<sup>5</sup>. (They said,) In our whole system of theology . . . we have adopted none but purely **natural** ideas . . .

564. A merely **natural** man can see evils and goods with others . . .

566. Man as to the **natural** man is like a beast . . . for the **Natural** of man, regarded in itself, is merely animal . . .

574. For man is born into evils of every kind . . . and these are seated in his **natural** man, which from itself is diametrically against the spiritual man . . . Hence it necessarily follows, that the **natural** man with his concupiscences must be mastered, subjugated, and conquered . . . The **natural** man, regarded in himself, as to his nature does not differ one whit from the nature of beasts . . . but he is such as to the will ; but he differs from beasts as to the understanding . . .

592. Before regeneration, both (the internal man and the external man of the New Church) make the **natural** man, which is thus divided into Internal and External. (See INTERNAL MAN, here.)

593. As concerns the divisions of the **natural** man into two forms, it is an actual division both of the will and of the thought there . . . and therefore another will has been formed by the man beneath the former, in like manner another thought ; but still both of these constitute the **natural** man. Ex.

—<sup>2</sup>. The quality of the internal **natural** man from birth. Des.

603. Man by regeneration is elevated from the lowest region of the mind, which is called the **natural** one . . . Hence it is that an unregenerate man is called **natural**. . . . From which it is evident that the mind of a regenerated man has been elevated into the spiritual region, and there from above it sees those things which are taking place in the lower or **natural** mind. —<sup>2</sup>, Examp.

673<sup>2</sup>. For the **natural** man separated from the spiritual man is merely animal ; nay . . . is more a wild beast than the wild beast of the forest . . .

754<sup>2</sup>. For truth itself which in itself is truth cannot be Known and acknowledged by a merely **natural** man ; nor can it be given him by God, because it falls into what is inverted, and becomes falsity.

Ad. 61. See MIND-animus, here. 88. 916. 933<sup>3</sup>. 949. 950<sup>3</sup>.

923. See MIND-mens, here.

D. 1226. Concerning those who in the life of the body have studied only **natural** things. Gen.art.

1796. How the **natural** things of the Angels are represented before Spirits. Ex.

1827. There is a certain **natural** mind, which is almost like the animus of brutes. (Continued under MIND-mens.)

2157. Only those things which are of the **natural** mind (are vitiated with evil).

[D. 2157]<sup>r</sup>. The Angels cannot possibly be in the interior, more interior, or inmost Heaven, without being also at the same time in the **natural** mind which belongs to the Angels of the interior Heaven. The **natural** mind cannot be put off; for thus would be absent that which should complete order, and they would no longer be Angels; and therefore the vitiation received by heredity and acquired by actuality, which is of the **natural** mind, must harmoniously correspond with those things which are more interior.

2158. When correspondence has been given, the **Natural** is as it were nothing, and is as it were absent, like that which is transparent. . . In a word, correspondence is what causes that Angels seem to themselves not to be **natural** Spirits; when yet they are **natural**; but, by correspondence, the **Natural** in certain states as it were disappears.

2349. See RAINBOW. here.

2688. That he who lives in faith in the Lord . . . cannot possibly suffer violence from the evil, because [he lives] in the order of **natural**, spiritual, and celestial things. Ex.

—<sup>2</sup>. **Natural** things are as it were vessels, instruments, and organics . . .

2751. Ultimates are in the **natural** mind of man, which is formed by the senses of the body.

2841. That **natural** and corporeal things, separated from spiritual and celestial ones, putrefy.

3118. That **natural** things come forth from spiritual ones. Ex.

3224<sup>o</sup>. Thence are called forth in order those things which are not compliant . . . and are adjoined to the **natural** things of the Angels. Hence a fermentation . . .

3511. That they are invisible comes from a **natural** cause with them . . . (See A. 5573, above.)

—<sup>v</sup>. Their quality was represented by thin water between [the spectator and] something visible closely on the other side, by which was represented what is **natural**.

3852. Concerning **natural** things.—There are Spirits who care nothing for **natural** things . . . (I told them) that they serve to confirm spiritual things, especially with such as are in corporeal things . . . and that abstractedly from them they perceive nothing, because **natural** and corporeal things are the planes of their thought; and also that order is terminated in material things, which when some lose they seem to themselves to have nothing to stand on . . . Examp. 3853. 3854.

3865. At this day the influxes into the face are not **natural**, but simulated as if **natural** . . .

3899. They loathe **natural** modes of conjunction.

4226. There are many such things with man which are at the same time acquired and made **natural** . . .

4368. Horror for such things as are contrary to nature is not **natural** to man, as it is to brutes; consequently it is not in his voluntary part, or in the **Natural**. Examp. . . In the man of the Most Ancient Church it was in the **natural** part.

4627<sup>3</sup>. The interiors of man which do not die thus succeed [each other]. There is the Sensuous, the

**Natural**, the Spiritual **Natural**; these are of the external man . . . —<sup>7</sup>.

4629<sup>8</sup>. The lumen of the interior **Natural**. —.

4755<sup>o</sup>. This **naturally**, without previous knowledge.

4758. **Natural** theology. Des. 4759. 4760.

4865. Spiritual speech is a language quite **natural**. Ex. 4866. 5585. 5589. —<sup>e</sup>. 5770.

5013. In their **natural** manner.

5110<sup>e</sup>. With these the **Natural** is closed up, and is kept open only where it can serve the Internal.

5549<sup>e</sup>. Hence it is that the spiritual Angels are in the internal **Natural**.

5623<sup>o</sup>. With those who come thither the **Natural** is lulled.

5625. All **natural** ideas perish there . . .

5629. What is snowy appears above their **Natural**.

E. 93. All things which reside solely (in the memory and thought) reside in the **natural** man.

138<sup>e</sup>. The rest are **natural** men, who cannot be tempted.

150. The External is what is called the **natural** man. When man is born, the external or **natural** man is opened first. Ex.

—<sup>2</sup>. The man (then) remains solely **natural**.

163. That (such) are left to their **natural** man. Sig. and Ex.

176<sup>4</sup>. All evils and the derivative falsities reside in the **natural** man . . . 405<sup>52</sup>.

190<sup>2</sup>. Hence these remain **natural**.

195<sup>2</sup>. Only the internal **natural** man is opened . . .

355<sup>36</sup>. The **natural** man with the Scientific in it has not any understanding, but only thought from the memory, which is a species of imagination from the objects of sight and hearing. Sig.

386<sup>8</sup>. That if they became merely **natural** they would be deprived of all truth, good, and spiritual life. Sig.

401<sup>13</sup>. The **natural** man separated from the spiritual. Tr.

—<sup>21</sup>. The external of the Church, which in one word is called the **natural** man.

403. See FIC, here.

409. 'A servant'=the **natural** man, because the **natural** man obeys and serves . . .

— . With the regenerate, the **natural** man is equally as free as the spiritual. Ex.

— . But with those with whom the spiritual man is closed, and only the **natural** man open, the whole man is a servant in the common sense . . .

—<sup>8</sup>. When the external or **natural** man serves the internal or spiritual, then it is 'as its master, and as its lord.'

419<sup>14</sup>. Reformation as to the **natural** man. Tr.

433<sup>5</sup>. Those who are below these Kingdoms, because they are not celestial or spiritual, but **natural**, and yet are in the good of life according to their religiosity. Sig.

434<sup>11</sup>. Truth from good in the **natural** man makes the External Church. Rep.

439<sup>6</sup>. By the subjugation of the Hells is meant the subjugation of the **natural** man ; for evils from Hell are there. Ex.

440<sup>7</sup>. As all the good which is in the **natural** man inflows from the Lord through the spiritual ; and as without this influx there is not any good in the **Natural** ; and as by Manasseh was represented . . . good in the **natural** man from a spiritual origin, an inheritance was given to that tribe on (both sides) of the Jordan. Ex.

449<sup>8</sup>. That all power in the Spiritual World is in the truth which is from good in the **natural** man. Sig. and Ex. (See also 440<sup>5</sup>.)

—<sup>3</sup>. With the Lord alone (when born) there was a **Natural** with an appetite for good and a longing for truth. Ex.

483<sup>9</sup>. In the sensuous and **natural** man resides the proprium of man . . .

—<sup>6</sup>. For the Divine inflows through the spiritual man into the **natural** man ; but not into the **natural** man when the spiritual man has been closed above it . . .

511. See SEA, here.

—<sup>2</sup>. The state of the **natural** man is entirely according to the affection which is of the man's love. When the spiritual affection dominates . . . and inflows through the spiritual man into the **natural**, then the **natural** man is a spiritual **natural** man . . . But when merely **natural** affection dominates, there is not any truth in the **natural** man, but all which is there is scientific not true. Ex.

513<sup>18</sup>. At that time . . . all were **natural** men . . . The reformation of these was represented by that 'fishing.'

—<sup>17</sup>. For there are good **natural** [men], and evil **natural** [men]. The separation of these (at the Judgment) appears like a net let out into the sea . . .

514<sup>23</sup>. For the tempestuous movements of the **natural** man are appeased by the Lord when the spiritual mind is opened, and the Lord inflows through it into the **natural** mind. Sig.

527<sup>4</sup>. The lower or exterior mind is the **natural** mind, which is called the **natural** man . . .

543<sup>4</sup>. All hereditary evils are seated in the **natural** and sensuous man . . . Hence it is that the **natural** man . . . is opposite to the spiritual man . . .

—<sup>7</sup>. By the irruption or influx of the sensuous man into the **natural**, is meant the blocking up of the **natural** man even so that he is like the sensuous, whence the extension of evil and falsity is greater, and both . . . become corporeal and earthly. Otherwise man learns from infancy to separate the sensuous man from the **natural** . . . and this until they are completely separated, which is done when the man is being reformed and regenerated . . .

569<sup>10</sup>. Both the Scientific and the Rational are in the **natural** man, one end of which is scientific or cognitive, and the other is intuitive and cogitative. Into these ends inflows the spiritual man when it inflows into the **natural** man. Sig.

650<sup>66</sup>. The **natural** man is interior and exterior ; and the interior **Natural** is where the filthy things of man

reside ; and the exterior does not publish them, but counterfeits things good, just, and sincere. Sig.

654<sup>2</sup>. By 'Egypt' is signified the **natural** man in both senses ; namely, both conjoined with the spiritual man, and separated from it. Fully ill.

—<sup>1</sup>. Thought with a merely **natural** man after death is still spiritual, but gross . . .

—<sup>12</sup>. That the Church is terminated in the **natural** man. Sig.

—<sup>31</sup>. As every man of the Church has a Spiritual, a Rational, and a **Natural**, Solomon built three houses. Enum.

—<sup>48</sup>. Man becomes merely **natural**, when in his life he does not look to the Lord, but to self and the world . . .

—<sup>57</sup>. The man of the Church from spiritual becomes **natural** when he separates faith from charity . . . and also when he arrogates intelligence to himself . . .

666<sup>4</sup>. For the ultimate of man's life is in his **Natural** . . .

708. In the feet of the Grand Man are those who are obscurely in the faith of charity ; and these are called **natural**.

—<sup>2</sup>. As those who are in the Heavens under the Lord as a Moon are all **natural** and sensuous . . .

—<sup>4</sup>. For the **Natural** is distinguished into three degrees, in like manner as the Spiritual : the exterior **Natural** communicates with the world ; the interior with Heaven ; and the middle conjoins.

711. Non-reception by those in the Church who are **natural** and sensuous, and their resistance. Sig. and Ex. 714.

714<sup>2</sup>. Every man is born sensuous from his parents, and by life in the world becomes **natural** more and more interiorly, that is, rational, according to moral and civil life . . .

—<sup>1</sup>. The Celestial and Divine cannot inflow immediately into the **natural** mind . . . because in this mind reside the hereditary evils of the man . . . Hence the **natural** man, regarded in himself, loves only self and the world . . .

724<sup>4</sup>. Goods and truths procreated are in the **natural** man . . . Thus the spiritual man is continually enriched by the elevation of truths and goods out of the **natural** man . . .

726<sup>9</sup>. That power resides in the truths of the **natural** man, in proportion as he receives influx from the Lord through the spiritual man. Ex. —<sup>10</sup>.

—<sup>1</sup>. To the **natural** mind of man there are two ways, one from Heaven, the other from the world . . . (Thus) the Lord does not inflow with Divine truth into the **natural** man except through the spiritual . . .

730<sup>31</sup>. Every man is born **natural**, and also lives **natural**, until he becomes rational.

—<sup>36</sup>. That the **natural** man is to be mastered, and is as it were to die with its concupiscences, and is to be subjected to the spiritual man, was represented by (the death in the wilderness of all who came out of Egypt).

—<sup>1</sup>. That the **natural** man is not injured by these afflictions. Sig.

—<sup>42</sup>. Besides, the **natural** man with everyone, so

long as it is separated from the spiritual man . . . is Hell ; because all the hereditary evil into which man is born is seated in his **natural** man, and is not removed thence except by the influx of Divine truth through Heaven ; and this influx does not exist in the **natural** man except through the spiritual man ; for the **natural** man is in the world, and the spiritual in Heaven ; and therefore the spiritual man must first be opened before the Hell which is in the **natural** man can be removed . . .

[E.] 739<sup>2</sup>. In the same proportion the man becomes interiorly **natural** . . .

739<sup>3</sup>. If he advances no further, he remains **natural** . . .

— . For the spiritual man is in Heaven, and the **natural** in the world . . .

752. Lamentation over those who become merely **natural** and sensuous. Sig. and Ex.

— . Upon the earths, far beneath (the spiritual) dwell the **natural** ; and, in the seas, the sensuous.

—<sup>2</sup>. For man is born sensuous and **natural** ; thus as it were in Hell . . .

790<sup>3</sup>. **Natural** faith defined.

—<sup>5</sup>. But all these things . . . although from the Word, before the spiritual mind has been opened, are **natural** ; for they are only knowledge.

—<sup>9</sup>. When the spiritual mind has been opened and formed, then the Lord forms the **natural** mind ; for the **natural** mind is formed by the Lord through the spiritual mind. Ex.

798<sup>4</sup>. Before faith becomes charity in form, it is **natural** ; and what is **natural** can produce only what is **natural** . . . With these the **natural** mind only has been opened ; but more deeply and interiorly according to the quality of the faith and the derivative quality of the life . . . —<sup>5</sup>, Ex.

—<sup>6</sup>. To do good from obedience, being from the love of reward, is **natural**.

819<sup>4</sup>. It is said reasonings from the **natural** man, because the **natural** man is in the delights of the love of self and the world . . .

846<sup>6</sup>. For the **Natural** cannot enter into the Spiritual . . .

859<sup>2</sup>. The life of truth separated from good is life merely **natural** . . .

911<sup>3</sup>. That when men lead a **natural** life, or a life of the world, evils from Hell secretly . . . insinuate . . . falsities into them. Sig.

929<sup>6</sup>. When the Church is in faith separated from charity, it is **natural** ; and a Church merely **natural** is no Church ; for the merely **natural** man looks solely to self and the world . . .

931. All the **Natural** is the general receptacle of spiritual things . . . For the **Natural** has been formed from the Spiritual as an effect from its effecting cause ; and as, thus, a thousand things, which are spiritual, effect and form one **natural** thing, therefore this one thing . . . is the General.

940<sup>2</sup>. There are two Internals with man . . . the Internal which is below . . . (and) from which he thinks while he lives in the world, is **natural** . . .

—<sup>3</sup>. The spiritual Internal is opened . . . in proportion as the **natural** Internal is purified from the Hell which is there . . .

941<sup>2</sup>. Transfers (the light from Heaven) into the **Natural** purified from evils . . .

—<sup>5</sup>. He who believes that man has a Rational and an understanding before his **Natural** has been purified from evils, is mistaken . . .

948<sup>4</sup>. As a civil man, as a moral man, and as a **natural** man . . . To live according to them as a **natural** man, is for the sake of what is human, and in order to shun the ill-repute that he is not of sound mind . . .

969<sup>2</sup>. Man is an image of the world as to his **natural** mind . . . The **natural** mind is full of evils of every kind. Enum.

1004<sup>5</sup>. For with those who are merely **natural** there is not marriage from a spiritual origin . . . but from a **natural** origin . . .

1017<sup>6</sup>. So long as hatred has not been removed, the man is merely **natural** ; and a merely **natural** man remains hereditarily in all evil . . .

1056<sup>2</sup>. Man has a spiritual mind, a rational mind, a **natural** mind, and a sensuous mind. . . By his **natural** mind he is in the world, and is a world, in the least form . . . The sensuous mind is first opened ; afterwards the **natural** mind . . .

—<sup>3</sup>. Finally, the **natural** mind is closed, even to the sensuous mind . . .

1080<sup>3</sup>. Thus the Spiritual and the **Natural** act as a one by correspondences . . .

1145. All good conjoined with truth in the **natural** man. Sig. and Ex.

1147. The **Natural** of man is a trine : rational, **natural**, and sensuous . . . The **Natural** is middle (and) is either rational or sensuous . . .

1197<sup>2</sup>. The Spiritual and the **Natural** are united in each and all things of the world, as is the soul in each and all things of the body . . . Ex.

1202<sup>4</sup>. Knowledge—*scientia*—is of wisdom, and affection is of love, in the degree which is called **natural**.

1208<sup>2</sup>. That there are two general forms, spiritual and **natural** . . . **natural** such as is that of plants. Ex.

1220<sup>3</sup>. After death he calls all the things which he sees in the Spiritual World **natural**, because they are similar ; nevertheless . . . they are not **natural**, but are appearances of **natural** things . . .

J. (Post.) 267<sup>2</sup>. The heat and light in the world are not material, but **natural**, and inflow into matters . . .

327. When seen in a **natural** state they do not appear so beautiful.

De Verbo 3. Concerning the difference in general between the **Natural**, the Spiritual, and the Celestial. Gen.art.

—<sup>2</sup>. When I returned into the **natural** state . . .

—<sup>4</sup>. I was then in an interior **natural** state . . .

—<sup>7</sup>. Hence a **natural** [man] comprehends nothing from spiritual writing ; nor a spiritual [man] from **natural** . . .

—<sup>10</sup>. That there is such a difference between the

**Natural**, the Spiritual, and the Celestial, no Angel knows; because he cannot pass from a spiritual state into a **natural** one . . .

6<sup>4</sup>. The **Natural** is gross and impure, (and therefore cannot enter the Spiritual).

19<sup>3</sup>. Regarded in itself, the **Natural** is nothing but an external form, which is called the effect of spiritual things . . . and therefore all the **Natural** is from the Spiritual.

D. Wis. ii<sup>4</sup>. **Natural** things are all things which are of man's body. As these have come forth from (spiritual things) they perpetually come forth [from them] . . . They are correspondences . . .

vii. 5. That then man from **natural** becomes spiritual. Ex.

—. The **natural** man differs from the spiritual . . . so greatly that they cannot exist together. Ex.

viii<sup>5</sup>. The first of an animal and a vegetable is **natural** . . .

xii. These are interior **natural**; the former . . . are exterior **natural**.

1. The essence of the light and heat from our sun is **natural** . . . The **Natural** can derive its essence from no other source than pure fire and pure light.

4. There is not any ratio between the **Natural** and the Spiritual; but there is conjunction by correspondences.

5 M. 1. On the merely **natural** man; the quality of his mind. Gen.art. I heard an utterly **natural** man saying that he could rationally see many things equally as well as the Angels. . . The successive states of the minds of the merely **natural** represented in the changes of a satan's face. Des. and Ex.

Can. God iv. 10. As the **Natural** originates from the Spiritual . . . they are everywhere together; and thus the Spiritual exercises its activities and operates its functions through the **Natural**.

Coro. 30. The **natural** man separated from the spiritual. Des.

Inv. 20. So that spiritual and **natural** things inflow conjoinedly . . .

56<sup>e</sup>. The Lord could not have done this unless the **natural** man himself with Him also had been made Divine.

## Natural Angel. *Angelus Naturalis.*

H. 31. The Divine which inflows . . . into the First Heaven is called **natural**; but as the **Natural** of that Heaven is not like that of the world, but has what is spiritual and celestial in it, therefore that Heaven is called spiritual and celestial **natural**, and thence the Angels who are there, Spiritual and Celestial **Natural** Angels. Those are called Spiritual **Natural** Angels who receive influx from the middle or second Heaven . . . and those are called Celestial **Natural** Angels who receive influx from the Third or inmost Heaven . . . The Spiritual **Natural** Angels and the Celestial **Natural** Angels are distinct from each other, yet constitute one Heaven, because they are in one degree.

270. See ANGEL, here.

E. 834. The Angels [of the Ultimate Heaven], being almost like men in the world as to understanding, and being **natural**, have their understanding but little elevated above their understanding in the world; wherefore they do not see truths in the light, like the Angels of the Second Heaven; but receive, acknowledge, and believe them from the doctrine in which they are instructed before they are intronized into Heaven. Hence it is that only the more intelligent of them know what charity towards the neighbour is . . .

## Natural good. *Bonum naturale.*

See DIVINE NATURAL GOOD, and under BRASS, BULLOCK, EDOM, ESAU, FIG, HERD, and OX.

A. 216. 'A fig-tree'=**natural good**.

—. The posterity of the Most Ancient Church had **natural good** in place of innocence; by which their evil was hidden; and, as they were in **natural good**, they were affected with shame. Sig. 224.

218<sup>2</sup>. 'The midst of the tree of the garden,' in which they hid themselves,=**natural good**.

425. 'Brass'=**natural good**. Ex. 1748.

628<sup>e</sup>. A certain rational truth, and **natural good**, remained with those called 'Noah,' and therefore they could be regenerated. 635.

1577<sup>5</sup>. The Celestial of the external man is called **natural good** . . .

2162<sup>7</sup>. 'The earth' (on which the Angel set his left foot)=**natural goods**.

2179. 'Abraham ran to the herd'=**natural good**.

2181. The conjunction of **natural good** with rational good. Sig. and Ex.

2184<sup>7</sup>. The Celestial **Natural** is the same as **natural good**, or **good** in the **Natural**. The **Natural** of man . . . has its own good, and its own truth; for everywhere there is the marriage of good and truth. The good of the **Natural** is the delight which is perceived from charity, or from the friendship which is of charity; from which delight comes forth pleasure, which is properly of the body.

2276<sup>5</sup>. That relatively to spiritual good, **natural good** is little. Rep.

2468<sup>2</sup>. Such worship, and such religiosity, falls into those who are in **natural good**, but who despise others in comparison with themselves. Des.

2566. That it was enriched with rational goods and **natural goods**. Sig.

2712<sup>2</sup>. 'No beast'=**no natural good**.

2781<sup>2</sup>. See NATURAL, here.

—. **Natural good** is the delight flowing forth from charity and faith.

2854<sup>e</sup>. (At the Lord's Advent there was not even any **natural good** left.) 2905<sup>e</sup>. 3398<sup>4</sup>. Ath. 49.

2967<sup>3</sup>. 'Vessels of brass'=the **natural goods** which receive life from the Lord.

3021<sup>8</sup>. **Natural good** is of love or charity towards the neighbour in a degree below spiritual good.

3033<sup>3</sup>. If there is anything of **natural good** with them, they are devastated . . .



[A.] 3048<sup>5</sup>. 'The wealth of the gentiles' = the immense abundance of **natural good**.

3128. To **natural good** of every sort to which illustration could reach. Sig. and Ex.

3166. Spiritual things thence for **natural good**. Sig. and Ex.

3167<sup>e</sup>. **Natural good** is then all the delight and pleasure from the end of serving the Spiritual; thus the neighbour . . .

3192. That Divine **natural good** initiated. Sig. and Ex.

3242<sup>3</sup>. 'Moab,' in a good sense, = those who are in **natural good** and suffer themselves to be easily seduced.

3293. **Good** in the **Natural** is all that which is of **natural affection**, and is called **delight**. (See **NATURAL**, here.)

3299. That both the **good** and the **truth** of the **Natural** are conceived together. Ex.

— . The **Natural** as to **good** is conceived from the **good** of the **Rational** as a father . . .

3301<sup>5</sup>. 'The breasts made solid' = **natural good**.

3304. The lowest of **natural good** to which truth adhered with some power. Sig. and Ex.

3314. The **good** of the **Rational** inflows into the **good** of the **Natural** both mediately and immediately. Ex.

— . Hence it is that there is a closer conjunction of the **good** of the **Rational** with the **good** of the **Natural** . . .

3322<sup>2</sup>. 'Red' = the **good** of the **Natural**.

3408. (This) **natural good** is not that which is born with man, but is that which is acquired by means of **Knowledge** of truth joined to the **affection** of **good**. For the **natural good** which is born with man, is in itself nothing but an animal something; for it exists with animals also; whereas the **natural good** which is acquired, or which is gifted to man by the Lord, has in it what is spiritual, so that there is spiritual **good** in the **natural good**. This **good** is human **natural good** itself; whereas the other . . . although it appears as **good**, still may not be **good**, but may indeed be evil; for it can receive falsities also, and believe that to be **good** which is evil. Such **natural good** exists with nations of the worst life and faith.

3469<sup>3</sup>. Everyone knows what **natural good** is, namely, that it is the **good** into which man is born; but very few, if any, know what the **natural good** of truth is. There is **natural good**, or that which is connate to man, of four kinds; namely, **natural good** from the love of **good**, **natural good** from the love of truth, also **natural good** from the love of evil, and **natural good** from the love of falsity. Ex.

—<sup>4</sup>. Those who are in the **natural good** of the love of evil are flexible, and have a proclivity to evils of every kind . . . And those who are in the **natural good** of falsity have a proclivity to falsities of every kind . . . Into these so-called goods . . . are born very many at this day who in the Christian world are in **natural good**, for the reason that their parents had contracted the delight of evil and the delight of falsity by actual life . . .

3470<sup>2</sup>. The **natural good** of truth is not spiritual **good** — that is, the **good** of faith, and the **good** of charity — until it has been reformed. **Natural good** is from the parents . . . but spiritual **good** is from the Lord . . .

—<sup>3</sup>. For **natural good** is such that from itself it is not willing to obey and serve the **Rational**; but wants to command. But in order that it may be reduced to compliance, it is harassed by states of vastation and temptation, until its concupiscences become inactive, and then it is tempered by the influx of the **good** of faith and of charity through the internal man from the Lord, until the **good** received hereditarily is by degrees extirpated, and new [good] is implanted in its place; and then in this are insinuated the truths of faith, which are circumstanced like new fibres in the heart of a man, through which new juice is introduced, until a new heart has by alternations succeeded . . .

3494<sup>2</sup>. Both the **good** and the **truth** which are in the **Natural** or external man are each of them a son of the **rational** or internal man. (Continued under **NATURAL**.)

3504. For the **good** of infancy and thence of life, which is the same as **natural good**, and which is represented by Esau, is not spiritual **good**; for (it) is devoid of knowledge, intelligence, and wisdom. The **good** of infancy becomes spiritual **good** by the implantation of truth; thus by regeneration. Refs.

3518. 'Go to the flock' = domestic **natural good** not conjoined with the Divine **Rational**.

— . Domestic **natural good** is that **good** which man derives from his parents, or in which he is born, very distinct from the **good** of the **Natural** which inflows from the Lord. . . Therefore, for the sake of distinction, one **good** is called the **good** of the **Natural**, but the other **natural good**. Besides, every man receives domestic **good** from his father, and from his mother, which goods are, moreover, distinct in themselves: that which he receives from the father is interior; that from the mother is exterior. With the Lord, these goods were most distinct. . . That **good** in the **Natural** which the Lord had from the Father, was His Own, because it was His life itself. . . Whereas the **natural good** which the Lord derived from the mother, being contaminated with hereditary evil, was in itself evil, and this it is which is meant by domestic **good**. This **good**, although of such a character, served for the reformation of the **Natural**; but after it had served for this, it was rejected. The like is the case with every man who is being regenerated. Ex.

—<sup>e</sup>. Hence it is evident how **Natural** or domestic **good**, although it is mere external delight, and in fact worldly delight, may serve as a means for producing the **good** of the **Natural** which conjoins itself with the **good** of the **Rational**, and thus become regenerate or spiritual **good**; that is, the **good** which is from the Lord. These are the things represented by Esau and Jacob in Gen. xxvii.

3563<sup>2</sup>. The **good** of the **Natural** comes forth with man from no other source than interior **good**, that is, from the **good** of the **Rational**. (The influx ex. See **ESAU**, here.)

—<sup>3</sup>. (But before they are regenerate) the **good** of the **Rational** does not inflow immediately into the **good**

of the **Natural**, but mediately through the truth of the Rational, and it thus presents something like **good** in the **Natural**; but it is not genuine good, and consequently not genuine truth; but it is such that it has good inmostly . . . —<sup>4</sup>, Ex.

3573. This conjunction (of the **Natural** with the Rational) is effected by the immediate and mediate influx of the Rational into the **good** and truth of the **Natural**; namely, from the good of the Rational immediately into the **good** of the **Natural**, and through this into the truth of the **Natural**; and mediately through the truth of the Rational into the truth of the **Natural**, and thence into the **good** of the **Natural**. Tr. —<sup>3</sup>. 3616.

3580. 'A multitude of corn'=the derivative **natural** good.

3587. Concerning the **good** of the **Natural**, how this comes forth—*prodit*—from the inmost. Tr.

3660<sup>2</sup>. There are innumerable goods and truths of the **Natural**, or proper to the natural man . . . Ex. (Thus) there are **goods** and truths of the **Natural** in which the goods and truths of the Rational can be; and there are **goods** and truths of the **Natural** in which they cannot be . . . This is the subject treated of in Gen.xxviii., and the following chapters.

3665. That the **good** of the **Natural** (Jacob) was to be conjoined with the truths which are from collateral external good. Sig.

—<sup>4</sup>. Some (Knowledges) inflow immediately through the good of the Rational, and thence into the **good** of the **Natural** . . .

3670. The conjunction of the Divine Itself with the good and truth of the **Natural**. Sig.

3679. The thought of the **good** of the **Natural**. Sig. and Ex. —<sup>6</sup>.

3726<sup>2</sup>. Before he knows these things, he can indeed love the neighbour, but as the natural man . . . that is, from **natural** good, and not from spiritual good.

3768<sup>2</sup>. The natural man can indeed know and also perceive what good and truth are, but only **natural** good and truth . . .

3798. That the Lord from **natural** good has uncovered the Word as to its interiors. Sig.

3825. A medium of conjunction by interior truth with the **good** of the **Natural**. Sig. and Ex.

—<sup>2</sup>. With every man who is being regenerated, the **good** of his **Natural**, such as is here represented by Jacob, is conjoined first with good such as is here represented by Laban by the affection of interior truth, which is here represented by Rachel; and afterwards with the **good** of the Rational and its truth, which are 'Isaac and Rebekah.' By that first conjunction the man is in a state to receive internal or spiritual truths, which are the means of the conjunction of the **Natural** with the Rational. 3848, Ex.

3909. Indignation on the part of **natural** good. Sig. and Ex.

3923<sup>3</sup>. 'From Bashan'=from the **good** of the **Natural**.

3947. That thus would be withdrawn the Conjugal of **natural** good with external truth. Sig. and Ex.

3963<sup>e</sup>. Those who are in the affection of good from which is not truth are not of the Church . . . for they are in **natural** good and not in spiritual good, and suffer themselves to be led into every evil and also falsity, provided there is induced on the evil an appearance of good, and on the falsity an appearance of truth. Refs.

3969<sup>2</sup>. Until the **good** of the **natural** man has been conjoined with the truths there, which conjunction is signified by the last son of Jacob by Leah . . .

3974<sup>2</sup>. The woman of a Hebrew servant=the affection of **natural** good.

3981. That it was from the Divine for the sake of the **good** of the **Natural** which was to be served. Sig. and Ex.

3986. To be gifted with the **good** of the **Natural** which is represented by Jacob. Sig. and Ex.

4013. The proper power of **natural** good. Sig. and Ex.

—. 'Poplar'=the **good** of the **Natural**. Compare —<sup>e</sup>.

4020. That **natural** good had such things from the middle good signified by 'Laban.' Sig.

4021. It (here) treats concerning the disposing of the good and truth of the **Natural** to receive and inapt innocence.

4037. Middle goods and truths, that is, **natural** goods and truths themselves. Sig.

4038<sup>2</sup>. The delight, pleasure, and desire (in the **Natural**) pertain to the will, and are called **natural** goods . . . (Continued under **NATURAL**.)

4073. See JACOB, here. 4103. 4273. 4275. 4277. 4280. 4283. 4538. 4543.

4083. The perception of **natural** good in obscurity. Sig.

4231. 'The fig-tree'=the **good** of the **Natural**.

—. That when a new Church is being created by the Lord, there then appears first of all the **good** of the **Natural**, that is, good in the external form with its affection and truths. Sig. By the **good** of the **Natural** is not meant the good into which man is born . . . but good which is spiritual as to its origin. Into this no one is born, but is led into it by the Lord through the Knowledges of good and truth; and therefore before a man is in this good—namely in spiritual good—he is not a man of the Church, however much he appears to be so from connate good.

—<sup>2</sup>. It is said 'at the doors,' because the **good** of the **Natural** and its truths are the first things which are insinuated into man when he is being regenerated and made a Church.

4302<sup>8</sup>. See LAME, here.

4303<sup>2</sup>. 'The hollow of the thigh'=where is the conjunction of conjugal love with **natural** good, consequently where is the influx of spiritual truth into **natural** good.

4605<sup>2</sup>. 'Gad'=the **good** of the **Natural** such as is in the First Heaven.

4696. 'Behold the sun and the moon,'=**natural** good and **natural** truth.

[A.] 4973. That (the Celestial of the Spiritual) might be initiated in **natural good**. Sig. and Ex.

4974. That it was perceived in **natural good** that the Divine was in it. Sig.

4976. It treats concerning **natural good** to which the Scientific was to be appropriated.

4988. Truth **natural** not spiritual adjoined to **natural good**. Sig.

—<sup>2</sup>. By the husband (Potiphar) is signified **natural good**, but not spiritual **natural good**. Ex. The good with man is from a twofold origin : from what is hereditary . . . and from the doctrine of faith and charity . . . The good and truth from the former origin is **natural good** not spiritual ; but the good from the latter origin is spiritual **natural good**. From the like origin is truth . . . The **natural good** from the former origin . . . has many things in affinity with the **natural good** from the other origin . . . but solely in the external form . . . The **natural good** from the former origin may be compared to the good which exists with gentle animals ; but the **natural good** from the other origin is proper to the man who acts from reason. Fully ex.

4989. That the conjunction was desired of spiritual **natural good** (Joseph) with natural truth not spiritual (Potiphar's wife). Sig. and Ex.

4992. That the **natural good** did not desire even appropriation. Sig. and Ex.

— . It here treats concerning a third state, in which . . . **natural good** and truth which are spiritual are separated from **natural good** and truth which are not spiritual. Examps.

4994. That **natural good** not spiritual is prior in time, and that spiritual **natural good** is prior in state. Sig.

4997. That there is disjunction and no conjunction . . . when spiritual **natural good** is conjoined with natural truth not spiritual. Sig. and Ex.

5023. That it might communicate with **natural good** (not spiritual). Sig. and Ex. 5032.

5031. The state of spiritual **natural good** after the ultimate of truth had been withdrawn from it. Sig.

5032<sup>2</sup>. It treats here concerning **natural good** not spiritual, that it is easily persuaded, inasmuch that falsity appears to it exactly as truth. . . Those who are in this good are those who from what is hereditary and thence adscititious are mild and well-disposed, thus who do what is good from nature, and not from religion. To do what is good from nature is quite different from doing it from religion. They cannot be distinguished in the world by man . . . but in the other life they are manifestly discriminated . . .

—<sup>3</sup>. (In the other life) those who are in **natural good** not spiritual suffer themselves to be persuaded by everybody, and easily by the evil . . . The reason is . . . that when they lived in the world they did not receive any precepts from doctrine . . . and therefore with them there is no plane into which Heaven can operate ; but whatever inflows with them from Heaven, flows through ; and, when it comes into the natural man, it is not received there, because the evil or diabolical crew at once take it away, by suffocating, reflecting, or perverting it.

—<sup>4</sup>. Therefore those who are in **natural good** alone, in the other life suffer hard things, and sometimes complain much that they are among the infernals, when yet, as they believe, they had done what is good equally with others. But they are told that they had done no otherwise than like gentle animals devoid of reason ; and that they had not been solicitous concerning any good and truth of the Church, and as in consequence they have not in their internal man any receptacle of good and truth, they cannot be protected by the Angels ; and also that they had done many evils under the appearance of good.

5212. 'Corn' = the good of the **Natural**.

5913. **Natural good** interior and exterior (perpetually conjoined with the Celestial Internal). Sig.

5965. Dwelling where is **natural good** not spiritual. Sig. and Ex.

— . Whether you say **natural good**, or the external of the Church . . . it is the same ; for **natural good** constitutes the external of the Church.

5972. New life to **natural good**. Sig.

6185. Abraham, Isaac, and Jacob represent three things which make a one . . . in the relative sense, with man, the inmost, which is celestial good ; the interior, which is spiritual good ; and the exterior, which is **natural good**. These are signified by those three in one sepulchre.

6208. There are many who enjoy **natural good** from what is hereditary, from which they have delight in benefiting others, but not from the Word, or the doctrine of the Church, or their own religiosity . . . thus they cannot be gifted with any conscience, for this does not come from **natural good** . . . When such come into the other life, they wonder that they are not received into Heaven, saying that they have led a good life. But it is said to them that a good life from what is natural or hereditary is not a good life . . . In order that they may know that the case is so, they are sent into various Societies, and they then suffer themselves to be led away into every kind of evils merely by ratiocinations and the derivative persuasions that evils are goods, and goods evils, and so they are persuaded everywhere, and are carried away like chaff in the wind. For they are devoid of principles, and of the plane into which the Angels operate, and withdraw from evils.

6413<sup>5</sup>. 'A hind' = the affection of **natural good**. Further ex.

7197<sup>6</sup>. In a word, it is the life of Christian good which makes Heaven, not the life of **natural good**.

7378<sup>6</sup>. The fourth degree of vastation is that they were in evils, which destroyed with them . . . also whatever they had from **natural good**.

7602. 'The harley' = the good of the exterior **Natural**.

7605. 'The wheat' = the good of the interior **Natural**.

7761. We must well distinguish between spiritual good and **natural good**. Spiritual good has its quality from the truths of faith . . . but **natural good** is born with the man, and also comes forth . . . through misfortunes, diseases, and the like. **Natural good** saves no one, but spiritual good saves all. The reason is that

the good which is formed through the truths of faith is the plane into which Heaven can inflow—that is, the Lord through Heaven—and lead man, and withhold him from evil, and afterwards elevate him into Heaven; but **natural good**, not so; and therefore those who are in **natural good** can as easily be carried away by falsity as by truth, provided the falsity appears in the form of truth; and can as easily be led by evil as by good, provided the evil be presented as good. They are like feathers in the wind.

7847. 'The lintel' = the goods of the Natural. Ex.

7920. 'Which is in the basin' = which is in the good of the Natural. Ex.

— It is to be known that one thing is meant by **natural good**, and another by the good of the Natural. **Natural good** is that which man has from what is hereditary; and the good of the Natural is that which he has from the Lord through regeneration.

8002. 'Sojourners' = those who do what is good from natural disposition . . . and as they were from peoples outside the Church, the good which is signified is not the good of the Church, but is good not of the Church. This good is called **natural good**, because it is from birth hereditary. There is such good also with some from ill-health and weakness. This good is meant by the good which is done by those who are signified by 'sojourners.'

—<sup>2</sup>. This good is quite different from the good of the Church; for through the good of the Church conscience is formed with man, which is the plane into which the Angels inflow, and through which is given consort with them. Whereas through **natural good** not any plane can be formed for the Angels. They who are in this good do what is good from blind instinct, and not in the light of truth from influx from Heaven; and therefore in the other life they are led away like chaff by the wind . . . by both an evil and a good person, and more by an evil one who knows how to adjoin to reasonings something of affection and persuasion; nor can they then be led away by the Angels; for the Angels operate through the goods and truths of faith . . . From these things it is evident that those who do what is good from mere natural disposition cannot be consociated with the Angels. Refs.

8298<sup>2</sup>. 'Lead' = the good of the exterior Natural.

8315. See MOAB, here. 10184<sup>2</sup>.

—<sup>3</sup>. That those who are in **natural good** and not in spiritual good cannot possibly be led by any influx from Heaven. Refs.

8431. 'The flesh' (of the quails) here = the good of the natural man, or delight. Ex. 8452, Ex.

8772. The good which has not its quality from the truths of faith is not Christian good, but is **natural good**, which does not give eternal life. The reason is that **natural good** in itself has only natural life, which life is not unlike the life of beasts, which also are in good when they are gentle . . .

8977<sup>2</sup>. As (this) is **natural good**, that is, as it derives its origin from the world and not from Heaven, it is called delight. Sig.

9103<sup>2</sup>. But the good in the External or Natural cannot be restored to the full. Sig. and Ex.

9391<sup>2</sup>. External or **natural good** was represented by 'the right foot.'

—<sup>7</sup>. See CALF, here.

9406<sup>2</sup>. 'The fir, pine, and box' = the corresponding **natural goods** and truth.

9538. All the Celestial ceases in that which is called **natural good**, and there subsists.

9812<sup>2</sup>. Divine **natural good**, which makes the First Heaven, is the good of faith and of obedience. To Divine **natural good** pertains also civil good . . . and also moral good . . .

—<sup>3</sup>. As the end is the soul of the cause, and the cause is all that which effects in the effect, so is celestial good the soul of spiritual good, and spiritual good is the all in **natural good**. . . (Thus) inmost in **natural good** there must be celestial good . . .

9891<sup>2</sup>. The conjunction of the breastplate . . . at the shoulders below, against the joining above the girdle, represents the conservation of the **natural goods** and truths which proceed from (celestial and spiritual goods and truths).

10005<sup>4</sup>. The feet (with man) correspond to the First Heaven, where there is **natural good**.

10017<sup>2</sup>. The work of the salvation of those who are thence in **natural good**, is represented by the priesthood of the Levites.

10029<sup>2</sup>. Truth in the Natural is scientific, and the good there is its delight. Both are perceptible to man while he is in the world . . .

10030<sup>6</sup>. In general, the feet = **natural good**, which is the good and truth of faith.

10031. 'The caul upon the liver' = the interior good of the external or **natural man**. 10032.

10235. 'Thou shalt make a laver of brass' = the good of the **natural man**, in which is purification. Ex.

—<sup>7</sup>. The reason the oxen looked to all the quarters of the world, was that the good of the **natural man** is the receptacle of all things which inflow from the world; both those which relate to goods, and those which relate to truths.

H. 96<sup>2</sup>. They who are in the feet (in the Grand Man) are in the ultimate good of Heaven which is called spiritual **natural good**.

N. 83<sup>4</sup>. That **natural good** is born with some, but that still it is not good, because it is compliant to all evils and falsities; and that this good is not accepted in Heaven unless it becomes spiritual good. Refs.

J. 38. It has been said from Heaven that with some (at this day) there is still good, but that it cannot be called spiritual good, but **natural good**, for the reason that Divine truths themselves are in obscurity . . .

— Hence it is that at this day there is no spiritual good; but, with some, only **natural good**.

P. 14. There exists good separated from truth, and truth separated from good. This exists with . . . those who are in **natural good** and in no spiritual good . . .

—<sup>e</sup>. With those who are in **natural good** from what is hereditary, and in no spiritual good, the case is almost similar; for the internal of all good and of all

truth is spiritual, and this dispels falsities and evils; whereas what is merely natural favours them; and to favour evils and falsities, and to do what is good, is not in accordance.

[P.] 74<sup>2</sup>. In beasts there is a marriage of affection and knowledge; the affection there is of **natural good**, and the knowledge is of natural truth.

312. An argument by the analogy between **natural good** and truth, and spiritual good and truth. . . Is not that truth (in the sight of the eye) which is called beautiful, and that good which is called delight. . . In like manner in the other senses. Hence it is evident what **natural truth** and **good** are.

R. 49. Divine **natural good**. Sig. and Ex.

97<sup>2</sup>. If therefore there are falsities with a man instead of truths, he does the good of falsity, which is not good; for it is either pharisaic, meritorious, or connate **natural good**.

M. 77<sup>2</sup>. Wood=**natural good**; and in this good were the men of the third age of the Earth; and as copper also=**natural good**, the age in which they lived was called from copper.

T. 537. It is to be known that those who do what is good from mere **natural goodness**, and not at the same time from religion, are not accepted after death; because there is only **natural good** in their charity, and not at the same time spiritual good; and it is the Spiritual which conjoins the Lord with man, and not the Natural without this. **Natural goodness** is of the flesh alone, born of the parents. . . Those who do the goods of charity from religion, and thence do not do evils, before they have accepted the doctrine of the New Church concerning the Lord, may be likened to trees which bear good fruits, although few. (Other comparisons made.) In Heaven they are clothed in garments of a red colour; and, after they have been initiated into the goods of the New Church, they are clothed in garments of a bright crimson colour. . .

580. That everyone can be regenerated according to his state, is because. . . those who are in **natural good** from their parents [are regenerated] differently from those who are in evil. . .

754. When falsity appears to be truth. . . the good which is then believed to be good is only **natural good**, which moral life produces.

D. 2678. Concerning those who. . . fear and adore him who does them **natural good**.

3202. These are they who are **natural good Spirits**, and correspond to celestial Spirits. . .

4311<sup>e</sup>. (Thus) unless man be instructed as to the intellectual part, when he enjoys **natural goodness** (he is carried to the side of the deceitful, of Sirens, and of hypocrites, and thus favours them. These sometimes add power to the deceitful).

4561. Concerning those who are in **natural good**, and in no spiritual good.—There was a certain person whom I supposed to be a good Christian, because he was in **natural good**. He did his work with avidity. . . but I observed that if he could he would not be such; from which I was driven into the thought that he was good

from no internal duty, but solely from nature and external pleasure. . . In the other life such are in the greatest filthiness, and are carefully warded off from the good. . . They are seduced by the evil, and adhere to them; for the evil persuade, and through them obtain the simple good, and acquire for themselves a sphere so that they can dominate. . . As they have no internal bond, the good which inflows, flows through, and in the ultimate is taken possession of by evil; whence take place filthinesses. . .

D. Min. 4700. Concerning **natural good**.

—<sup>c</sup>. Such do those become who have **natural good**, and infill it with things malignant.

4735. Concerning those who are in **natural good**, but not in the perception of what is good and fair.

E. 405<sup>17</sup>. To gather together those who are in **natural good**, is meant by 'to send fishers who shall fish them'. . .

406<sup>9</sup>. By the **goods of the Natural** man are meant the Knowledges of good.

408. **Natural goods** and truths are from the light of the world. . .

440<sup>6</sup>. 'Before. . . Manasseh stir up thy strength'= those who are in **natural good**, which is the delight of doing good and learning truth. Ex.

458<sup>8</sup>. By these words is described **natural good** separated from spiritual, which is good from proprium; but, regarded in itself it is not good, but is the delight of desire especially from the love of self and of the world, which is felt as good. How man forms it with himself so that it appears as good and persuades that it is good, is described by (these words).

489a<sup>2</sup>. Not any external or **natural good** conjoins which does not draw its essence and derivative coming forth from spiritual good.

491<sup>3</sup>. 'Myrrh'= the derivative **natural good** (which is one of the goods of the three Heavens).

619<sup>8</sup>. The reason Jonathan's eyes were opened by eating honey, was that honey corresponds to **natural good** and its delight, and this good gives intelligence and illustrates. Ill.

—<sup>10</sup>. It is to be known that **natural good** is not good unless it is also spiritual good; for all good inflows through the spiritual man into the natural. . . and therefore **natural good** separated from spiritual good is in itself evil, which is still perceived by the man as good. That there must be both. Sig.

637<sup>10</sup>. By 'the sons of Ammon' are signified those who are in **natural good**, and falsify the truths of the Church.

—<sup>16</sup>. By 'Moab' are signified those who are in **natural good**, and adulterate the goods of the Church.

700<sup>23</sup>. 'A ewe giving milk upon which a yoke had not yet been'= **natural good** not yet defiled by falsities. Ex.

710<sup>33</sup>. The good of the lowest degree, which also is the good of the Ultimate Heaven, is called **natural good**. . . The good of **natural love** is born from the good of spiritual love. . .

754. For, merely **natural goods** and truths are in

their essence evils and falsities, although before those who are merely natural and sensuous they appear as goods and truths, because their goods are pleasures and delights springing from the loves of self and of the world, and their truths are those things which favour these goods . . .

817<sup>12</sup>. 'He-goats,' in a good sense, = those who are in natural good, and thence in truths. III.

— Natural goods and truths are with those who live well according to truths from natural affection.

### Natural Heaven. *Caelum Naturale.*

H. 31. See CELESTIAL NATURAL, here.

T. 195<sup>2</sup>. See NATURAL KINGDOM, here.

E. 798<sup>4</sup>. As those who confirm with themselves in doctrine and life that faith produces good works as a tree does fruits, look from faith to good, they have conjunction with Heaven . . . but with the Natural Heaven, which is in ultimates, and is called the entrance. The reason they cannot be admitted more interiorly, is that before it becomes charity in form faith is natural; and what is natural cannot produce anything but what is natural. (Continued under NATURAL.)

### Natural History. *Naturalis historia.*

D.Min.4730.

### Natural Kingdom. *Regnum Naturale.*

A. 2758. For the natural kingdom derives all its origin from the spiritual kingdom.

4104<sup>9</sup>. Every man . . . may know that he is in two kingdoms: a spiritual kingdom, and a natural kingdom; also that the spiritual kingdom is interior, and the natural kingdom exterior, and consequently that he can prefer the one to the other . . . But when he has the natural kingdom as the end . . . he then extinguishes those things which are of love to the Lord and charity towards the neighbour, and which are of faith . . . and makes the love of the world and of self . . . everything.

5406<sup>e</sup>. 'Egypt,' in the representative sense, is the natural kingdom . . .

T. 195<sup>2</sup>. The Angels of the Lord's natural kingdom, from whom is the First or lowest Heaven, are in the Divine which proceeds from the Lord which is called the Divine Natural, and are in the faith of charity from the Lord.

212. The lowest Heaven makes the Lord's natural kingdom.

De Verbo 24. The intelligence of the Angels of the Spiritual Kingdom is ineffable and incomprehensible to those who are in the natural kingdom . . .

### Natural Philosophy. *Philosophia naturalis.* D.2299. 2301.

### Natural Sense. *Sensus naturalis.*

See SENSE OF LETTER.

R. 466. The Word in the natural sense, which also is from Him, thus His and Himself, is signified by 'a cloud.'

468. As the natural sense of the Word supports its spiritual and celestial sense.

T. 297. (The natural sense of the Commandments given.) 301. 305. 309. 321.

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— The natural sense which is the sense of the letter. 301. 305.

321. In a wider natural sense . . .

— In the widest natural sense . . .

E. 700<sup>9</sup>. 'The foot-stool to which they shall bow themselves' = the natural sense of the Word; and thence also the Church on earth, because this is in this sense.

778<sup>3</sup>. By 'the Son of Man' is meant Divine truth such as it is on earth; thus the Word such as it is in the natural sense; for this is Divine truth on earth. . . 'A word against the Son of Man' = to interpret the natural sense of the Word, which is the sense of its letter, according to appearances.

790<sup>8</sup>. But truths in a natural form are such as are in the Word in the natural sense.

955. For in the natural sense of the Word there are glory and virtue from its spiritual sense; that is, light and power; but not without that sense. Ex.

1061. The reason the Angel did not explain the vision in the natural sense from the spiritual, is that the explication also makes the Word in the letter, and the Word in the letter must be natural . . . otherwise the Word would not serve the Heavens as a basis.

— This is the natural sense from the spiritual, which is called the internal sense, and also the spiritual natural sense.

De Verbo 2. When the Word is being read by a man who holds it holy, its natural sense becomes spiritual in the Second Heaven, and celestial in the Third; thus what is natural is successively put off . . . The natural sense of the Word is such as is in the sense of the letter, the whole of which becomes spiritual, and then celestial, in the Heavens . . .

5. Concerning the spiritual sense of the Word, and concerning its natural sense. Gen.art.

18<sup>3</sup>. The spiritual sense without its attendant natural sense is not communicated with Heaven. The reason is that the Lord inflows from primes through ultimates, therefore from Himself into the natural sense of the Word, and calls forth or evolves thence its spiritual and celestial sense, and thus illustrating teaches and leads the Angels. . . From these things it is evident that unless the doctrine of the Church has been collected and confirmed from the sense of the letter of the Word, it does not avail, because it does not communicate; but doctrine from the sense of the letter, and together with it.

19. The quality of the natural sense without the spiritual and celestial senses, and conversely. Gen.art.

— The Word in the sense of the letter may be compared to a tree . . . If there were the sense of the letter alone, and not at the same time the spiritual and celestial senses, it would be like a tree without sap, nay, like the bark alone without the wood; whereas with these senses it is a tree in its perfect state. In it also all the sap passes through the bark or cortex, and therefore when it is taken away the tree dries up. So would the spiritual sense of the Word without its natural sense.

**Natural Theology.** *Theologia naturalis.*

D. 4757. Concerning revealed theology, or the Word, and concerning **natural theology**. Gen.art. De Verbo 6.

4758. It was shown further that **natural theology** can manifest nothing whatever concerning the Divine, Heaven and Hell, the life after death, faith, unless they had previously known them from revelation . . . Ex. De Verbo 6<sup>3</sup>.

—<sup>e</sup>. 'Egypt'=knowledge, thus **natural theology**.

4760. 'The dragon'=. . . those who want to be wise concerning Divine things from **natural theology** . . .

—<sup>2</sup>. He had believed that **natural theology** illustrates minds . . .

De Verbo 6<sup>4</sup>. No one can enter from **natural theology** into spiritual theology ; but everyone can from spiritual theology enter into **natural theology** . . .

14. There is not any **natural theology** without revelation . . .

**Natural Truth.** *Verum naturale.*

A. 1234. The derivative Knowledges are **natural Truths**.

1462<sup>2</sup>. 'Egypt'=those who are in scientifics, or in **natural Truths**, which are the vessels of spiritual Truths.

1551<sup>2</sup>. For **natural truth**, spiritual truth. Sig.

— . For sensuous truth, **natural truth**. Sig.

1577<sup>5</sup>. The Spiritual of the external man is called **natural truth**.

1927. **Natural truth** which had not yet acquired life. Sig. and Ex. 1928<sup>2</sup>.

1981<sup>2</sup>. A person concerning whom I had the idea that he was in **natural truth** . . .

2162<sup>7</sup>. 'The sea'=**natural truths**.

2184<sup>e</sup>. The truth of the **Natural** is the Scientific which favours that delight.

2567. Rational truths and **natural truths**. Sig. and Ex.

— . By **natural truths** are meant scientifics of every kind . . .

2686<sup>3</sup>. 'The hoofs of His horses'=**natural truths**.

2781<sup>2</sup>. **Natural truth** is their Scientific.

— . That **natural truth** is what is signified by 'an ass.' Ill.

2799<sup>10</sup>. The vastation of **natural truth**. Tr.

3021<sup>8</sup>. The fourth state, which was one of **natural truth**. Sig.

3030<sup>5</sup>. Truth called forth from the **natural** man was to be conjoined with the good of the Rational. Tr.

3048<sup>5</sup>. 'The multitude of the sea'=the immense abundance of **natural truth**.

3096<sup>e</sup>. **Natural truth** is lower truth ; and the affection of **natural truth** is the affection of lower truth. From this, general scientifics are proximately illustrated, which illustration penetrates further and affects more inwardly.

3167. Spiritual things communicated to **natural truth**. Sig. and Ex.

—<sup>e</sup>. **Natural truth** is then every doctrinal and scientific for the sake of the end of being wise ; that is, of doing these things.

3175. Man is not born even into any **natural truth** ; as that we are not to steal, etc.

3191. From the auspices of Divine **natural truth**. Sig. and Ex. 3192, Ex.

3211. Between rational good and **truth** called forth from the **Natural** and made Divine, there is not effected a marriage, but a covenant like a conjugal covenant. Sig.

3263<sup>3</sup>. 'Ishmaelites'=those of the Spiritual Church who as to life are in simple good, and therefore as to doctrine are in **natural truth**. 3268<sup>8</sup>. 4747.

3271. The gentiles have not the truth of faith, but rational and **natural truth**. Sig.

3293. Truth in the **Natural** is all that which is of knowledge, and is called scientific. (Continued under NATURAL.)

3294<sup>e</sup>. The interior truth (in the **Natural**) is called **natural truth** ; and the exterior is called sensuous. Both these are represented by Jacob.

3299<sup>2</sup>. The **Natural** as to truth is conceived from the truth of the Rational as a mother.

3301. 'A hairy tunic'=the truth of the **Natural**.

—<sup>3</sup>. 'Hair'=the **Natural** as to truth. Ill.

3305. 'She called his name Jacob'=the doctrine of **natural truth**.

— . 'Esau'=the good of life of **natural truth**.

3309. 'Hunting'=the truths which are of the **natural** man from which are goods. 3313.

3314. The good of the Rational inflows through the truth of the Rational into the truth of the **Natural** . . . and also through the good of the **Natural** into the Truth there . . . Sig. 3563<sup>2</sup>. —<sup>3</sup>. 3573. 3576.

3322<sup>2</sup>. 'Garments' there=the truths of the **natural** man . . .

—<sup>3</sup>. Dominion over the truths in the **Natural**. Sig.

—<sup>6</sup>. 'An Egyptian'=the truths of the **Natural**, which are scientifics.

3470. The adjunction of **natural** truth from another source than the genuine one. Sig. and Ex.

3508<sup>e</sup>. The vessels which receive good and truth from the Rational are the very truths of the **Natural**, which are nothing else than scientifics, Knowledges, and doctrinals.

3509. The Lord's perception from Divine truth concerning **natural truth**. Sig. and Ex. 3525.

3517. Yearning and delight perceived by the Divine truth in the Divine Rational towards **natural truth**. Sig.

3549. The apperception of **natural truth**. Sig.

3563<sup>4</sup>. The quality of natural good and **natural truth** in the state before regeneration. Ex.

3567. The state of **natural truth** in that it then believed itself to be natural good from the external form. Sig.

3568. A yearning to conjoin with himself **natural truth** through good. Sig.

3580. 'Must' = the natural truth thence. Ill. 3597.
3596. Such things ought to be built upon the ideas of natural Truths, by which they ought to be apprehended, which also are at this day lacking.
3620. No adjunction of natural truth from another source to the truth of the Rational. Sig. and Ex.
- 3665<sup>4</sup>. See KNOWLEDGE = *cognitio*, here.
3694. 'Stones' = lower truths, such as are of the natural man.
- 3703<sup>16</sup>. That natural truth, after it has been purified from falsities, is adopted by good. Rep.
3707. That Divine natural truth would be as natural good. Sig. and Ex.
3902. The conjunction of natural truth through media with spiritual good. Tr.
3913. The affirming medium between natural truth and interior truth. Sig. and Ex.
- 3928<sup>3</sup>. 'A hind let loose' = the affection of natural truth in a free state.
3974. By 'a servant' was represented the truth of the Natural such as it is in the beginning, before genuine truths are insinuated. Ex.
4014. The derivative power of natural Truths. Sig.
4017. 'Waters' = Knowledges and scientifics, which are the truths of the Natural.
- 4038<sup>3</sup>. The scientifics there pertain to the understanding, and are called natural truths.
4155. Interior natural truths which are from the Divine. Sig.
4234. See JACOB, here.
4650. When interior natural truth spiritual was not yet risen. Sig.
4696. 'The moon' (as predicated of Leah) = natural truth.
4748. Interior natural truths. Sig. and Ex.
4769. 'A he-goat of the she-goats' = natural truths, that is, the truths of the external man from which are the delights of life . . . (and which are) truths Divine such as are those of the literal sense . . .
4967. 'An Egyptian man' = natural truth. Ex.
4977. Good applying itself to the Scientific, or to natural truth. Sig. and Ex.
4988. See NATURAL GOOD, here.
4995. That (spiritual natural good) was forbidden to be conjoined with natural truth not spiritual. Sig. 4997, Ex.
- 5006<sup>2</sup>. That natural truth not spiritual wanted to be conjoined with spiritual natural truth. Sig. and Ex. (What these two truths are, shown by examps. 5008<sup>2</sup>.)
5011. Natural truth (Potiphar's wife) cannot do otherwise than speak falsities . . . after ultimate spiritual truth . . . has been plucked away. Sig.
- 5044<sup>1</sup>. 'Egypt' = the Scientific of the Church; thus natural truth which is the ultimate of order . . .
5198. 'Seven cows ascending' = the truths of the Natural. Ex.
- 5319<sup>2</sup>. 'Fine linen' = natural truths.
5397. Therefore they are sent back, and some good of natural truth is given gratis. Tr.
5477. That from spiritual light the truths in the Natural appear. Sig. and Ex.
5882. Truths in the Natural, and the Natural itself . . . act as a one; for the truths are the contents, and the Natural is the containant . . .
5956. That (the medium) had (also) much of truth from the Natural. Sig. and Ex.
6001. For natural truth with all things of it must be initiated into the scientifics of the Church. Sig.
6010. The elucidation of natural truth. Sig.
6012. That the truths which were spiritual promoted natural truth. Sig. and Ex.
- 6024<sup>2</sup>. The truth of the Natural in general, and the truths of the Natural in particular. Sig.
6040. The perception of the truths in the Natural. Sig. and Ex.
6089. 'Joseph' = the Internal, from which is truth in the Natural.
6173. That the truth of the Natural was in scientifics. Sig.
6188. That the natural truth, which is 'Jacob,' was being elevated to the spiritual good, which is 'Israel.' Sig.
6223. Apperception from the truth of the Natural. Sig.
6228. Communication of the truth of the Natural with the Internal. Sig.
6235. Before the truth of the Natural was in scientifics. Sig.
6375. Truth in the Natural for the External Church. Sig.
- 6423<sup>2</sup>. A certain one who was in natural truth, because when he lived in the world he had been in what is just, passed through many Hells . . . He was in such power . . . that the infernal Spirits could not infest him a whit . . .
7601. 'Flax' = the truth of the exterior Natural.
7605. 'Spelt' = the truth of the interior Natural.
7847. 'Door-posts' = the truths of the Natural.
- 7852<sup>2</sup>. 'Fish' = the truth of the Natural.
8369. 'Willows of the torrent' = the lowest truths of the Natural.
- 8861<sup>2</sup>. In the Natural (the internal sight) has for its objects the truths of the civil state which are of what is just, and also the truths of the moral state which are of what is honest, and lastly the natural truths which are conclusions from the objects of the external senses, especially of the sight.
8912. 'An ass' = the affection of natural truth.
9052. 'A tooth' = the exterior Intellectual, and the derivative natural truth; for this makes the life of that understanding. Ill.
9054. 'A foot for a foot' = if anything of the power of natural truth (was injured).



[A.] 9166<sup>7</sup>. See HAIR=*pilus*, here.

9300<sup>3</sup>. For correspondences are **natural Truths**, in which as in mirrors are represented spiritual Truths.

† 9469. Both 'flax' and 'fine linen' = truth in the natural man.

9538. For everything spiritual ceases in that which is called **natural truth**; and everything celestial in that which is called natural good; and there they subsist...

9755<sup>2</sup>. The truth of the natural man is signified by the water of the sea. This truth is scientific; for truth in the natural or external man is truth in knowledge... Hence it is that the truths with man in childhood are truths in knowledge...

9959. 'Linen' = external truth, or natural truth.

10032. 'The two kidneys, and the fat upon them' = the interior truth of the external or natural man, and its good.

10254. 'Aromatic cinnamon' = the perception and affection of natural truth... which truth is the interior truth of the external man.

10293. 'Onycha' = the affection of interior natural truth.

J. 38. So long as truths are outside the life they are only natural; for they are known and thought only as other Things are.

P. 74<sup>2</sup>. Knowledge=*scientia* is of natural truth.

332<sup>3</sup>. The natural truths with which every man is first imbued are like the leaves with which the branches are covered. 'Leaves,' in the Word, = nothing else.

R. 50. Divine natural truth. Sig. and Ex.

—, 'Waters,' in special, = natural truths, which are Knowledges from the Word. III.

414. That there was no longer any spiritual truth nor natural truth serving for doctrine and life from the Word with them. Sig. and Ex. E. 527.

¶ M. 193. 'A rib of the breast,' in the Word, = natural truth.

—<sup>2</sup>. The woman was created from the man by the transcription of his Own wisdom, which is from natural truth...

D. 1531<sup>2</sup>. That order may be perfect, celestial Truths and spiritual Truths ought to be rooted in natural Truths... The Knowledges and ideas of the Angels... are rooted in natural Truths.

1967. Natural Truths, or Truths taken out from corporeal, worldly, and natural things, are the earthen vessels of spiritual Truths. Ex.

1970. It is a natural Truth that...

2301. Natural Truths serve to confirm it. 2604<sup>2</sup>.

2688. Natural Truths... are such vessels...

2701. Concerning philosophical and natural Truths which are of service to them in confirming spiritual things. 2702.

4739<sup>2</sup>. Those there are those who have been in natural truth, and have lived a good life in and according to it.

5616. Natural Truths are in place of a foundation...

5710. (To such) the Word is to be unfolded by natural Truths. (Continued under FOUNDATION.)

E. 176. That he shall chastise evils by the truths which are in the natural man. Sig. and Ex.

—, Natural truth is truth in the memory and not in the life...

—<sup>4</sup>. Truths in the natural man are the scientifics and Knowledges from which a man can think, reason, and conclude naturally concerning the truths and goods of the Church, and concerning the falsities and evils which are opposite to them; and thence be in a certain natural illustration when he is reading the Word. Ex.

204<sup>3</sup>. The truth which is of the love of self or of the world is merely natural, because it comes from man and from the world. Ex.

406<sup>2</sup>. By the truths of the natural man are meant the Knowledges of truth...

440<sup>6</sup>. 'Ephraim' = those who are in natural truth. Natural truth is such as is the truth of the Word in the sense of the letter.

538<sup>8</sup>. For the truths of the natural man are the Knowledges of truth and good.

726. That the power of natural truth from spiritual will convince... those who are in falsities and evils. Sig. and Ex.

754. See NATURAL GOOD, here.

790<sup>2</sup>. Those things which are in the natural mind from the spiritual are called natural truths, etc.

1088<sup>4</sup>. Natural truths, which are the truths of the sense of the letter... are not the truths themselves of Heaven, but are appearances of them, and appearances of truth encompass, enclose and contain the truths of Heaven... and cause that they are in connection and order, and that they cohere like the cardiac and pulmonary things with their coverings and ribs... and when they are in connection and order, then first are they holy...

J.(Post.) 263<sup>2</sup>. Angelic wisdom... is founded upon natural Truths.

## Natural World. *Mundus naturalis.*

See under SPIRITUAL WORLD, and WORLD.

A. 927<sup>2</sup>. Thence subsist all things which are in the natural world. Refs.

9440. See SPACE, here.

10185. For the natural world comes forth and subsists from the Spiritual World. Ex. H. 89.

H. 89. All that extense is called the natural world which is beneath the sun, and receives heat and light from it; and of that world are all things which subsist thence.

90. The exteriors of man's body, which relate to its senses and actions, make his natural world...

112<sup>2</sup>. It is man through whom the natural world is conjoined with the Spiritual World.

304<sup>2</sup>. Man's exteriors which are in the natural world are all things which are of his natural or external memory, and which are of the derivative thought and imagination; in general, Knowledges and knowledges with their delights... in so far as they have savour from the world, and also many pleasures which are of

the sensuous things of the body; and, in addition, the senses themselves, the speech, and the actions . . .

582. An Angel or Spirit cannot see anything in the **natural world**, if they are not with a man to whom it has been given to speak with them.

J. 9. The ultimate of creation is the **natural world**, and in it the terraqueous globe with all things upon it. When these had been completed, man was created . . .

73. That great change which has been effected in the Spiritual World, does not induce any change in the **natural world** as to the external form . . .

L. 62°. By the **natural world** is meant the world where men dwell.

W. 66. There are three degrees of ascent in the **natural world**. (Continued under DEGREE.)

134°. For all things which come forth in the **natural world** are effects . . . 154°.

251. The natural man as to his understanding and will is like the **natural world** . . .

—<sup>2</sup>. The spiritual man does indeed love the **natural world** also, but no otherwise than as a master his servant . . .

—<sup>3</sup>. For whatever appears and is done in the **natural world** derives its cause from the Spiritual World.

257°. By such an envelope, which has been taken from the **natural world**, subsist their spiritual bodies . . . 270.

260°. The substances of the **natural world** from their nature react against the substances of the Spiritual World; for in themselves the substances of the **natural world** are dead, and they are acted from the outside by the substances of the Spiritual World . . . and thus, from their own nature, they react.

M. 31. He knows no otherwise than that he is still in the **natural world**. D. 319. 346. 729. 735, Ex. 2031. 4090. 5 M. 10.

133°. In the **natural world**. So they called our world . . .

380<sup>11</sup>. The expanse of nature is called the **natural world**, which subsists from its own sun.

533. When (the paper) had fallen into the **natural world**, its light disappeared . . .

I. 4. That the **natural world** has come forth and subsists from its own sun . . . Gen. art. 9.

16. That there are . . . three degrees in the **natural world** hitherto unknown, according to which all influx is effected. Gen. art.

T. 78°. Hence all things in the **natural world** are constant.

E. 726°. As He has created the **natural worlds**, so He has created the Spiritual Worlds above them . . .

D. Wis. xii. 5°. To the correspondence of these things have been created all things which appear in the **natural world**, where therefore the like things come forth, with the difference that these are in like manner from a spiritual origin, but at the same time from a natural origin . . .

Can. God iv. 7. Jehovah God . . . through the Spiritual World, mediately, created the **natural world**.

## Naturalism. *Naturalismus.*

See under NATURE.

W. 69. Hence is **naturalism**. I. 167.

T. 4°. The **naturalism** reigning at this day is from no other source. 173°. 339°. Inv. 9.

75°. If the mind examines more interiorly concerning this Thing, it falls headlong into **naturalism** which denies God.

94. Thereby enters Judaism, etc. . . and, at last, **naturalism** . . .

121°. The Hells have grown . . . from Christians who have imbibed **naturalism** . . .

137°. A faith from which **naturalism** springs . . .

—<sup>8</sup>. He thoughtlessly inseminated **naturalism** . . .

—<sup>12</sup>. The two charges of **naturalism** and Moham-medanism . . .

342°. They do not distinguish between . . . the worship of the Lord and **naturalism**.

771°. Ignorance . . . from which **naturalism** and at the same time atheism . . .

E. 981°. The lasciviousness of adultery makes a one with **naturalism**.

1220°. As at this day **naturalism** has almost invaded the Church, and as it can be dispelled only by rational things . . .

—<sup>1</sup>. All **naturalism** is from thought concerning Divine things from things proper to nature . . .

Can. God iv. 12. Concerning the creation of the universe, hypotheses founded upon **naturalism** . . .

Coro. Then invade **naturalism** and atheism . . .

## Naturalist. *Naturalista.*

See under NATURE.

A. 8783°. They who are atheists and **naturalists**, as they are called, are those who are learned.

H. 3°. They are relegated among those who are called **naturalists**.

W. 349°. They ascribe all things to nature . . . and become **naturalists**, and at last atheists.

P. 310. In proportion as they confirm themselves from fallacies they become **naturalists** . . .

M. 380°. He feared being called a **naturalist** . . .

I. 10°. Such are all **naturalist** atheists in the world, and all satans in Hell.

T. 333°. At this day . . . there are many **naturalists** . . .

382. They deny the creation . . . by God, and thus God, for they are **naturalist** atheists. The reason all these are evil, is . . .

639°. Say to a confirmed **naturalist**, who believes either that nature has created herself, or that God came forth after nature, or that nature and God are one . . .

759°. Who speaks more persuasively about the certitude of his own phantasy than a **naturalist** atheist . . .

D. 4727. At first Wolff was a **naturalist** . . .

4748. A natural religion adapted to the apprehension of all **naturalists**.

4760<sup>e</sup>. (The dragonists) are chiefly **naturalists**, and in their hearts deny the Divine . . .

5573<sup>e</sup>. Most (of these Spirits) were **naturalists** . . .

5659. Concerning **naturalists** in the other life.—Very many of them think . . . If there is a God, etc., I can easily believe these things if I see them in the other life . . . But this is impossible. Ex.

5971<sup>2</sup>. They who have lived evilly . . . reject religion, and become **naturalists**.

D. Min. 4722. Concerning **naturalists**.

E. 242<sup>e</sup>. There is a like light after confirmations with those who are called **naturalists**, who deny God and the Divine of the Word, and, besides, all things of the Church.

1220<sup>3</sup>. Every man who has become a **naturalist** by thoughts from nature remains such after death, and calls all the things natural which he sees in the Spiritual World . . .

Inv. 27. A **naturalist** atheist can swear that there is no God . . .

### Nature. Indoles.

A. 200<sup>2</sup>. The Most Ancients were of a **nature** entirely different . . . which **nature** was such that from good they knew truth . . .

209. Suited to the **nature** of those who lived (then).

379<sup>e</sup>. A man derives his nature-*naturam*-and disposition from willing . . .

471. Children derive a genius from their parents . . . Lest, therefore, there should be a confusion of **native qualities** . . .

482<sup>e</sup>. Each Church was in a different state of perception . . . according to the differences of the **nature** from what was hereditary and actual.

483<sup>e</sup>. According to the propagations of the **natures**.

494<sup>2</sup>. As everyone may know from the evil **nature** of children being just like those of their parents . . .

542<sup>e</sup>. According to their lives and the derivative **natures**.

640<sup>e</sup>. This Church . . . was of an entirely diverse **nature** . . . 736. 765.

1048<sup>2</sup>. A certain sphere which exhales from his **nature** . . .

1113. They are otherwise well-disposed in **nature**.

1277. They have a situation (there) according to the **nature** of their life . . .

1388<sup>2</sup>. Deriving its origin . . . from the **nature** of Spirits.

1487<sup>e</sup>. From the **nature** thence acquired.

1640<sup>2</sup>. From their speech . . . it is evident of what **genius** and **nature** they are . . .

1906<sup>2</sup>. Remains . . . implanted in his **nature**.

2256<sup>2</sup>. Are inscribed . . . on his **nature-naturae**; that is, on his disposition and genius.

2269<sup>3</sup>. For (goods and evils) are of a contrary **native quality** and **nature-natura**-to (falsities and truths). 2343<sup>3</sup>.

2292. The least things of their **nature** are there most exquisitely perceived. H. 336.

2301<sup>e</sup>. Every infant has a **natural disposition** diverse from that of every other; and each is educated according to his **natural disposition**.

2488<sup>2</sup>. The things he has immersed in his delights, and thus as it were in his **nature** and **disposition**.

2878<sup>2</sup>. Everyone according to his **nature**, connate and acquired.

2888. The life which inflows is received by everyone according to his **nature**.

3318<sup>4</sup>. He is afterwards gifted with another **nature**.

3843<sup>2</sup>. Truth . . . is then sent into act . . . as it were from his **disposition** or **nature-natura**; for everyone acquires a **disposition** by . . . habit. . . He then no longer acts from memory, but from **disposition** . . .

4493<sup>2</sup>. They were of an entirely different **genius** and **nature** from the men of the Ancient Church.

6716<sup>2</sup>. Sons are born into the **nature** of their father . . .

7246. In Venus there are two kinds of men, of a **nature** contrary to each other . . .

7250. They are of an entirely different **genius** and **nature** (from the infernals of our Earth).

7800. Those who are of a diverse **nature** appear remote . . .

7997. By them were represented those who from **natural disposition** alone . . . would do and vaunt good and truth . . . 8002.

8382. Hence it was given to know of what **nature** (the Spirits of Jupiter) were . . .

8630. From their life they are of a different **nature**.

H. 332. The infants also from an implanted **nature** love them . . .

333. The infants are of diverse **natures** . . . The infants of a celestial **nature** appear . . . to the right; those of a spiritual **nature** to the left. —.

368. This is evident from the inclination or connate **nature** (of the man and the woman) . . . From their **nature**, in that the man acts from reason, but the woman from affection.

391. Boys and girls who are of a good **disposition** from their education in the world.

508<sup>e</sup>. The will is the very **nature** or **native quality** of the man . . .

513. Each and all are instructed there according to their **nature** . . .

517<sup>2</sup>. The Lord provides that everyone should love the uses which agree with his **nature**.

W. 60<sup>2</sup>. Besides the stupendous things in the **nature** (of animals) . . .

192. These degrees are homogeneous, that is, of the same **native quality** and **nature** . . .

—<sup>e</sup>. The things which are not of the same **native**

quality and nature are heterogeneous . . . (and can form discrete degrees) only with their own, which are of the same **native** quality and nature.

M. 90<sup>2</sup>. (The male's) nature or **disposition** inclines to form the understanding . . .

193<sup>2</sup>. The wife from her innate **nature** cannot do otherwise than . . .

218<sup>2</sup>. How greatly from their very birth the genius of the men differs from the genius of women, has been evident to me from (this): the boys [acted] according to the **nature** connate to them . . .

525. From his parents everyone draws his **nature**, which is his inclination . . .

T. 103<sup>2</sup>. As the soul of a man is the man himself . . . it is evident whence it is that the mind, the animus, the **nature**, the inclination, and the affection of the father's love dwell in offspring after offspring . . .

521. If you could feel the sphere of life gushing forth from the native **disposition** of everyone . . .

D. 191. Concerning the **nature** of men in the other life. Ex.

308. Where are those of almost a like **nature**.

396. A comparison of the **nature** with trees and fruits. Ex.

799. Such is the **nature** endured.

804. Ends . . . induce a **nature** and an instinct which he bears with him into the other life. Ex.

2154. The more interior memory, which is rather to be called a **nature** . . .

2251<sup>e</sup>. It is not memory which operates . . . but the natural **disposition**.

2474<sup>2</sup>. Love is what forms the **nature** of a man . . .

2486<sup>e</sup>. Thus do they form their natural **disposition** . . .

2493<sup>e</sup>. The speech of the Angels falls in the World of Spirits into representative forms; but according to the natural **dispositions**, or forms, of the Spirits . . .

2620. Their natural **disposition** is completely perverted.

2803. Concerning the change of human **disposition** in the life of the body.—That man . . . retains all his nature, or natural **disposition**, which he has acquired in the life of the body . . .

3031. The communication of **natures**, and of each and all things which are in the **nature**, is wonderful in the other life.

3694<sup>e</sup>. This is why the **disposition** or nature . . . is first to be destroyed . . .

4469. Concerning the **nature** of Spirits. Ex.

D. Min. 4548. This he had derived from a familiar natural **disposition** . . .

**Nature.** *Natura.*

**Create.** *Naturare.* T.695<sup>2</sup>.

See under NATURE—*indoles*.

A. 233. He who would investigate the hidden things of **nature** . . . can scarcely detect one . . . In spiritual

and celestial life there are myriads for one which is invisible in **nature**.

257. Evident from the **nature** of the love of self.

313. Thence induces a **nature** on himself, and the evil thence is implanted in his children . . .

367. The **nature** or essence of faith.

494<sup>2</sup>. All actual evil with the parents puts on a species of **nature** . . .

568<sup>2</sup>. Such is all the disposition of their fibres, and such their **nature**. —.

581<sup>e</sup>. They were of such a **nature** and genius that . . .

640. That if man were to remain in such a **nature** . . .

803. Every affection . . . derives its coming forth—*existentium*—and **nature** from . . .

810. The **nature** of their evil. Sig.

814. Such is their direful **nature** . . . 818.

830<sup>e</sup>. Others who are deceitful in **nature**; thus not from what is premeditated.

831<sup>2</sup>. Their **nature** is so persuasive . . .

959<sup>2</sup>. They wanted to withdraw into their interior **nature**.

969. All have their own genius and their own **nature** . . .

1050<sup>2</sup>. What man learns, by exercise derives habit, and as it were **nature** . . .

1055. Universal **nature** is founded on love. Ex.

—<sup>e</sup>. Man has destroyed in himself the order of **nature**.

1505. He is at last imbued with such a habit, and as it were **nature**, that . . .

1630<sup>e</sup>. (Then) nothing would be believed about those things which are of interior **nature**.

1632. When the celestial and spiritual things of the Lord inflow into **nature**, such things are presented actually . . .

1666. The **nature** (of such Spirits) carries such things with it.

1683<sup>e</sup>. It is the **nature** of evil that . . .

—<sup>e</sup>. It is the **nature** of good that . . .

1854<sup>2</sup>. Death the putting off of those things which are of grossest **nature** . . .

1881<sup>e</sup>. Thence are all things which are in **nature** and the world.

1925<sup>2</sup>. Thus the Divine of Jehovah . . . falls down into the lowest of **nature**, in which is man as to the sight and hearing.

2026<sup>e</sup>. On the Heavens depend all things which are in the world and in **nature**; for without influx from the Lord through the Heavens, nothing which is in **nature** and its three kingdoms would ever come forth and subsist.

2173<sup>2</sup>. Thence there is such a marriage in universal **nature** . . . otherwise nothing would ever subsist there.

2256<sup>2</sup>. All the good . . . and all the evil a man has thought and done . . . are inscribed on . . . his **nature**, that is, on his disposition and genius.

[A.] 2300. What is actual with parents, and confirmed by habit, puts on **nature** . . .

2343<sup>8</sup>. They had thought that all things are of **nature**.

2625. Two things appear essential, because they are proper to **nature**; space and time. Hence to live in space and time, is to live in the world of **nature**.

2722<sup>5</sup>. Each and all things in **nature** represent.

2747<sup>e</sup>. Instead of the Creator of the universe, they think of **nature**.

2758. That conjugal love is Heaven, is represented in the kingdoms of **nature**; for there is nothing in universal **nature** which does not in some way represent the Lord's Kingdom in general . . .

2832. Nothing seems to them more wise than to attribute each and all things to **nature**.

2993<sup>e</sup>. Those who in thought, will not or cannot ascend beyond **nature**.

3175. There are very many who ascribe . . . each and all things to **nature**.

3483. For each and all things in **nature** are ultimate images . . .

— . How gross . . . is human intelligence which attributes everything to **nature** separate . . . from an influx prior to itself . . . Angelic wisdom is to attribute nothing to **nature**.

—<sup>2</sup>. It is contrary to the affection of falsity . . . to say that **nature** continually subsists, as it had [originally] come forth, from the Divine of the Lord.

3518<sup>8</sup>. There are such comparatives in **nature**, which are also representatives; for universal **nature** is a theatre representative of the Lord's Kingdom . . . 3648<sup>e</sup>.

3626. Hence the Angels know . . . the most secret things in the world, and in its universal **nature**.

3701<sup>2</sup>. Man is born into the **nature** of his parents . . .

—<sup>3</sup>. The **nature** itself which he has contracted in the world by actual life, remains.

— . This **nature** is that which is to be extirpated while he lives in the world, which can never be done except by regeneration . . .

3702. Man has been so created that the Divine things of the Lord might descend through him even to the ultimates of **nature**, and from the ultimates of **nature** ascend to Him; so that man might be a medium uniting the Divine with the world of **nature**; and thus through man . . . the ultimate itself of **nature** might live from the Divine . . .

—<sup>3</sup>. When they thus contemplated the lower and ultimate things of **nature**, these appear before their eyes as if they were alive . . .

3703<sup>2</sup>. In universal **nature**, each and all things relate to good and truth; for in **nature** are represented the celestial and spiritual goods and truths which are of Heaven . . .

3721. Through which ultimate there is apparently as it were an entrance from **nature**. Sig. and Ex.

— . For it is the natural mind with man through which the things of Heaven . . . inflow and descend into **nature**; and through the same mind the things which are of **nature** ascend. But that it is apparently an

entrance from **nature** through the natural mind into interior things . . .

3747<sup>2</sup>. The learned more than the simple . . . ascribe all things to **nature** . . .

3855<sup>2</sup>. The inmosts of seeds . . . are in an interior and more perfect **nature**.

3942. They knew that universal **nature** is a theatre representative of the Lord's Kingdom . . . 4318<sup>e</sup>.

4190<sup>e</sup>. Which they call His human **nature**.

4211<sup>2</sup>. All who believe in a Supreme Being (merely), worship **nature**.

4214<sup>4</sup>. Those who attribute all things to **nature** are among those (who are in fatuous lumen).

4235. This Divine Itself is what is commonly called the Divine **nature** . . .

4321. If all things were to be denied the causes of which are not known, innumerable things which come forth in **nature** would be denied, the causes of which are known scarcely as to the ten-thousandth part . . . How much more must this be the case with the arcana which come forth in the sphere which is above **nature** . . .

4523. The ear is altogether formed to the **nature** of their modifications . . . 6057.

— . Whatever secret is hidden in the **nature** of air and sound . . . and in the **nature** of ether and light . . .

—<sup>2</sup>. Not only the sensory organs, but also the motory ones, and all the viscera, as to their corporeal and material things, correspond to those things which are in the **nature** of the world, so that the whole body is an organ composed of the most secret things of all which are in the **nature** of the world . . .

—<sup>3</sup>. (Thus) whatever is in the world and its **nature** does not come forth from itself, but from what is prior to itself . . .

—<sup>e</sup>. Hence . . . each and all things, even to the ultimates of **nature**, have not only come forth from the First, but also subsist from the First . . .

4524. As each and all things which are in the world and its **nature** come forth, and perpetually come forth . . . from things prior to themselves, it follows that they come forth and subsist from a World which is above **nature** . . . And as there must be a continual connection with that World . . . it follows that the purer or interior things which are in **nature**, consequently which are in man, are from thence; and also, that (they) are such forms as can receive the influx.

—<sup>2</sup>. As in **nature** there is one only fountain of light and heat . . .

4663<sup>2</sup>. Every **nature** which man has put on in the life of the body he retains in the other life; and it is known that the **nature** cannot be expelled; and that if it is expelled, nothing of life remains.

4692<sup>1</sup>. For they distinguish between the Divine **nature** and the human **nature** . . . 4731<sup>e</sup>.

4724<sup>e</sup>. Thinking nothing from doctrine then concerning the distinction between the Divine **nature** and the human **nature**.

4733<sup>2</sup>. Most of those (who say that they acknowledge

a Supreme Being) acknowledge no God, but in His place **nature**; they acknowledge **nature** because they apprehend it . . .

473<sup>8</sup>. They were some of those who had been at the Council when it was decreed concerning the Lord's two **natures**, the Divine and the human. . . They said that . . . they had concluded to attribute to the Lord both the Divine and the Human principally because otherwise the papal chair would not subsist. Ex.

4760<sup>3</sup>. For they see that the several things in **nature** are below man . . .

— . In all other things which are of **nature** he sees confirmations; and at last in universal **nature** he sees a representative of the heavenly Kingdom.

4939<sup>2</sup>. For **nature** is that in which are terminated those things which are of the Spiritual World, and which are of Heaven. Hence it is that universal **nature** is a theatre representative of the Lord's Kingdom, and that each thing there represents; and that **nature** subsists from influx according to this order; and that without this influx it could not subsist for a moment.

4941. In these places are those who have ascribed all things to **nature**, and little to the Divine. . . When I discoursed with them concerning the Divine Providence, they attributed all things to **nature**; but still those who have led a good moral life there . . . successively put off these principles . . .

4950. Beneath the left foot, a little to the left, are such as have attributed all things to **nature**, and still have confessed a Being of the universe from Whom are all things of **nature** . . . From which it was evident that they had not acknowledged a Creator . . . but **nature**.

5032<sup>2</sup>. Those who do what is good from **nature**, and not from religion. Ex.

5033<sup>2</sup>. They (believe) that **nature** is all in all.

5084<sup>4</sup>. It is a fallacy of merely natural sense that all things are of **nature**, and from **nature**; and that in purer or interior **nature** there is indeed something which is not apprehended; but if it is said that within or above **nature** there is what is spiritual and celestial, this is rejected . . .

5094<sup>4</sup>. When he regards **nature** from the order of Things, he sees that **nature** is a complex of means . . . Whereas a sensuous man does not comprehend that there can be anything distinct from **nature**, thus neither that there is any Being which is above **nature**.

5114<sup>4</sup>. The derivations in the lower degrees are only compositions . . . with such things added from purer **nature**, and afterwards from grosser, as can serve for containing vessels . . .

5116<sup>2</sup>. This cannot possibly be believed by those who attribute all things to **nature**, and nothing to the Divine; whereas those who attribute all things to the Divine, and nothing to **nature**, are given to see that every single thing is from (the influx of the Spiritual World) . . . and also that (it) corresponds . . . and finally it is given them to see that universal **nature** is a theatre representative of the Lord's Kingdom; thus that the Divine is in every single thing. Ex.

5131<sup>2</sup>. Each and all things in **nature** succeed each other as end, cause, and effect . . .

5173<sup>2</sup>. Yet the case is that in each and all things in **nature** and its three kingdoms there is inwardly an agent from the Spiritual World . . .

5179<sup>2</sup>. Thence come forth very many things which the man who attributes all things to **nature** either denies or attributes to more occult **nature**. Examp.

5194<sup>2</sup>. Such an image of marriage is in each and all things of **nature**, and of its three kingdoms. For in order that anything may come forth in **nature**, there must be heat and light . . .

5213<sup>6</sup>. (The things of faith and charity can be applied to) all the truths of interior and exterior **nature**, both visible and invisible, because these correspond to spiritual truths.

5232<sup>2</sup>. As each and all things in **nature** . . . relate to good and truth . . .

5253<sup>2</sup>. Time and space are proper to **nature**.

5497<sup>2</sup>. He then from sensuous things forms some truths which . . . still remain within those things which are in **nature**.

5568. They were from the Hells where are those who . . . have deduced all things to **nature**. Des.

5570. They thence derive a **nature** which remains after death.

5571. Those who have believed that **nature** is everything, and have confirmed themselves in this, and have thence lived a secure life . . . when they appear in the light of Heaven, do not appear to have any face, but in place of it something bearded . . .

5572. There are at this day very many in the Christian world who ascribe all things to **nature** . . . but more in one nation than in another. 5573.

5711. The things in **nature** are nothing but effects . . .

5849<sup>2</sup>. The eye does not see even the more prominent things which are in ultimate **nature** . . . How then could it see the things which are within even the purer **nature**? H.76.

5990. Attributing all things to **nature** . . . thus have they closed the interiors . . . 5991.

6057. All the secrets of interior **nature** are inscribed and applied to (the body) . . . (so) that universal **nature** conduces to form the external of man . . .

6318. There are men who . . . are corporeal, being those who . . . have ascribed all things to **nature**. Des.

6337<sup>6</sup>. Can be illustrated by very many things in **nature**.

6400<sup>2</sup>. Those in truth and not yet in good, reason . . . from fallacies from lowest **nature**. Sig. and Ex.

6832<sup>10</sup>. The worshippers of **nature** especially can never be induced to believe that . . .

6876<sup>6</sup>. Then in place of (the idea of a universal Being) there comes the idea of **nature**, to which each and all things are attributed. Thence is the worship of **nature** so common at this day, especially in the Christian world.

[A.] 7090. Deep beneath them are those who . . . have worshipped **nature** . . .

7270<sup>3</sup>. (Thus) there are continual successions from the First . . . even to the ultimates which are in **nature** . . .

7290<sup>4</sup>. Everything which is not attributed to **nature** is (now) denied.

— If the man of the Church were to see the veriest Divine miracles, he would first deduce them into **nature** . . .

7352. He reasons from mere falsities who attributes all things to **nature** . . . when yet all things are from the Divine, and **nature** is only the instrumental.

8550. All evil which by habit has contracted as it were **nature** is derived into the offspring.

8603<sup>2</sup>. Each and all things in universal **nature** come forth from interior things in order: they are derivations and successions . . .

8628<sup>2</sup>. To these the sciences are means of . . . confirming for **nature** against the Divine . . .

8705<sup>4</sup>. Or he takes up an idea of the Divine . . . which conjoins itself with the idea of the worshippers of **nature**: it also falls into **nature**; and thus becomes null.

8812<sup>2</sup>. Except those who . . . ascribe all things to **nature**.

8870<sup>3</sup>. In this way they act from their **nature** itself acquired in the world . . .

8941<sup>3</sup>. The second religiosity is that in which the lumen of **nature** is everything. Ex. . . Some of these . . . place the Divine in **nature**; for their lumen, being of **nature**, falls into **nature** . . .

8944. It is believed . . . that man from the lumen of **nature** . . . can know many things which are of religion . . .

— The learned . . . who have raised the lumen of their **nature** above that of others . . . more than others . . . for the Divine acknowledge **nature** . . . Hence it is evident what is the quality of the lumen of **nature** without revelation. — W.H.6, Refs.

9009. Evils confirmed imbue **nature**, so that afterwards they can scarcely be extirpated. Ex.

9272<sup>2</sup>. For universal **nature**—that is, the heavens with the sun, moon, stars, and the Earth with the subjects of its three kingdoms—corresponds to such things as are in the Spiritual World . . .

9303<sup>3</sup>. Those who do not believe in one God under a human form . . . their thought effuses itself into the universe without determination, and thus falls into **nature**, which they thus acknowledge in place of God.

9555. For each and all things in **nature** relate to the human form . . .

10005<sup>6</sup>. For all the representatives in **nature** relate to the human form . . .

10185<sup>4</sup>. Hence he observes that all things in **nature** relate to such things as are in the Spiritual World; and he who can conclude further, perceives that **nature** does not subsist from itself, but through influx from Heaven . . .

10634<sup>2</sup>. For the ultimate of Divine order is in the **nature** of the world.

10728<sup>3</sup>. The things which appear in **nature**, in its three kingdoms, are the ultimates of Divine order; for all things of Heaven are terminated in them . . .

10736<sup>2</sup>. His idea of the invisible God was no other than as of **nature** in its primes; from which it resulted that the inmost of **nature** was to him His Divine. H. 3<sup>2</sup>.

H. 85. For he who thinks from **nature** and its lumen alone . . .

86. Do not such see **nature** for God; some that **nature** which is before the eyes; some that **nature** which is not before the eyes?

102. The Angels are astounded when they hear that there are men who attribute all things to **nature** . . .

— **Nature** has been created only to invest what is spiritual, and present it correspondent in the ultimate of order.

107<sup>6</sup>. Hence all things . . . in the **nature** of the world which are in Divine order relate to good and truth.

112. In the **nature** of the world, in its three kingdoms, all things which come forth there according to order are forms of uses, or effects formed by use for use; and therefore (they) are correspondences.

116. For **nature** begins from this sun . . . But the Spiritual . . . is above **nature** . . . and they communicate solely by correspondences.

313. The learned . . . who had ascribed all things to **nature** were found to have their interiors completely closed . . . 464<sup>6</sup>.

353. For they who acknowledge **nature** for the Divine all think from the corporeal Sensuous . . .

483<sup>3</sup>. Those who have ascribed all things to **nature** . . . in the other life study magical arts . . .

489<sup>5</sup>. Those who have . . . regarded **nature** as relatively dead, and merely subservient to spiritual things, and have confirmed themselves in this, are in heavenly light. Des.

508<sup>7</sup>. The will is the very **nature** or native quality of man . . .

509<sup>6</sup>. The evils (of good Spirits) have been of a different kind or **nature** . . .

575. In these Hells are all those who have acknowledged **nature**, and denied the Divine . . .

J. 25<sup>4</sup>. The reason (many of the intelligent do not believe in immortality) is that at heart they . . . for the Divine acknowledge **nature**. Ex.

L. 35. Hence the Lord had . . . a Divine essence from the Father, and a human **nature** from the mother . . . This human **nature** from the mother He did not transmute into the Divine Essence . . .

W. 9. To think about God from space is to think about the extense of **nature**.

46. How sensuously . . . those think who say that **nature** is from itself.

—<sup>2</sup>. Nor can it be seen that all things of **nature** are

from (love and wisdom), unless **nature** is regarded from uses in their series and in their order . . .

—<sup>c</sup>. Therefore if forms alone are regarded, not anything of life can be seen in **nature**, still less anything of love and wisdom ; thus not anything of God.

66. Hence it is that man can be elevated above **nature**, differently from any animal ; can think analytically and rationally concerning the civil and moral things which are within **nature**, and also concerning the spiritual and celestial things which are above **nature**. 69<sup>e</sup>.

69. There are two things proper to **nature** : space and time . . .

—<sup>c</sup>. But if he denies the Divine omnipresence, and ascribes all things to **nature**, he does not want to be elevated . . .

73. For not anything proper to **nature** can be predicated of the Divine . . .

— . **Nature** derives this measurement from the apparent gyration . . . of the sun.

76. His delirium is caused by [the idea] that God has come forth from Himself, from which he falls downwards into the origin of **nature** from itself ; from which idea he cannot be set loose except by the spiritual . . . idea concerning eternity . . .

—<sup>2</sup>. The Angels say that . . . in no way can they perceive **nature** from eternity ; still less **nature** from itself ; and not at all **nature** as **nature** in itself . . .

90<sup>2</sup>. When man dies, he steps entirely out of the world of **nature**, and leaves behind all things of it, and enters into a World in which there is nothing of **nature** ; and in that World he lives so separated from **nature** that there is not any communication by continuity . . .

92. For man . . . has not penetrated deeper than into the interior or purer things of **nature** ; and therefore many have feigned the habitations of the Angels . . . in the ether, and some in the stars ; thus within **nature**, and not above or outside of it ; when yet Angels and Spirits are entirely above or outside of **nature** . . .

157. That . . . **nature**, because it derives its origin from this sun, is dead. Gen.art.

159. That **nature** appears in man and animal as alive, is from the life which accompanies and actuates.

162. From these things can be seen the fatuity of those who ascribe all things to **nature**. Those who have confirmed themselves from **nature** have induced on themselves the state that they no longer want to elevate the mind above **nature** ; and therefore their minds are closed above, and open below. Des.

166. No one but a person bereaved of reason can think that all things are from **nature**, and that even life is from it . . . **Nature** cannot dispose life to anything, for **nature** in itself is altogether inert. Ex.

234. The Lord could not enter into (the third degree) except by a **nature** like human **nature** . . . For thus He could put off **nature**, which in itself is dead, and yet is a receptacle of the Divine . . .

262. He then acknowledges **nature** as the creatress of the universe.

283<sup>2</sup>. Fearing that thus they should (think) that . . . **nature** is from itself, and thus that the inmost of it is what is called God.

285<sup>e</sup>. As the Divine is not in space, it is not continuous, as is the inmost of **nature**.

340. This is why those who have written on the origin of plants and animals could not do otherwise than deduce it from **nature** ; and if from God, that God from the beginning implanted in **nature** the force of producing such things ; thus not knowing that no force has been implanted in **nature** ; for in itself it is dead, and no more contributes to produce these things than as an instrument does in the work of a workman, which in order to act must be perpetually moved. It is the Spiritual which . . . proceeds to the ultimates of **nature**, that produces the forms of plants and animals . . .

344. Sir Hans Sloane . . . ascribed these things to **nature**, [saying] that the power and force for producing such things has been implanted in it from creation . . . Martin Folkes said that that force is continuous from God the Creator in **nature** . . . Sir Hans Sloane was convinced by this experience that **nature** contributes nothing whatever to the productions of plants and animals . . . He added . . . that if he had known the things he now knows of the Spiritual World, he would have ascribed to **nature** no more than that it subserves the Spiritual which is from God for fixing those things which continually inflow into **nature**.

349. That the visible things . . . testify that **nature** has produced nothing, and does produce nothing . . . Gen.art.

—<sup>2</sup>. Those who confirm . . . that the sun . . . produces the things . . . upon the Earth, at last ascribe all things to **nature** . . . These can afterwards say that God has created **nature**, and has implanted in it the power of producing such things ; but . . . by God the Creator they mean **nature** ; some its inmost . . .

350. Some are to be excused in that they have ascribed some visible things to **nature**. Ex. M.422.

—<sup>2</sup>. These are two reasons for excusing those who have believed that **nature** produces the visible things from what was implanted from creation.

—<sup>3</sup>. But those who by confirmations in favour of **nature** have made atheists of themselves, are not to be excused, because they could have confirmed themselves in favour of the Divine . . .

—<sup>c</sup>. Therefore the same who have confirmed themselves in favour of **nature** even to the separation of the Divine from it, do not account anything as sin . . .

351. Those who believe in the Divine operation in each thing of **nature** can confirm themselves in favour of the Divine by very many things which they see in **nature**, more than those who confirm themselves in favour of **nature**. Ex. 353. 354. 355. M.416. T.12.

—<sup>3</sup>. Those who ascribe all things to **nature** do indeed see such things, but only think that they exist—*sint* ; and they say that **nature** produces them ; and this they say because they have averted their minds from thinking about the Divine ; and those who have (done this), when they see the wonderful things in **nature**, cannot think rationally, still less spiritually



... and then they think in **nature** from **nature**, and not above **nature**, in like manner as do those who are in Hell ...

[W.] 357. Those who have confirmed themselves in favour of **nature** ... have been seen by me in the Spiritual World. Des.

—<sup>e</sup>. Therefore let everyone beware of confirmations in favour of **nature** ...

P. 4<sup>3</sup>. Such a *one* is in everything not seen with the eye, whether it is in interior **nature**, or in the Spiritual World.

51<sup>2</sup>. (Thus) there can be no thought about **nature** from eternity; (nor) about creation from **nature**; for space and time are proper to **nature**.

98<sup>1</sup>. Nor are freedom itself and rationality itself possible with those who attribute all things to **nature** ...

182<sup>3</sup>. It must be thought, either that God rules all things, or that **nature** does. ... He who thinks that **nature** rules all things, thinks that natural heat and light do so, which, however, are in themselves dead ...

183<sup>2</sup>. This desire lies inmost hidden ... in the **nature** of man's life.

187<sup>2</sup>. They attribute (the Divine Providence) either to man or to **nature** ... Ex.

—<sup>3</sup>. If they should see as in clear day that **nature** in itself is dead ... still those who have confirmed themselves in favour of **nature** would not (acknowledge the Divine Providence).

190<sup>e</sup>. From constant and stated things ... some find arguments for their delirium in favour of **nature** ...

201. Those who ascribe all things to **nature** also ascribe all things to human prudence; for those who ascribe all things to **nature**, at heart deny God ...

—<sup>3</sup>. It is the like with the name of a universal Providence ... when it is said concerning **nature**, and it is meant that God created the universe, and implanted in **nature** that it should produce all things from itself ...

—<sup>e</sup>. But the Thing in itself is ... that the Divine Providence is in the most singular things of **nature** ... and, from these, is universal.

205. That those who have acknowledged **nature** alone ... make Hell. Ex.

—<sup>e</sup>. All who lead an evil life, interiorly acknowledge **nature** alone ... Ex.

206. (This) is from man's proprium, which is his **nature**, and is called his soul from his parent.

—<sup>3</sup>. The acknowledgment of **nature** alone is hidden in every evil. Ex.

—<sup>e</sup>. They reason in favour of **nature**, and against God ...

208. Those who acknowledge **nature** ... are as the Spirits of Hell. Des.

213. Who does not speak ... in favour of **nature**, when he speaks from the external man?

—<sup>e</sup>. Write books ... one in favour of **nature** ...

220<sup>3</sup>. Man first puts on the grosser things of **nature** ... but by death he puts these off, and retains the

purier things of **nature**, which are nearest to spiritual things; and these are then his containants.

—<sup>e</sup>. As the extremes and ultimates of **nature** cannot receive the spiritual and eternal things for which the human mind has been formed, as these are in themselves ... man puts them off ...

233<sup>11</sup>. (The love of self) can confirm by a thousand arguments that **nature** has created itself; and that it afterwards created men, beasts, and plants of every kind; and also that by influx from its interior self it causes men to live, to think analytically, and to understand wisely.

—<sup>12</sup>. The insanities which **nature** itself, which in itself is dead, inspires into his phantasy.

235. He who does not at all acknowledge the Divine Providence, at heart ... for God acknowledges **nature** ... That it is so does not appear. Ex.

249. (Arguments of the worshippers of self and of **nature** against the Divine Providence.) Gen.art. 250. 251. 252.

314<sup>2</sup>. Concerning life they know nothing else than that it is a certain activity of **nature** ... If it is said that thus **nature** is alive this they deny; but [affirm] that **nature** gives to live.

R. 53<sup>e</sup>. 'To adore the sun and moon'=also to acknowledge **nature** as creatress of all things ...

M. 328<sup>3</sup>. From that time I ... could not think at all of **nature** from eternity ... for **nature** in all time is in time, and in all space is in space; and **nature** with its time and space must begin and have an origin ... and therefore **nature** is from God, not from eternity, but in time, that is, together with its own time and space.

380. I was once in amazement at the vast multitude of men who ascribe creation to **nature** ... and who when they are asked why they say it is of **nature**, and why not of God, when yet they sometimes say with the community that God has created **nature**, and therefore they can just as well say that the things which they see are of God, as of **nature** ... reply in an internal tone ... What is God but **nature**? ... All Hell is from such ... —<sup>2</sup>. T.35.

—<sup>3</sup>. He was writing about ... I. Whether **nature** is of life, or life of **nature**. ... III. Concerning the centre and the expanse of **nature** and of life. —<sup>6</sup>. —<sup>10</sup>.

—<sup>11</sup>. The expanse of **nature** is called the natural world.

415. Some who were reasoning sharply about God and **nature**. ... The satans maintained that God is nothing but **nature** ... Their arguments. T.77.

—<sup>3</sup>. They believed **nature** to be a god or god-dess ...

—<sup>e</sup>. The sun of the world, which is pure fire, is what **nature** has come forth from ... and thus **nature** is utterly dead.

—<sup>4</sup>. In Heaven there are magnificent and splendid things, and in Hell squalid and unclean ones ... because all in the Heavens worship God, and all in the Hells worship **nature**.

—<sup>e</sup>. The satans said ... When the delight of evil occupies our minds, we see nothing but **nature**.

—<sup>5</sup>. The Angels said, We have looked down into the earth at those celebrated for erudition, and who have thought concerning God and **nature** . . . and we have found six hundred out of a thousand in favour of **nature**. (Continued under God.)

—<sup>6</sup>. The satans (then) acknowledged . . . that **nature** has been created to subserve the life which is in God and from God; and that **nature** in itself is dead . . .

500<sup>6</sup>. (They then openly said that all things are of **nature**.)

521<sup>2</sup>. Concerning **nature**, the satyrs said . . .

I. 9. **Nature** and its world, by which are meant the atmospheres, and the Earths called the planets . . .

10<sup>3</sup>. There are two things which effect all the effects in the universe: life and **nature**; and they effect them according to order when life from within actuates **nature**. It is otherwise when **nature** from within leads life to act. Ex.

T. 12. I inquired what erudition they had brought with them from the world concerning God and **nature**. They said, that **nature** operates all things which take place in the created universe; and that God, after creation, induced and impressed on **nature** that faculty and power . . . I replied that **nature** from itself does not operate anything, but God through **nature**. Shown.

13<sup>4</sup>. Those who contemplate the universe . . . as the work of **nature** . . . close up the higher things of their minds for God, and open the lower things for the devil; and hence put off what is human, and put on what is ferine. Des.

30<sup>3</sup>. Hence it follows that **nature** is separate from God, and yet he is omnipresent in it. Ex.

37<sup>3</sup>. (Such) kiss **nature** as the creatress of the universe . . .

75<sup>7</sup>. (Otherwise) the mind . . . easily falls into the idea of the creation of the universe by **nature** . . .

79. One (of the philosophers from the Christian world) said, My mind is that creation is from **nature**, and thus that **nature** has created itself, and that it has been from eternity . . . What else do we see, etc., than **nature**; and this, being without us, is also within us.

—<sup>2</sup>. Another said, I will tell you how **nature** operated in producing the universe. Des.

—<sup>4</sup>. But one among them said . . . In my simplicity I have believed that the universe was created by God; and, as **nature** is of the universe, that universal **nature** was created at the same time. If **nature** created itself, would it not have been from eternity?

— . Then one of those so-called wise ones . . . said, I also confess that all **nature** is from God . . . but whispered to his companions, I said so because there is a priest present; but you and I know that **nature** is from **nature**; and because thus **nature** is God, I said that all **nature** is from God.

—<sup>5</sup>. The priest (asked them), Whence are your souls . . . were they from **nature** . . . And they concluded that the human soul is nothing but ether . . . and ether is of **nature**. (Their arguments.)

—<sup>7</sup>. (The priest said), All who have become corpo-

real sensuous by confirmations in favour of **nature**, know no otherwise than that they are in the same world . . . Therefore you suppose that the same **nature** is here; when yet the **nature** of this World is as different and distinct from the **nature** of that world as the substantial is from the material . . . or the prior from the posterior; and as the **nature** of the world in which you before lived is relatively dead, therefore you, by confirmations in favour of it, are become as it were dead . . .

—<sup>e</sup>. (The infernals said,) We . . . are to remain here for ages of ages, because the **nature** which we contracted in the world cannot be changed . . .

80<sup>c</sup>. The satan replied, Our God is the universe, which we also call **nature** . . .

103. Every man, after death . . . retains the Spiritual which is from the father, together with a certain limbus (or border) from the purest things of **nature**, around it. (Continued under BORDER.)

110<sup>f</sup>. What else is then concluded by the mind concerning God, than that **nature** is God?

111<sup>10</sup>. Luther, etc. taught . . . that Christ even as to the Human **nature** is omnipotent and omnipresent . . .

131<sup>o</sup>. According to a law inscribed on **nature**.

159<sup>6</sup>. The Angels closed the lower regions of their thoughts . . . and opened the higher . . . and then they said . . . What then is God but **nature** in its primes and ultimates? . . .

178. For example, Let the faith be, that **nature** is the creatress of the universe. From this it follows that the universe is what is called God; that **nature** is its essence . . . and as the divinity of **nature** reaches to the centre of the earth, there is a god there too . . .

351<sup>4</sup>. In universal **nature** there is not anything which is not confasciculated into series . . . Ex.

373. By the animus is meant man's affection of love and the derivative thought: these form his **nature** . . .

508<sup>3</sup>. In all these things (the man then) kisses **naturé**, and loves it from the allurements of its pleasures, as an idolater loves the golden image in his bosom.

563. It is known that habit makes a second **nature** . . .

588. Man . . . from the ferine **nature** implanted in him, would . . .

613<sup>2</sup>. Man as to the first **nature** which he derives from birth is a hell in the least effigy; and as to the second **nature** which he derives from the second birth, is a Heaven in the least effigy.

672<sup>e</sup>. The latter is contrary to **nature**, because it is contrary to order; but the former is according to **nature**, because it is according to order.

695<sup>e</sup>. They are ignorant that . . . the Spiritual World from within actuates each and all things which come forth and are formed in the world of **nature**, and upon its Earth . . . and that the several things of **nature** are as tunics, sheaths, and clothing which envelop spiritual things, and proximately produce effects . . .

D. 152<sup>e</sup>. It is within **nature**.

167. Extends itself into more subtle **nature** . . .

[D.] 169. Such are the gods adored by those who . . . acknowledge **nature** as the creator of all things . . .

251. That universal **nature** in general and in its parts represents . . . Ex.

1770<sup>a</sup>. Concerning the right-*jure*-of **nature**. Ex.

2475. That all things in universal **nature** are representations of the Lord's Kingdom. Ex.

2626. Because it is according to **nature**.

2760. Concerning the internal **nature** of man, that it begins to be worse . . . Ex.

—<sup>1</sup>. In the interior sphere of **nature** there are thousands of such as are evil . . .

—<sup>2</sup>. It is not easy for man to discriminate between the things which are interior of **nature**, and those which are exterior.

—<sup>e</sup>. In the other life they manifest themselves, and their intentions, which are in the interior sphere of **nature** . . .

2764. Thus have acquired this **nature** in actuality . . .

—<sup>2</sup>. The interior **nature** (there) effects such a sphere . . .

2766. That brute animals live in the order of **nature**. Ex.

2793<sup>e</sup>. But still (the punishments) do not change the **nature**, which remains to eternity as contracted in the life of the body . . . 2803.

2855. The Hell of those who . . . had put on such a **nature**.

3047. Concerning the **nature** of evil Spirits. Ex.

3145. That the Angels can know the whole **nature** of a man or Spirit from one of his ideas. Ex.

3267<sup>e</sup>. They have a different **nature**, which does not agree with the **nature** of the Spirits of this Earth. 3271.

3457. At once they acted from their **nature** . . .

3477<sup>e</sup>. Hence they deduce . . . that God came forth together with the world, and thus that **nature** is God, or that God came forth from **nature**. 3478<sup>e</sup>.

3484<sup>2</sup>. Therefore all such forms are still within **nature** . . .

3849. That **natures** are induced through externals. Ex.

4009. As these things which are of lowest **nature** cannot be explored, how can those which are of interior **nature** . . . and how those which are of a still more interior one . . .

4080. It puts on habit, and finally **nature** . . .

4167. Concerning the **nature** of Spirits. Gen.art.

4204<sup>2</sup>. Whence was the origin of **nature**: whether **nature** was before the world was created, and thus whether **nature** was eternal . . .

4270<sup>e</sup>. Everyone appropriates to himself the delight of another according to his own **nature**. Those who do not do so according to their own **nature**, but want to put on the **nature** of him who has the delight . . . are rejected . . .

4351. Hence the representation (of serpents casting their skin) which comes forth in actual **nature**.

—<sup>2</sup>. If he were to pass into interior **nature** he would be a devil . . .

4359<sup>e</sup>. They then act from **nature**.

4368. Horror for such things as are against **nature** is not natural to man . . .

4457<sup>2</sup>. They put on the **nature** that . . .

4462. They can let themselves into interior **nature** . . .

4469. Spirits [act] from their natural disposition-*indole*-or **nature** which they have acquired, or as it were from instinct.

4479<sup>2</sup>. Actualities . . . put on a species of **nature** . . .

4604. This is contrary to **nature** . . .

—<sup>2</sup>. To receive it according to its **nature**.

4711. Concerning the one God and **nature**. Gen.art.

4722. Polhem . . . had confirmed himself . . . that everything is from **nature** . . .

4727. Wolff . . . then confessed that he had believed . . . that **nature** is everything.

4753. Until their acquired **nature** becomes full.

4789. That marshy pool was his **nature** which he had acquired in the world.

—<sup>e</sup>. Such was his animus and **nature**.

5611. These things are circumstanced as are all things in **nature**. In **nature** everything is fixed and ultimate.

5709. There are two foundations of truth; one from the Word, the other from **nature** or from the Truths of **nature** . . . The foundation from **nature** is for those who are natural and are in natural lumen . . . But still the one is in accord with the other . . . Moreover, all things of Heaven have their foundation in the laws of order of **nature** in the world and in man, which foundation remains constantly fixed . . .

5787. The speech of Spirits is according to the **nature** of the Thing . . . for the **nature** of every Thing has been inscribed on man; as the **nature** of the ether on the eye . . .

—<sup>2</sup>. The reason why in the world they do not speak according to the **nature** of the Thing . . . is that man is not born into the **nature** of the Thing . . . and he learns to speak, which cannot be done according to the **nature** of the Thing . . .

—<sup>a</sup>. The Angels speak according to the **nature** of the Thing in Heaven; but those who are in externals according to the **nature** of the Thing in the world . . .

6033. That the **nature** of a man cannot be taken away after death, but can be broken and mastered. Gen.art.

—<sup>1</sup>. The **nature** of a man is the delight of his reigning love . . .

—<sup>3</sup>. It was observed that the **nature** still remains . . . —<sup>4</sup>.

D. Min. 4718<sup>2</sup>. If the life was to become better, he must put on another **nature**.

4792. They are left to the delights of their **nature** . . . and when they act according to the **nature** which they have acquired, they have almost no judgment, but they

act from **nature** . . . They do not receive exhortations . . . their **nature** acts against them. It often lasts for many years, before their **nature** suffers itself to be mastered.

E. 151. Man cannot think concerning the Divine Itself devoid of a human form, except as of **nature** in its leasts. . . Those who have thought of the Father only . . . make for themselves God [from] **nature** in its leasts . . .

183<sup>11</sup>. The reason they have distinguished the Divine and the Human of the Lord into two **natures**; and have said that the Lord is God from the **nature** of the Father, and Man from the **nature** of the mother, was that . . . Ath. 15.

575<sup>5</sup>. Those who reason . . . from the fallacies of the senses, attribute all things to **nature** . . . and if they attribute creation to the Divine, they still suppose that all things have been transferred into **nature** . . . They suppose (all these wonderful) works to be of **nature** alone . . . yet the reality is . . . that **nature** has been created in order to subserve for clothing those things which proceed and inflow from the Spiritual World.

778<sup>4</sup>. Still at heart they ascribe creation to **nature**.

807<sup>2</sup>. They distinguish the Lord into two quasi persons, which they call **natures** . . . Ath. 89.

954<sup>2</sup>. When the interior thought is from Hell, the man sees nothing else than that **nature** is God, and that the inmost of **nature** is what is called the Divine . . .

1097<sup>3</sup>. The thought of God . . . as of **nature** in its leasts, closes Heaven.

1130<sup>e</sup>. (Thus) it is impossible to think that **nature** is from eternity, or that it is from itself in time; but it is possible to think that . . . **nature** together with time is from God.

1206<sup>2</sup>. That nothing in **nature** comes forth except from the Spiritual, and by it. Gen.art.

1207<sup>2</sup>. That **nature** in itself is dead, being created in order that the Spiritual may be clothed by it in forms which may subserve for use, and in order that it may be terminated. Gen.art.

1210<sup>3</sup>. There are also as many degrees of spiritual things beneath the Heavens, or in **nature**, which are lower degrees of spiritual things; as may be evident from the natural mind of man . . .

1215<sup>3</sup>. Everyone who is wise can see at heart, that **nature** does not produce anything from itself; but that it only subserves the Spiritual for producing that which proceeds from the Sun of Heaven, as an instrumental cause subserves its principal cause, or as a dead force subserves its living force.

De Dom. 27. Those who acknowledge the Father separate and alone, worship **nature**. 66.

Ath. 33. They remain in the mere idea of (the Lord's) two **natures**; which, contrary to the words of the Athanasian Creed, they separate.

68. Thus for God the purest of **nature** is thought of . . .

82. Many who think of God the Father have an indeterminate idea, and these easily acknowledge **nature** for God . . .

191. Hence the Divine truth is the inmost of the Spiritual World; and it is this from which **nature** took its origin . . .

192. The maternal human was the Infirm which adheres to **nature** . . .

De Verbo 6<sup>5</sup>. Those who do not believe the Word from the Word cannot possibly believe anything Divine from **nature**. Sig.

D. Love v<sup>3</sup>. There is nothing (of these things) which the Spiritual from **nature** . . . does not collect into a one . . .

D. Wis. iii. 2. Nothing in **nature** comes forth except from seed . . .

viii<sup>7</sup>. The reason Spirits and Angels derive from this that they can subsist . . . to eternity, is from the fact that they have first been born men in the world; for they draw with them from the inmosts of **nature** a medium between the Spiritual and the Natural, by which they are finited (or bounded), so that they are subsistent and permanent: through this they have what is relative to those things which are in **nature** . . . by this also they can be adjoined and conjoined with the human race; for there is conjunction, and where there is conjunction there must be a medium. That there is such a medium, the Angels know; but as it is from the inmosts of **nature**, and the words of languages are from its ultimates, it cannot be described except by abstract things.

xii. Those who think in simplicity concerning **nature** as the creatress, are the exterior natural ones.

2<sup>e</sup>. Therefore to acknowledge **nature** . . . is to adore the fire which is in the sun of the world. Those who do this are dead . . .

Docu. 302. A<sup>e</sup>. All things of **nature** are like sheaths around spiritual things . . . This is the cause of all the wonders and miracles in **nature**.

**Nausea.** *Nausea.*

**Nauseate.** *Nauseare.*

**Nauseous.** *Nauseabundus.*

A. 454<sup>e</sup>. They **nauseate** (such an idle life). H. 403<sup>e</sup>.

2749. By adulteries have taken a loathing and **nausea** for marriages.

2763<sup>e</sup>. Feels loathing, nay, **nausea**, (when the Spiritual is named).

3427<sup>2</sup>. Then from them . . . aversion, nay, **nausea**, was perceived.

3769<sup>4</sup>. At the mere hearing they, from aversion, **nauseate** it.

3881. When the spiritual life . . . is mentioned . . . he is **nauseated** . . .

5006<sup>2</sup>. Then he **nauseates** at the things of Heaven.

5702. When compelled to hear the interior things of the Word, they were seized with such **nausea** that . . .

6202. They relate to such things . . . as are **nauseous**.

W. 254<sup>2</sup>. The Truth (then) becomes **nausea**.

M. 266<sup>3</sup>. It remains undigested, from which comes **nausea**.

[M.] 433<sup>2</sup>. Nausea (towards the sex). 453. D.4092.  
441. At last feels (fleshly delights) as . . . nau-  
seous . . .

D. 2623<sup>e</sup>. The human race . . . would have felt . . .  
nausea thence.

3922. They then nanseate (their wives).

3946. Conjugal love is nausea to them . . . it excited  
nausea.

3985. After a little time he would loathe and  
nauseate (such an idle life).

4117. He had (previously) nanseated (that food).

D. Min. 4733. Spirits who produced a grievous  
nausea of the belly . . .

## Navel. *Umbilicus.*

A. 1118. The respiration proceeded from the navel  
towards the heart. 1120. 7361. D.3322. 3324.

7077<sup>2</sup>. That cohort appeared . . . in the plane of the  
region below the navel.

7362. Their respiration . . . proceeds from the region  
of the chest towards the navel . . .

D. 1348. Naked only to the navel . . .

3490. Their respiration . . . was within the region of  
the navel . . . 3490a<sup>2</sup>.

## Navigate. *Navigare.*

### Navigation. *Navigatio.*

A. 1378<sup>2</sup>. As in navigation around the globe . . .

9354. By navigations to all the places of the world.

B. 98<sup>e</sup>. To navigate to the Pleiades.

D. 2545. That they can navigate around the  
globe . . .

Nay. See under NOT.

## Nazarite. *Naziraeus.*

### Nazariteship. *Nazireatus.*

See under SAMSON.

A. 2187<sup>2</sup>. The law for the Nazarite—that in the days  
of his Nazariteship he should not eat of anything of the  
grape, whence is wine . . . (Num. vi.4)—was because the  
Nazarite represented the celestial man, and the celestial  
man is such that he is not willing even to mention  
spiritual things . . . and as wine and the grape, and also  
whatever is from the grape, signified what is spiritual,  
it was prohibited to the Nazarite to eat of them; that  
is, to have communication with them, to conjoin him-  
self with them, and to appropriate them to himself.  
2342<sup>2</sup>. 2830<sup>3</sup>.

3300<sup>3</sup>. By the Nazarites was represented the Lord as  
to the Divine Human, especially as to the Divine  
Natural . . .

3301<sup>3</sup>. That 'the hair' signified the Natural as to  
truth, may be evident from the Nazarites, to whom it  
was commanded that during all the days of their Nazar-  
iteship, 'no razor should pass upon their head . . .'  
(Num. vi.5, 18, 19). They represented the Lord as to the  
Divine Human, and thence they represented the man of

the Celestial Church, who is 'a likeness' of the Lord;  
and they represented the Natural of that man by their  
hair; and therefore when they were being sanctified they  
were to put off their natural . . . man . . . and put on  
the new one; which was signified by . . . that when the  
days were fulfilled . . . they should let down the hair of  
their heads, and should put it on the fire beneath the  
sacrifice. (Continued under CELESTIAL.)

—4. The Nazarite had relation to the celestial  
man; and, so long as he had hair, he had relation to the  
Natural of that man, who . . . is in truth so powerful  
and strong. . . Hence Samson had his strength; but he  
was not a sanctified Nazarite . . . who had put on a  
state of good in place of truth . . .

3812<sup>4</sup>. 'The Nazarite' = the celestial man. 5144<sup>6</sup>.

5113<sup>17</sup>. As 'the Nazarite' represented the celestial  
man, and this man is regenerated through the good of  
love, and not through the truth of faith, as is the  
spiritual man; and as consequently the celestial man is  
not regenerated as to the Intellectual, but as to the  
Voluntary . . . therefore the Nazarite was forbidden to  
eat anything which goes forth from the vine, and also to  
drink wine.

5247<sup>4</sup>. The Lord as to the Divine Natural was repre-  
sented by the Nazarite . . .

6437. 'For the vertex (or crown of the head) of the  
Nazarite of his brethren' (Gen. xlix. 26) = as to exteriors.  
. . . 'A Nazarite' = exteriors, because the Nazarites re-  
presented the Lord as to the Divine Natural, which is  
the external Divine Human. That the Nazarites repre-  
sented this is evident from the fact that the Nazarite-  
ship is the hair, and that its holiness consisted in the  
hair . . . for the hair corresponds to the Natural. This  
is evident also from those who made a vow of Nazarite-  
ship . . . and it is evident also from Samson, who was a  
Nazarite, in that his strength consisted in his hair.  
Further ill.

9407<sup>9</sup>. The Nazarites signified the Lord as to the  
Divine Natural; hence also the Divine truth proceeding  
from Him in ultimates, which is the Word in the sense  
of the letter . . .

9836<sup>2</sup>. That power and strength consist in ultimates,  
was represented in the Ancient Church by the hair with  
the Nazarites, in which consisted their strength, as is  
evident from Samson . . . and also their holiness. . .  
The hair, which with them was the Nazariteship, corre-  
sponds to the ultimates of good and truth, or to good  
and truth in ultimates.

9873<sup>6</sup>. The Nazarites represented the celestial man . . .

10132<sup>10</sup>. That these things were sacrificed by the  
Nazarite after the fulfilling of the days of his Nazarite-  
ship, was because the Nazarite represented the celestial  
man, or the Lord as to the Divine Celestial. The  
Divine Celestial is the Divine of the Lord in the Inmost  
Heaven; and this Divine is innocence.

S. 35<sup>3</sup>. The Nazarites represented the Lord as to the  
Word in its ultimates . . . therefore it was a statute for  
them that they should make the hair of the head grow  
. . . Moreover in the Hebrew 'Nazarite' means 'the  
hair.' 49<sup>2</sup>.

49<sup>2</sup>. The power of the Lord from the ultimates of

truth was represented by the **Nazarites** in the Jewish Church . . .

**R. 47<sup>2</sup>.** The **Nazarites** in the Israelitish Church represented the Lord as to the Word in ultimates, which is the sense of its letter; for 'Nazarite' in the Hebrew is 'the hair—*capillus seu coma*.' Hence Samson, who was a **Nazarite** from the womb, had power in his hair. In like manner is the Divine truth in the sense of the letter . . . in power . . . —<sup>3</sup>, III. —<sup>4</sup>.

**T. 223.** That the power of the Word in ultimates was represented by the **Nazarites**. Gen.art.

**Ad. 3/6879.** After he was sanctified, wine could not inebriate the **Nazarite**. (See **WINE**, here.)

**E. 66<sup>3</sup>.** For the **Nazarite** represented the Lord in primes and in ultimates; and His Divine in ultimates was His Human . . .

**196<sup>4</sup>.** As the **Nazarites** represented the Lord as to Divine truth in ultimates . . .

**295<sup>10</sup>.** 'The vertex of the **Nazarite** of his brethren' = the intelligence and knowledge which are of the external man.

**364<sup>5</sup>.** By the **Nazarites** was represented the Lord as to the Divine Human; wherefore also by them in the relative sense was signified the good of celestial love, because this good proceeds immediately from the Divine Human of the Lord. Its representative in the Church is thus described (Lam.iv.7).

**372<sup>5</sup>.** The **Nazarites** represented the Lord as to the Divine Celestial . . . and as the principal representative of the Lord was the **Nazariteship**, by these words is signified that all the representative of the Lord has perished. A genuine representative of the Lord is described by 'the **Nazarites** were whiter than milk . . .'

**577<sup>6</sup>.** That (these blessings) shall come upon the vertex of the **Nazarite** of his brethren' = that they shall take place also in the exteriors which are of his natural mind; for the **Nazariteship** = the exteriors which are of the natural mind; for it means the hair—*crines seu capillitium*.

**652<sup>10</sup>.** By (these words in Lam.iv.) is signified that the Divine truth is in such obscurity that it does not appear to anyone; [for] by 'the **Nazarites**' was represented the Lord as to the Divine truth; hence by them is signified the Divine truth from the Lord.

**918<sup>11</sup>.** This law (Num.vi.3,4) was for the **Nazarite** before he had fulfilled the days of his **Nazariteship**, because he then represented the Lord as to His first state. The first state the Lord had . . . was that He was sensuous . . . The Sensuous . . . is signified by the hair of the head; and, as the Sensuous is the extreme of the life of man, and all power resides in the extreme, therefore the **Nazarites** had such strength . . . Such power had the Lord when He was a child, by which He overcame and subjugated the most direful Hells, where all are sensuous. This state of the Lord was represented by the days of fulfilling with the **Nazarites**; and, when these had been fulfilled, the Lord entered from what was sensuous and natural into the Divine Spiritual and Celestial. Now, as this state and its good and truth is signified by 'grapes,' and by 'wine,' therefore the

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**Nazarite** was not allowed to eat grapes and drink wine until he had fulfilled those days.

—<sup>12</sup>. That in the end of the days of the fulfilling he was to shave the head, and put the hair of his head upon the fire which was under the sacrifice of the peace-offerings, represented the Sensuous then new from the Divine Celestial; for new hair afterwards grew on the **Nazarite**; and also represented that the Lord, from the ultimate Divine truth, which is the sense of the letter, had entered into the interior Divine truth which is the Word in its internal sense, even to the highest there; for the Lord, when in the world, was the Word . . . and this more interiorly by degrees as He grew up . . .

**1086<sup>5</sup>.** This power in ultimates was represented by the hair with the **Nazarites**; as with Samson; for the hair corresponds to the ultimates of Divine truth.

**De Verbo 10<sup>4</sup>.** The **Nazariteship** is the hair; for by the **Nazariteship** was represented the Lord as to His ultimates; thus also Heaven in the ultimates . . .

## Neapolitans. *Neapolitani*.

**D. 5847.** Those in the last (or ultimate) mountains, who were **Neapolitans** and the worst ones of Italy . . .

**5858.** See **LAST JUDGMENT**, here.

**Near.** See under **APPROACH** and **NEIGHBOUR**.

## Near. *Juxta*.

**A. 4376.** 'To go **near** thee' (Gen.xxxiii.12) = adjunction . . .

**5216.** 'After them' = **near**, or in the boundary. Ex.

**5601.** 'According to the mouth' (Gen.xliii.7) = congruously.

**5754.** 'According to these words' (Gen.xliv.7) = that Thing, or such a thing.

**5952.** 'According to the mouth of Pharaoh' (Gen.xlv.21) = as it pleased.

**6739.** The truth of the Church **near** the religiosity there. Sig.

**H. 255<sup>2</sup>.** Even if it be close to his ear.

**T. 77<sup>5</sup>.** The erudite ones stood now **near** the Angels, now **near** the satans . . .

## Near. *Prope, Propinquus*.

## Proximately. *Proxime*.

See **APPROACH**—*appropinquare*.

**A. 1799<sup>2</sup>.** Those who are external (in Heaven) are not so **near-propinquus** *aut prope* the Lord . . . The Lord from Divine love . . . wants to have all **near** Him.

**1802<sup>2</sup>.** Therefore the nearer they are to the Lord, the more they are heirs.

**2145<sup>9</sup>.** The more they were elevated to the celestial things of charity and love, the more interior they were, because they were then nearer the Lord.

**2303<sup>9</sup>.** In the same proportion the Angels inflow more **nearly** or remotely.

**2428.** 'This city is **near** to flee thither' (Gen.xix.20) = that it was allowable from the truth of faith. . . It is called '**near**' because truth has affinity with good.

**3339<sup>9</sup>.** In proportion as Spirits and Angels are in the

intelligence of truth and in the affection of good, in the same proportion they are nearer the Lord.

[A.] 3344°. The Angels of the Third Heaven are proximately in the Lord's life.

4151°. For the things which there happen near a man appear to the man as if they were in him. (Compare 4249°.)

4527°. They wanted me to tell their relatives . . .

5146. For interior things are nearer the Divine, and exterior ones are more remote thence.

5689°. The proximate clothing of the Divine Itself.

5911. 'Thou shalt be near to me' (Gen.xlv.10)=perpetual conjunction. . . To be near=*propinquus*-him, thus to be continually near=*prope*-him, is perpetual conjunction.

6524°. Those are called wise who are in the Third Heaven, thus who are nearest the Lord; but those intelligent who are in the Second Heaven, thus who are not so near the Lord.

6806°. Those who are similar as to the states of life appear to be near each other . . .

7177. Their Earth is nearer the sun.

7835. 'He and his neighbour near his house' (Ex.xii.4)=conjunction with the nearest good of truth.

8094. 'Because it was near' (Ex.xiii.17)=that it first presents itself.

8918°. Heaven and Hell are near man . . .

9375°. 'To be sanctified in them that are nigh' (Lev.x.3)=in those who are conjoined with the Lord through the good of love and truth of faith from the Word.

9378°. Hence it is that the Heavens are near the Lord according to goods, and that the Hells are remote . . . according to evils. Hence it is evident whence it is that 'to be near,' and 'to approach,' in the spiritual sense, is to be conjoined. III.

10490. 'Slay ye a man his brother, and a man his companion, and a man his neighbour' (Ex.xxxii.27)=a closing up as to the influx of good and truth, and of things in affinity with them. Ex.

— For those who are in affinity are neighbours.

H. 25. Thus they are nearer to Him. Ex.

34. Interior things are nearer the Divine . . . and exterior things are more remote . . .

46. Just as men know their kindred . . . In the other life there are no kindreds . . .

120. The higher Heavens, being in the good of love, are nearest the Lord as a Sun . . .

193. Hence it is that those are near=*in propinquo*-each other who are in a like state . . .

199. All things are near and afar according to His presence . . .

280°. As these Angels are such, they are nearest the Lord.

391°. The Angels dwell near to the man in proportion as he is in good from truths . . .

P. 32. That man can be more and more nearly conjoined with the Lord. Ex. 33, Ex. —°, Ex.

R. 947. 'The time is at hand' (Rev.xxii.10)=that this is necessary in order that some may be saved. 'Near'=necessary. Ex.

M. 42°. I said, Come nearer . . .

I. 5. That Sun . . . is the proximate sphere around Him.

E. 16. 'The time is at hand' (Rev.i.3)=such an interior state. . . 'Near'=what is internal. Compare R. 9.

—°. The reason 'near'=more interiorly. Ex.

— The Lord is nearer to Angel, Spirit, and man in proportion as they love Him more interiorly . . .

25. What anyone longs to see is there near . . .

316°. 'A people near to Him' (Ps.cxlvi.14) . . . He is called 'near' who by these things is conjoined with the Lord.

406°. 'Near' is said of the goods which are in the spiritual man.

1133. The internal things of man . . . in the Word are meant by 'things near' . . .

—°. 'Those who are near'=those who are of the Church, and from the Word are in truths.

## Nebaioth. Nebaioth.

A. 2830°. 'The rams of Nebaioth' (Is.lx.7)=Divine spiritual things.

3268. 'The first-born of Ishmael, Nebaioth, etc.' (Gen.xxv.14)=all things which are of the Spiritual Church, especially with the gentiles. III.

3688. 'The sister of Nebaioth . . .' (Gen.xxviii.9)=the affection of celestial truth . . . 'Nebaioth'=the good which is of the Spiritual Church.

10042°. 'The rams of Nebaioth'=the goods of innocence and of charity there. . . 'Nebaioth'=those there who are in it.

E. 282°. 'The rams of Nebaioth which shall minister'=the truths which from spiritual affection lead the life.

## Nebo. Nebo.

A. 2468°. The falsities with which they are imbued are signified by 'Nebo,' etc. (Jer.xlviii.). E. 811°. 15.

## Nebuchadnezzar. Nebuchadnezzar.

A. 1361°. The worst of all kings could represent; as . . . Nebuchadnezzar . . .

1975. The dreams . . . of Nebuchadnezzar, etc. . .

3727°. 'Nebuchadnezzar king of Babel' (Ezek.xxvi.7)=that which is profane which vastates. 10227°. 12.

7519°. 'Nebuchadnezzar king of Babel' (Jer.xliii.10)=the vastator of truth and good.

R. 47°. As Nebuchadnezzar . . . represented the Babylonish falsification of the Word, and the destruction of all truth there, it came to pass that 'his hair grew like that of eagles.'

E. 409°. Hence even Nebuchadnezzar is called 'the servant of Jehovah.'

622°. 'Nebuchadnezzar king of Babel'=the profanation of Divine truth . . .

650<sup>33</sup>. By Nebuchadnezzar as king of Babel, in the beginning, is signified the Celestial Church and its increase even to the summit of wisdom . . .

652<sup>18</sup>. 'Nebuchadnezzar king of Babel' = the profanation of truth and its consequent destruction.

654<sup>39</sup>. That the cupidities of the love of self and the derivative falsities will devastate, is signified by 'the hand of Nebuchadnezzar king of Babel, he and his people' (Ezek. xxx. 10, 11).

—<sup>43</sup>. 'Whom Nebuchadnezzar king of Babel hath smitten' (Jer. xlv. 2) = its destruction by the pride of Own intelligence.

714<sup>21</sup>. 'Babel,' and 'Nebuchadnezzar,' here (Jer. li.) = the adulteration and profanation of good and truth.

799<sup>12</sup>. 'Nebuchadnezzar king of Babel' = the evils and falsities which devastate.

811<sup>8</sup>. By 'Nebuchadnezzar,' or by 'the king of Babel,' in the Word, are meant those who destroy all things of the Church by evils . . . and, in the abstract sense, the evils which destroy. That 'Nebuchadnezzar' shall come and shall smite the land of Egypt' = the destruction of the natural man as to all the goods and derivative truths from the Word.

1029<sup>6</sup>. By this state of Nebuchadnezzar is described the state of those after death who exalt themselves as gods over all things of the Church . . .

### Necessary. *Oportet.*

E. 105<sup>e</sup>. It is necessary for those within the Church to believe in the Lord . . .

### Necessity. *Necessitas.*

### Necessary. *Necessarius.*

A. 978<sup>e</sup>. These things . . . are not necessary to salvation.

1886<sup>e</sup>. Nothing (else) is necessary for souls, that they may enter into Heaven.

2051. By (its repetition) is expressed the necessity . . . 9463.

2225. The essential things of faith, being necessary to salvation, are stated in the letter . . .

3637. Hence the necessity of the Advent of the Lord into the world . . .

5297<sup>e</sup>. From which man is spiritually nourished in all necessity . . .

5300. According to the necessity in the lackings. Sig. and Ex.

6487. They had impressed on themselves something concerning fate or necessity . . . But they were shown that man is free, and (therefore) it is not from necessity. Examp.

6810<sup>e</sup>. Worldly things are no care to them, except in so far as the necessities of life require. 8116<sup>e</sup>.

6934. Everyone must provide for himself the necessities of life. Enum. . . Unless each one procures for himself the necessities of life, he cannot be in a state to exercise charity towards the neighbour . . .

7038. The frequenting of a place of worship, the hearing of preachings, and prayers, are also necessary things . . .

8418. Constantly for necessity. Sig. and Ex.

8478. By which (words) is signified that the Lord daily provides necessities, and that thus they ought not to be solicitous concerning the acquiring of them from themselves. Ex.

—<sup>3</sup>. He who views the matter no further than from the sense of the letter, may believe . . . that necessities are to be expected daily from Heaven . . . Ex.

H. 29<sup>e</sup>. From the necessity of order, Heaven is tripartite.

79. They are carried into this necessity of thinking, from the Divine Itself which inflows . . .

361<sup>2</sup>. Good uses are to provide for one's self and one's own the necessities of life; and to want an abundance for the sake of our Country and the neighbour . . .

393<sup>e</sup>. All the necessities of life are given them gratis . . .

P. 125<sup>e</sup>. Therefore it is not necessary for man to know more than that he must shun evils as sins, and look to the Lord.

215<sup>4</sup>. In the most ancient times . . . there was no other love of riches than that they should possess the necessities of life . . . Among the necessities of their life were also becoming houses, furnished with useful things of every kind, and also garments . . .

220<sup>5</sup>. Temporary things . . . in special relate to the necessities of every man, which are food, clothing, and habitation. These also are put off and left behind by death . . .

249<sup>4</sup>. All the laws of the Divine Providence are necessities . . .

R. 153<sup>7</sup>. Therefore necessity compels (them to work).

947. That this is necessary—*necessum*—at the end of the Church, in order that some may be saved. Sig.

M. 452<sup>2</sup>. In this case, fornication . . . is for him a necessity.

T. 308<sup>2</sup>. They all bear witness that, through the sun and the earth . . . the Lord provides all necessities for animate and inanimate things.

406. Everyone must provide for himself the necessities of life . . . and many things more which are necessarily required in the civil life in which he is; and this not only for himself, but also for his family; and not for the present time only, but also for the future; (otherwise) he is not in a state to exercise charity . . .

414. Men ought to do good to their country from love, according to its necessities, some of which are natural, and some spiritual. Natural necessities regard civil life and order; and spiritual necessities regard spiritual life and order.

D. 2563. He who has faith in the Lord . . . unconsciously—*nescius*—obtains all things which are necessary, and all things which are useful for necessary things.

2628. That there are mere necessities by means of which man is led. Ex.

2630. But they do not appear to man as necessities . . .

2998. They were informed that they must by no



means say other than they think, except from the last necessity.

[D.] 3114. I perceived . . . that (men) cannot possibly be led better than they are; so that there are necessities every moment of their lives . . .

4022. Heaven consists of love, and thence has from the Lord all the Knowledges of faith which are necessary to it . . .

4237. The punishers are so suddenly present (because) it is necessary for man to sleep in safety . . . Hence so great a penalty follows from necessity; and (the action of the punishers) is on account of the atrociousness of the wickedness relatively to the necessity.

D. Min. 4652<sup>e</sup>. (Thus) man is led by the Lord by continual necessities to foreseen ends, and still [he is led] by his freedom.

4692. Spirits supposed that all things are accomplished from absolute necessity, and thus that the whole life is a necessity, consequently that the Lord is bound by necessity . . . But they were shown that they have all freedom, and that if there is freedom there is not necessity, because there are so many contingent things which carry man to the opposite things in freedom. Examp.

E. 1193<sup>3</sup>. Yet everyone ought to provide for himself and his the necessities and requisites of life from love; but not from the love of self.

D. Love xii<sup>2</sup>. All the necessary, useful, and delightful things of life there inflow according to the quality of the use. Def. and Ex.

C. 196. Those who do the works of their employments solely for the sake of food and the necessities of life, etc. Des.

## Neck. *Cervix*.

### Cervical. *Cervicalis*.

A. 3695. Things of the neck (or 'pillows')=communication with external things; for the neck=*cervix seu collum*=the communication of the interiors with the exteriors; or what is the same, of higher things with lower ones, and the derivative conjunction. Hence the things which are under the neck, that is, pillows, here (Gen.xxviii.11)=the communication of inmost or Divine things with outermost ones, which communication is most general . . . 3725.

6365. 'Thy hand shall be in the neck of thine enemies' (Gen.xlix.8)=that the infernal and diabolical crew shall flee away at his presence. . . For when an enemy flees, the hand of the conqueror is in his neck. E.433<sup>4</sup>.

9330. 'I will put all thine enemies the neck to thee' (Ex.xxiii.27)=the flight and damnation of falsities. . . 'To give (or put) the neck'=flight.

10429. 'The people it is hard in neck' (Ex.xxxii.9)=that it does not receive influx from the Lord. 'Hard in neck'=not to receive influx; for by 'the neck,' and by 'the neck-collum' is signified the conjunction and communication of higher and lower things, thus influx. Refs. 10532. 10628.

— For the face corresponds to those things which

are of the internal man, and the body to those things which are of the external, and the neck to their conjunction.

P. 95<sup>e</sup>. Love and wisdom enter man by the face, and not by the nape.

310<sup>4</sup>. The Genii at once applied themselves to my nape, beneath the occiput, and thence entered into my affections . . .

D. 4235. (Solifidians) act into part of the nape or occiput . . .

6066. Those who are industrious constitute the province of the neck. . . By industry there is effected the communication of the head with the body.

E. 412<sup>20</sup>. From this appearance it is said that . . . 'He beholds them with the nape, and not with the faces.' Ill.

1056<sup>2</sup>. As man becomes wise, the spiritual mind becomes to him as the head, and the natural mind as the body, to which the rational mind serves for conjunction as the neck does to the head . . .

1145<sup>8</sup>. 'They have turned to Me the nape and not the face' (Jer.ii.27)=that they have averted themselves from all good and truth.

De Conj. 106. (Such) are in the province of the neck of the womb . . .

## Neck. *Collum*.

### Decollate. *Decollare*.

### Decollation. *Decollatio*.

A. 1327<sup>6</sup>. 'To serve the king of Babel, and put the neck in his yoke' (Jer.xxvii.8)=to be completely deprived of the Knowledge and acknowledgment of the good and truth of faith; thus of internal worship. (Compare 3542<sup>4</sup>.)

3542. 'Upon the smooth of his necks' (Gen.xxvii.16)=that disjoining truth should not appear. . . 'The necks'=that which conjoins.

—<sup>2</sup>. That 'the neck'=that which conjoins, is from this: that the higher things with man, which are of the head, communicate with his lower things, which are of the body, by the interceding neck. Hence it is that both influx and communication, and consequently conjunction, are signified by this intermediate. Ill.

—<sup>4</sup>. As by 'the neck' was signified this communication and conjunction, therefore by 'the bonds of the neck' was signified interception, and consequently the desolation of truth, which comes forth when the spiritual things which continually inflow from the Lord are no longer admitted into the Rational of man, and consequently neither into his Natural. Ill.

—<sup>5</sup>. 'To open the bonds of the neck' (Is.lii.2)=to admit and receive good and truth.

3603. 'Thou shalt break his yoke from off thy neck' (Gen.xxvii.40)=that then the conjunction would be by good, and that truth would be of good. 'To break the yoke from off the neck'=deliverance (or liberation). By 'the neck' is signified influx and communication, and the derivative conjunction; and by 'a yoke upon the neck,' interclusion and interception . . . and when there is no longer any interclusion and interception, good inflows and conjoins itself with truth. Ex.

4352. 'He fell upon his neck' (Gen.xxxiii.4)=the second conjunction of all things in that universal. 'To fall upon the neck'=a closer conjunction, for it is a closer embracing. By 'the neck' also, in the internal sense, is signified the influx and communication between the interiors and the exteriors, and the consequent conjunction. 5320.

5320. 'He put a necklace of gold upon his neck' (Gen.xli.42)=a significative of the conjunction of the interiors with the exteriors effected by good.

5328<sup>2</sup>. The Third Heaven relates to the head . . . the Second to the body . . . and therefore by the neck, because it is intermediate, is signified influx, and the communication of celestial things with spiritual ones.

5926. 'He fell upon the necks of Benjamin' (Gen.xlv.14)=inmost conjunction with the medium; (for) 'the neck'=influx, communication, and conjunction; and, properly, the conjunction of celestial and spiritual things; thus the conjunction of the Celestial Internal, which is 'Joseph,' with the Spiritual of the Celestial, which is 'Benjamin.' Hence 'to fall upon the necks'=to conjoin one's self closely; and, consequently, it=inmost conjunction.

6033. 'He fell upon his necks' (Gen.xlvi.29)=conjunction; (for) 'to fall upon the necks'=close and inmost conjunction. That 'to fall upon the necks'=conjunction, is derived from this: that the neck conjoins the head and the body; and by the head are signified the interiors, and by the body the exteriors; hence the neck=the conjunction of interiors with exteriors; and thence the communication of interiors with exteriors; and also of celestial things with spiritual ones.

6436. Hence the neck=what is intermediate.

8079. 'Thou shalt decollate it' (Ex.xiii.13)=that it is to be separated and cast out. . . The reason 'to decollate' has this signification, is that 'the neck'=the conjunction of interior things with exterior ones; thus 'decollation'=separation and casting out.

9755<sup>15</sup>. 'The neck'=the conjunction of the interiors and the exteriors; 'to be hung' there (Matt.xviii.6)=the interclusion and interception of good and truth.

9913. By the neck, where was the mouth of the head of the robe, is signified the influx, the communication, and [the conjunction] of celestial with spiritual things; for the head corresponds to the Celestial Kingdom, and the body to the Spiritual Kingdom; hence the intervening neck . . . corresponds to the intermediation, that is, to the influx, of the Celestial Kingdom into the Spiritual Kingdom. 9914<sup>2</sup>.

9916<sup>2</sup>. There corresponds to this influx the texture of the neck, which is of strong nerves, and, lower down, is a kind of circle of bones woven together, by means of both of which the influx is rendered safe from every injury . . .

10005<sup>4</sup>. The neck, from correspondence, is the medium which unites the Inmost and the Middle Heaven; in like manner as did the veil in the Tent.

D. 5043<sup>0</sup>. (The Swedish Spirits) held my neck, and head; and by this the thoughts and will were so bound,

that interior thought from the Lord could scarcely inflow.

6073. The Angels therefore gave him a cincture for the neck . . . which had such an effect that he could scarcely see . . . the reason of which was that he had burst asunder the bond between heavenly and moral things; (for) the things of Heaven and the Church make the head, and moral and natural things the body, and the neck makes the conjunction. Hence it was evident what is signified by the neck, and what by its covering.

E. 304<sup>28</sup>. 'He shall reach even to the neck' (Is.viii.8)=that thus [there shall be] no longer a communication of good and truth.

687<sup>16</sup>. 'The bonds of the neck'=falsities inhibiting the entrance of truths.

811<sup>26</sup>. 'Open the bonds of thy neck, O captive daughter of Zion' (Is.lii.2)=deliverance from detention from truths by falsities which impede the reception of influx from Heaven . . .

923<sup>5</sup>. 'He shall halve even to the neck' (Is.xxx.28)=the devastation thereof by falsities even so that it is not understood; for by 'the neck' is signified conjunction, which perishes when that which is beneath is taken away.

1182<sup>2</sup>. 'To be hung at the neck' (Matt.xviii.6)=interception lest he should know good and truth.

**Neckcloth.** See *NECK-collum*, at D.6073.

**Necklace.** See *CHAIN-torques*.

**Nectar.** *Nectar.* A.4966<sup>2</sup>.

**Nectareous.** *Nectareus.* A.4459<sup>6</sup>. T.742<sup>2</sup>.

**Need.** See under *WORK-opus*.

**Need.** *Ejestas.*

**Needy.** *Egenus.*

See under *POOR*.

A. 2220<sup>2</sup>. See *MISERY*, here.

4459<sup>4</sup>. To be poor and needy (in Heaven) is to be rich and abounding. Ex.

— He is called poor and needy, who believes from the heart and affection that he possesses nothing from himself, knows nothing and is not wise from himself, and has no power from himself. In Heaven he is rich and abounds; for the Lord gives him all opulence, for he is wiser than all others . . . and he is in the treasures of all the riches of Heaven.

6915. No more a life in need as to those things which are of the natural mind. Sig.

— 'Empty'=where there is no truth; thus where there is spiritual need.

6934<sup>0</sup>. For he is in need of all things. (Compare T.406.)

9209. 'If thou shalt lend silver to My people, to the needy one with thee' (Ex.xxii.25)=the instruction of those who are in ignorance of truth, and still long to learn . . . for these are in spiritual need, and are to be instructed.

—<sup>2</sup>. See *DO GOOD*, here,

[A. 9209]<sup>3</sup>. See **POOR**, here. —<sup>5</sup>.

—<sup>5</sup>. 'The **needy**,' here, (Ps.lxxii.4) are those who are in spiritual **need**, and thus are in hunger, that is, in the longing and will to be instructed in truths.

—<sup>6</sup>. 'The **needy**' (Ps.xxxv.10)=those who are in little truth; and 'the **poor**,' those who are in a little good, [both of whom] are being infested by evils and falsities. From these infestations 'the **needy**' are, in the Original Language, 'the afflicted.'

—<sup>6</sup>. In these passages, 'the **needy**'=those who are in ignorance of truth and long to be instructed.

9260. 'Thou shalt not turn aside the judgment of thy **needy** in his cause' (Ex.xxiii.6)=the non-destruction of a little truth with those who are in ignorance. . . 'The **needy**'=those who, from ignorance, are in little truth, and still long to be instructed.

9275. 'The **needy** of thy people shall eat' (Ex.xxiii.11)=conjunction through the good of charity with those who are in few truths, and still long to be instructed.

9960<sup>7</sup>. 'Miserable, **needy**, blind, and naked' (Rev.iii.17)=that they are devoid of truths implanted in the life; thus devoid of good.

S. 84. '**Needy**' is an expression which is predicated of truth; and, in the opposite sense, of falsity.

P. 220<sup>10</sup>. After death, instead of riches they have **needs**.

R. 95. '(I know thine) affliction and **need**' (Rev.ii.9)=that they are in falsities, and thence not in goods.

— . By 'the **poor**,' in the Word, is meant one who is not in truths; and by 'the **needy**,' one who is not in goods.

E. 118<sup>3</sup>. 'The **poor** and **needy**'=those who believe that they know nothing from themselves; and also those who do not know because they have not the Word.

329<sup>18</sup>. By 'the **needy**' are signified those who, from spiritual affection, long for truths.

386<sup>19</sup>. 'Those who seek Jehovah shall not **need** any good' (Ps.xxxiv.10)=those who on this account are loved by the Lord and receive truths and goods from Him. 'The young lions who shall have **need** and hunger'=those who know and are wise from themselves.

481<sup>3</sup>. 'The **poor** and **needy**' (Is.xxv.4)=those who are in lack of good from ignorance of truth, and yet long for them.

483<sup>2</sup>. The gentiles are called **poor** and **needy**' (Is.xli.17) from the defect and ignorance of truth . . .

721<sup>13</sup>. 'Jehovah . . . exalteth the **needy** out of the dung-hill' (Ps.cxiii.7)=those who are in falsities from ignorance and thence not in goods.

817<sup>9</sup>. 'The **poor**'=those who are not in truths, and still long for them; and 'the **needy**'=those who are not in goods, but still at heart will them.

**Need.** *Indigentia.*

**Need, To have.** *Indigere.*

**Needy person.** *Indigens.*

A. 5365. The **need** of good for truth. Sig. and Ex.

—<sup>2</sup>. Truth has **need** of good, and good has **need** of truth; and when truth has **need** of good, truth is

conjoined with good; and when good has **need** of truth, good is conjoined with truth.

— . As good increases, he is in **need** of truth.

5579. In the Spiritual World . . . they (then) come again into **need** (of food).

—<sup>e</sup>. What is meant by the **need** of spiritual things when truths were deficient.

6389. They pass by those who **need** aid the most.

6704. (The idea) that good is to be done to everyone who **needs** aid.

9174<sup>e</sup>. Not to **have need** of others, because all things are given him by the Lord. Sig.

H. 215. They have governors, fewer or more according to the **need** of the Society.

T. 425. That the beneficial things of charity are, to give to the **poor**, and aid the **needy**, but with prudence. Gen.art.

**Needle.** *Acus.*

A. 9144<sup>2</sup>. If touched with the point of a **needle**, it contracts. T.258<sup>2</sup>.

H. 365<sup>3</sup>. By 'the eye of a **needle**' is signified spiritual truth.

—(k). What '**needlework**' is, and hence what '**a needle**,' see A.9688.

T. 29<sup>2</sup>. The whole Spiritual World might (in that case) be drawn through the eye of a **needle**.

**Needless.** *Supervacaneus.* T.327<sup>e</sup>. E.805<sup>6</sup>. D.Wis.ix.

**Needlework.** See EMBROIDERY.

**Nefarious.** See WICKED=*nefas*.

**Negative.** *Negativus.*

See also under DENY=*negare, negativus*.

A. 1886, Pref.<sup>2</sup>. Thousands of objections would inflow, which would strengthen his mind in the **negative**.

2338. Evil Spirits strongly inspire **what is negative**.

— . He who succumbs in temptation . . . falls into **what is negative**.

2354. In the feeling of anger in which these things are said, there is **what is negative**.

2588<sup>2</sup>. Those think from the **negative** who believe nothing unless they are convinced by rational and scientific things, nay, by sensuous things. . . Those who are in the **negative** in regard to a thing being true because it is in the Word, say at heart that they will believe when they are persuaded by rational and scientific things. But the fact is that they never believe; and indeed they would not believe if they were to be convinced by the very sensuous things of the body . . . for they would always form new reasonings against those things, and thus end by completely extinguishing all faith, and at the same time turning the light of the Rational into darkness, because into falsities.

—<sup>3</sup>. Those who incline to a life of evil, fall (from doubt) into the **negative** . . . Examps.

—<sup>9</sup>. If it is shown them a thousand . . . times that it is so, they still propose **negative** doubts . . .

— . The more anyone is endowed with talent and

knowledge, and is in the **negative**, the more insane he is . . .

2689<sup>3</sup>. When they come to adult age, they admit **negatives**, even to an affection for falsity.

3221. **Negatives** of truth are represented by dark and descending clouds.

3224<sup>2</sup>. In regard to falsities, they do not reason whether it is so or not, but they affirm instantly; whereas in regard to goods and truths they have continual reasoning, which terminates in a **negative**.

N. 51<sup>6</sup>. He who is in a dubitative **negative**, which in itself is a **negative**, and says that he does not believe until he is persuaded by scientifics, never believes. Refs.

D. 4759. They who have not faith from revelation cannot be confirmed from nature . . . nor from miracles. The reason is that they are in the **negative**; and, when this reigns, everything is brought there, or is so explained that it agrees with it, chiefly because they are in the lumen of nature not illustrated by the light of Heaven; for exteriors can be seen from interiors, or posterior things from prior ones, and effects from causes; but not the reverse.

4760. Those meant by 'the dragon' . . . deduce all things to a **negative**.

D. Min. 4580<sup>e</sup>. For evil is recipient of what is **negative**.

**Neglect.** *Neglectus.*

**Neglect, To.** *Neglegare.*

**Negligently.** *Negligenter.*

See under OMIT.

R. 59. That (the Lord) has been **neglected**. Sig. 93. 866. 'Death' = **neglect**, non-acknowledgment, and rejection by the world.

M. 305<sup>e</sup>. Thus arises . . . **neglect** for one's consort.

D. 5956. In the Spiritual World . . . they at once see where there has been **neglect** (in business).

E. 659<sup>7</sup>. 'Among the dead, **neglected**' (Ps. lxxxviii. 5) = among those with whom there is nothing of truth and good, and who are therefore rejected.

J. (Post.) 230<sup>2</sup>. If they do their works **negligently**, they are severely punished.

**Negro.** *Nigrita.*

D. 432. The Negroes there desire to be white. D. 453<sup>e</sup>.

**Neigh.** *Hinnire.*

**Neighing.** *Hinnitus.*

A. 6978<sup>2</sup>. 'The horse **neighing**, and the chariot leaping' (Nahum iii. 2) = from a perverted Intellectual, and a like doctrinal.

E. 141<sup>7</sup>. 'Thy **neighings**' (Jer. xiii. 27) = profanations of truth; because 'a horse' = the Intellectual, where truth is.

355<sup>23</sup>. 'The horse **neighing**, and the chariot leaping' = the desire to destroy truths. . . 'To **neigh**,' and 'to leap' = to be carried to it with desire and delight.

—<sup>31</sup>. The falsifications of truth are meant by 'the voice of the **neighings** of his robust ones' (Jer. viii. 16).

**Neighbour.** *Accola.* D. 6020.

**Neighbour.** *Proximus.*

See CHARITY, and LOVE TOWARDS THE NEIGHBOUR; and also under LOVE TO THE LORD, NEAR-*prope*, and POOR.

A. 33<sup>2</sup>. For the more anyone loves himself and the world, the more he hates the **neighbour**, and thus the Lord.

454. Thus do (the Angels) love the **neighbour** more than themselves; and therefore it is Heaven. 548. 549. 1392.

1102<sup>2</sup>. When a man feels or perceives in himself . . . that he thinks well concerning the **neighbour**, and wants to perform offices for him, not for the sake of any gain, or any honour, for himself; and when he feels that he pities him who is in calamity, and still more him who is in error as to the doctrine of faith, he may then know that he 'dwells in the tents of Shem,' that is, that he has internal things with him, through which the Lord is operating.

1103<sup>2</sup>. For man is born for no other end than that he may perform use . . . to the **neighbour**, while he lives in the world . . .

1608<sup>3</sup>. The heavenly kingdom cannot be given to those who . . . say that they have faith, and yet hold the **neighbour** in hatred . . .

1680<sup>2</sup>. If a man intends evil to the **neighbour**, thinks nothing but evil concerning him, and actually does it when he can, and feels delight in it, he is among the infernals, and becomes infernal in the other life. But he who intends good to the **neighbour**, and thinks nothing but good concerning him, and actually does it when he can, is among the angelic ones, and becomes an Angel in the other life. This is the distinctive characteristic. Let everyone examine himself by this . . .

1803. Those who have not the Lord's love, that is, who do not love the **neighbour** as themselves, never have the Lord's life . . .

1909<sup>e</sup>. If he has as an end the good of the **neighbour** . . . let him know that his life is heavenly.

1919<sup>2</sup>. Hence it is that those who have conscience are held by the Lord so as to think well concerning the **neighbour** . . . and therefore conscience is never possible except with those who love the **neighbour** as themselves . . .

2360. 'Brother,' in the Word, = the same as 'neighbour,' for the reason that everyone ought to love the **neighbour** as himself . . .

—<sup>7</sup>. As the Lord . . . is Himself the **neighbour** in the supreme sense, He calls them 'brethren.'

2380<sup>2</sup>. All those are in the good of charity who have conscience . . . and who therefrom think well concerning the **neighbour**, and will well to him, even though he is an enemy, and this without any recompense.

—<sup>3</sup>. Those who are in evil have no conscience . . . They think evilly concerning the **neighbour**, and will evilly to him, and also do evilly, even although he is a

friend, if he does not favour them, and they perceive delight in it. If they do anything of good, it is from the end of recompense.

[A.] 2388<sup>3</sup>. They do not even know what the **neighbour** is towards whom charity [is to be exercised], supposing that it is all in general almost without distinction; and yet the same live in charity towards the **neighbour**, because in the life of good. It does these no harm that they profess faith with the rest, for in their faith there is charity . . .

2417<sup>6</sup>. They call everyone the **neighbour** without distinction; when yet . . . the **neighbour** is all the good in others with which we are affected, consequently those who are in good; and this with every distinction. Examp.

2425<sup>2</sup>. For example: because they are ignorant what the **neighbour** is, they do good to everyone whom they suppose to be the **neighbour**; especially to the poor . . . to orphans and widows . . . to strangers . . . Yet because in their affection for apparent truth . . . there lies in obscurity an affection for good, by which the Lord leads them so to do, they are at the same time in good as to their interiors . . .

—<sup>3</sup>. But those who are in the good of charity, and thence in the affection of truth, do all things with distinction . . . They know that those who are good, whether rich or poor, are **neighbours** above others; for by the good good is done to others . . . They also know how to make distinctions among . . . the good. They call the common good itself still more their **neighbour**; for in this is regarded the good of greater numbers. As still more their **neighbour** . . . they acknowledge the Lord's Kingdom on earth, which is the Church; and still more the Lord's Kingdom itself in the Heavens. But those who set the Lord before all these . . . deduce from Him the derivations of the **neighbour**; for in the supreme sense the Lord alone is the **neighbour**; thus all good, in proportion as it is from Him.

—<sup>4</sup>. But those who are in contrary things, deduce the derivations of the **neighbour** from themselves, and acknowledge as the **neighbour** only those who favour and serve them . . . and this with a difference, in proportion as they make one with them. Hence may be evident what the **neighbour** is; namely, to everyone according to the love in which he is; and that he is truly the **neighbour**, who is in love to the Lord and in charity towards the **neighbour**, and this with every difference. Thus it is the good itself with everyone which determines it.

2718<sup>3</sup>. Take, for example, that the **neighbour** is to be loved from the good which is in him. Those who are in the affection of truth . . . discuss whether . . . it is so; what the **neighbour** is, and what good, and go no further, and therefore they close the door to wisdom against themselves. But those who are in the affection of good say that it is so, and therefore do not close that door against themselves; but enter in, and know, and perceive from good, who is more the **neighbour** than another, and also in what degree, and that all are in unlike degrees.

—<sup>6</sup>. Take, further, this example: that he who loves

the **neighbour** from good, loves the Lord. Those in the affection of truth investigate whether it is so; and if it is said to them that he who loves the **neighbour** from good, loves good; and, as all good is from the Lord, and as the Lord is in good, when anyone loves good he loves also Him from whom it is, they investigate also whether it is so . . . and so long as they stick in such things, they cannot see wisdom . . . But those who are in the affection of good know from perception that it is so, and at once see the field of wisdom which leads even to the Lord.

2910<sup>2</sup>. At the beginning of a Church . . . everyone . . . is affected from good . . . for the sake of the **neighbour** . . . Afterwards comes hatred of one another . . . inwardly . . . Under these loves hatred against the **neighbour** conceals itself, which is of such a nature that they want to have command over all, and to possess all things which are another's; and when these [desires] are opposed, they store up in their minds contempt against the **neighbour**, they breathe revenge, they feel delight in his ruin, and even exercise cruelties in so far as they dare.

2935<sup>2</sup>. Those who are being . . . made spiritual . . . scarcely know what charity is, and what the **neighbour**; when yet these are essentials.

3167<sup>e</sup>. Natural good is then all the delight from the end of serving the Spiritual, thus the **neighbour** . . .

3286<sup>2</sup>. When man is being regenerated, good is insinuated by the Lord into his Rational, that is, to will well to the **neighbour** . . .

3419<sup>3</sup>. From these doctrinals (the Ancients) knew . . . that the **neighbour** towards whom charity is to be exercised is all in the universe, but still each one with a difference. . . But at this day who knows . . . what the **neighbour** is? that it is every single person with a difference according to the quality and quantity of the good which is with them; thus good itself; and consequently in the supreme sense the Lord Himself, because He is in good . . .

— As it is not known what . . . the **neighbour** is, it is not known who they are who are signified by 'the poor,' 'the miserable,' 'the needy,' 'the sick,' 'the hungry and thirsty,' 'the oppressed,' 'widows,' 'orphans,' 'captives,' 'the naked,' 'sojourners,' 'the blind,' 'the deaf,' 'the lame,' 'the maimed,' etc.; when yet the doctrinals of the Ancients taught . . . to what class of the **neighbour**, and thus of charity, they belonged. Ill.

3570<sup>2</sup>. If a man studies the **neighbour** and the Lord more than himself, he is in a state of regeneration. But if . . . he studies himself more than the **neighbour** and the Lord, let him know that he is in no state of regeneration.

3688<sup>3</sup>. For example: a man who is such that he can be regenerated . . . at first . . . does not know . . . what the **neighbour** is (and therefore does good to beggars) . . . These goods are the goods of external truth from which he begins.

—<sup>4</sup>. Afterwards he wants to benefit all whom he believes to be needy and miserable . . . believing everyone to be the **neighbour** in a like respect and degree. But when he is more enlightened . . . he makes a dis-

tion . . . and at last, when he is being regenerated, he does good only to the good and pious, because he is then not affected with the man he benefits, but with the good itself with him; and, as the Lord is present in what is good and pious, he thus . . . testifies love to the Lord. When he is in this charity from the heart, he is regenerate.

3768<sup>2</sup>. For example: a man can know from the Rational which everyone has that the **neighbour** is to be loved . . . but how the **neighbour** is to be loved . . . cannot be known except from the Word . . . as that good itself is the **neighbour**, consequently those who are in good, and this according to the good in which they are; and that good is the **neighbour** for the reason that the Lord is in good, and that thus in the love of good the Lord is loved.

3803<sup>2</sup>. When truth succeeded in the place of good . . . they could no longer call each other brethren from good, but the **neighbour**.

3820<sup>3</sup>. For example: those who are in external truths know only this general: That the **neighbour** is to be loved; and they believe that everyone is the **neighbour** in a like degree, and thus that everyone is to be embraced with a like love, and thus they suffer themselves to be seduced. But those who are in internal truths know in what degree everyone is the **neighbour**, and that everyone is in a different one. Hence they know innumerable more things than the former ones, and consequently do not suffer themselves to be led away by the mere name **neighbour**, nor to do evil from the persuasion of good which the name induces.

3875<sup>5</sup>. See **MUTUAL LOVE**, here.

3906<sup>6</sup>. Until self-regard begins to cease, and the regard of the **neighbour** begins to be felt.

3913<sup>3</sup>. The spiritual man . . . does not spurn dignities, provided that by them as means he can serve the **neighbour** . . .

—4. In order that man may become spiritual, it is necessary that . . . ends for the **neighbour** and the Lord's Kingdom be put on.

3915<sup>6</sup>. Without affection . . . the man still does not love the **neighbour**, but himself more than he; and he is in natural life, and not in spiritual.

3951<sup>2</sup>. In proportion as riches have spiritual good in them, that is, the good of the **neighbour** as the end . . . in the same proportion they are goods.

3957<sup>7</sup>. Such a plane (in the interior man for the reception of good and truth) cannot be procured except by thinking what is good towards the **neighbour**, and by willing what is good for him, and thence doing what is good to him, and thus acquiring for one's self the delight of life in such things. This plane is acquired by charity towards the **neighbour**, that is, by mutual love; and this plane it is which is called conscience. Into this, good and truth from the Lord can inflow, and be received therein; but not where there is no charity, and consequently no conscience. There, the influent good and truth is transfluent, and is turned into evil and into falsity.

3993<sup>2</sup>. For example: if anyone loves himself above others . . . and yet . . . performs offices for the **neigh-**

**bour** from the heart . . . the evil of this love of self is that with which good and truth can be mixed. Ex.

4215<sup>6</sup>. He wants thereby to persuade the **neighbour** that he loves him for the sake of the good in him, when yet it is for the sake of himself . . .

4221. When he lived, whatever good he did to the **neighbour**, he did for the sake of himself . . .

4302<sup>5</sup>. The Ancient Church distinguished the **neighbour** or **neighbours**, towards whom they were to exercise the works of charity, into classes. Enum. 4844<sup>3</sup>. 4955<sup>2</sup>. 6004.

4327<sup>2</sup>. Those who at this day relate to (the general involuntary) sense, are those who . . . excogitate evils against the **neighbour**, and put on a friendly countenance, nay, most friendly, and also the like gestures, and speak with sweetness as if endowed with more charity than others; and yet they are the most hostile enemies, not only of him with whom they hold commerce, but also of the human race.

4730<sup>6</sup>. Thus does he love societies and his country, which are the **neighbour** to him in general.

4955<sup>2</sup>. Doctrinal things with the Ancients taught . . . who the **neighbour** is towards whom charity is to be exercised, and how the one is the **neighbour** in a different degree, and in a different respect, from another . . .

4956. The essence of charity towards the **neighbour** is the affection of good and truth, and the acknowledgment of self as being evil and falsity; nay, the **neighbour** is good and truth itself . . . The opposite to the **neighbour** is evil and falsity . . .

5008<sup>3</sup>. For example: those who are in spiritual natural truth hold everyone as the **neighbour**, but still all in a dissimilar respect and degree; and say at heart that those who are in good are, more than others, the **neighbour** to whom good is to be done; but that those who are in evil are also the **neighbour**, but that we do good to them if they are punished according to the laws . . . Those who are in natural truth not spiritual . . . also say that everyone is the **neighbour**, but they do not admit degrees and respects; and therefore, if they are in natural good, they do good to everyone who excites compassion, without distinction, and more frequently to the evil than to the good, because the former, from their wickedness, know how to excite compassion.

5028<sup>3</sup>. For example: the Spiritual man equally with the natural man says good is to be done to the **neighbour**, and he also says that every man is the **neighbour**; but he thinks that one is the **neighbour** in a different respect and degree from another; and that to do good to an evil person, because he calls himself the **neighbour**, is to do evil to the **neighbour**. The natural man conjoins himself with the spiritual in this ultimate truth, namely, that good is to be done to the **neighbour**; and also in this, that every man is the **neighbour**; but he thinks that he is the **neighbour** who favours him, caring not whether he is good or evil. 5036<sup>4</sup>.

5067. Those who are called 'brethren' are those who are in the good of charity and of life . . . and it is these who are properly meant by the **neighbour**.

[A.] 5130<sup>2</sup>. Hence it may be evident what is meant by this: that we are to be continually thinking about the Lord, about salvation, and about the life after death. All who are in faith from charity do this. Hence it is that these do not think evilly concerning the neighbour . . .

5132<sup>2</sup>. Charity in its essence is to will well to the neighbour, and to be affected with good, and to acknowledge good as the neighbour, consequently those who are in good, with a difference in proportion as they are in good. (Continued under CHARITY.)

5214<sup>6</sup>. These ends are of no use, because they do not conduce to [the good of] the neighbour.

5368<sup>2</sup>. The external man obeys when . . . he has as the end the neighbour and not self, consequently when he regards corporeal and worldly things as means . . . and he (does this) when he loves the neighbour in preference to himself . . .

5555. Those who in the life of the body had known nothing except the generals of faith, as that the neighbour is to be loved, and, from this general principle, had done good equally to the evil and the upright, without discrimination, for they had said that everyone is the neighbour—such, when they lived in the world, suffered themselves to be greatly seduced by the deceitful, by hypocrites, and by simulators. It is similar with them in the other life; nor do they care for what is said to them, because they are sensuous, and do not enter into reasons. These constitute the . . . exterior and less sensitive skin.

5660<sup>3</sup>. The celestial proprium comes forth from the new will . . . and differs from the man's proprium in this: that they no longer regard themselves in each and all things which they do . . . but they regard the neighbour, the public, the Church, the Lord's Kingdom, and thus the Lord Himself . . .

5695<sup>2</sup>. All the Angels have such a face . . . for they think only well towards the neighbour, nor have they any latent thought of willing well to the neighbour for the sake of themselves. But the infernals . . . have a face different from that which corresponds to their interiors; the reason of which is that in the life of the body they had testified by the face charity towards the neighbour solely for the sake of their own honour and gain; and yet had never willed well to the neighbour, except in so far as he favoured themselves.

5758<sup>6</sup>. To claim for one's self the truth and good which are from the Lord . . . is the spring of many evils: he then regards himself in each thing he does to the neighbour; and, when he does this, he loves himself above all others . . .

6023<sup>2</sup>. For example, this scientific of the Church: that the neighbour is every man. Into this scientific, truths in immense abundance may be initiated and brought together; as, that every man is indeed the neighbour, but each one with a difference; and that he is most the neighbour who is in good, and this also with a difference according to the quality of the good; and that the origin of the neighbour is drawn from the Lord Himself, thus that the nearer men are to Him—that is, the more they are in good—the more they are the neigh-

bour; and that the more remote they are from Him, the less; and, further, that a society is more the neighbour than an individual man, and a kingdom in general more than a society, but one's country more than other kingdoms; that the Church is still more the neighbour than our country, and the Lord's Kingdom still more; and also, that the neighbour is loved when everyone discharges his duty aright for the good of others . . .

—<sup>3</sup>. That the same scientific may be infilled with falsities in immense abundance, may also be evident by inverting these truths, and by saying that everyone is neighbour to himself, and that the origin of the neighbour is to be drawn from self with each person, and thus that he is most the neighbour who most favours the man himself, and makes one with him, and thereby presents himself in him as his likeness; nay, that neither is his country the neighbour to him except in so far as he has gain from it; besides innumerable other things. But the scientific remains the same, namely, that every man is the neighbour; but by one person it is infilled with truths, and by another with falsities.

6388. For those who are in genuine mutual love are in their delight and blessedness when they are doing good to the neighbour; for they long for nothing in preference.

6405<sup>2</sup>. For example: he who holds everyone equally as the neighbour, and thus does good equally to the evil and the good, and thereby, in doing good to the evil, doing evil to others. When he has put this into practice a few times, he afterwards defends it, saying, that everyone is the neighbour, and that it is no care of his what his quality may be, provided he does good to him . . .

6481<sup>2</sup>. The Lord drives the evil to do good to the neighbour, their country, and the Church, by means of their own loves themselves . . .

6655<sup>2</sup>. True men of the Church . . . want their minds to be open . . . for they intend nothing but good towards the neighbour, and if they see evil with anyone, they excuse it. Otherwise those who are in evil; they fear lest anything which they think and will should shine forth; for they intend nothing but evil to the neighbour; or if good, it is for the sake of themselves; and if they do good, it is only in the external form, in order to appear, for the sake of gain and honour . . .

6703. We must first say what the neighbour is, for he it is towards whom charity is to be exercised. For unless it is known who are the neighbour, charity may be exercised without distinction, equally towards the evil as towards the good; whence charity is made not charity; for the evil, from the benefits they receive, do evil to the neighbour; but the good do good.

6704. The common opinion at this day is that every man is equally the neighbour . . . but it is the part of Christian prudence well to examine the quality of a man's life, and to exercise charity according thereto. The man of the Internal Church does this with discrimination, thus with intelligence; but the man of the External Church . . . does it indiscriminately.

6705. The Ancients reduced the neighbour into classes, and named each class according to the names of

those who appear in the world to need help above others; and taught how charity was to be exercised towards those who were in one class, and how towards those in another; and thus they reduced the doctrine into order, and they reduced the life according thereto . . .

6706. The distinguishing differences of the **neighbour**, which the man of the Church must by all means know, in order to know the quality of charity, are circumstanced according to the good which is with everyone; and as all good proceeds from the Lord, the Lord is, in the highest sense, and in a supereminent degree, the **neighbour** from whom is the origin [thereof]. Hence it follows, that in proportion as anyone has of the Lord with him, in the same proportion he is the **neighbour**; and, as no two persons receive the Lord in a like way—that is, the good which proceeds from Him—therefore neither is one the **neighbour** in like manner as is another. But all these varieties, thus all the distinguishing distinguishing differences of the **neighbour** . . . can never be known to any man, or Angel; but only in general . . . Nor does the Lord require more from the man of the Church, than to live according to what he knows.

6707. From these things it is clear, that the quality of Christian good determines in what degree each one is the **neighbour**. For the Lord is present in good . . . and He is present according to the quality of it; and, as the origin of the **neighbour** is to be drawn from the Lord, the distinguishing differences of the **neighbour** are circumstanced according to the presence of the Lord in the good, thus according to the quality of the good.

6708. That the **neighbour** is according to the quality of the good, is evident from the Lord's parable concerning him who fell among thieves, and whom, when half dead, the priest passed by, and also the Levite, but whom the Samaritan . . . took care of. He, because he had exercised the good of charity, is called '**neighbour**' (Luke x. 29-37). Hence it may be known that the **neighbour** is those who are in good. But those who are in evil, are indeed the **neighbour**, but in quite a different respect; and because it is so, they are to be benefited in a different way.

6709. As it is the quality of the good which determines in what way each one is the **neighbour**, it is the love which does this . . .

6710. That it is the love which makes a man to be the **neighbour**, and that each one is the **neighbour** according to the quality thereof, is manifestly evident from those who are in the love of self. These acknowledge for the **neighbour** those who love them the most, that is, in proportion as they are their own, thus are in themselves. These they embrace, these they kiss, these they benefit, and these they call brethren; nay, because they are evil, they say that these are the **neighbour** above others. The rest, in proportion as they love them, they hold as the **neighbour**; thus according to the quality and the quantity of the love. Such draw the origin of the **neighbour** from themselves, for the reason that the love determines it.

6711. But those who do not love themselves above others . . . must draw the origin of the **neighbour** from Him whom they must needs love above all things . . .

and they must hold each one as the **neighbour** according to the quality of their love to Him. They, therefore, who love others as themselves . . . all draw the origin of the **neighbour** from the Lord; for in good is the Lord Himself; for it proceeds from Him. Hence also it may be evident that the quality of the love determines who is the **neighbour**. III.

6712. From these things it is now evident whence the origin of the **neighbour** is to be drawn by the man of the Church; and that everyone is the **neighbour** in the degree in which he is near the Lord; and, as the Lord is in the good of charity, that the **neighbour** is according to the quality of the good, thus according to the quality of the charity.

6818. More is to be said concerning the **neighbour**; for without Knowledge of the **neighbour**, it cannot be known how charity is to be exercised. . . It has (already) been said that every man is the **neighbour**, but one not in like manner as another; and that he is the **neighbour** above others who is in good; thus that the good which is with a man is to be loved; for, when good is loved, the Lord is loved. . .

6819. But man is the **neighbour** not only in the singular, but also in the plural; for a society, less or greater, is; our country is; the Church is; the Lord's Kingdom is; and, above all, the Lord is. These are the **neighbour**, who are to be benefited from charity. These, also, are the ascending degrees of the **neighbour**, for a society of many is in a prior degree to one individual man; our country is in a prior degree to a society; in a degree still prior is the Church; and in a degree still prior is the Lord's Kingdom; but in the highest is the Lord. These ascending degrees are like the steps of a ladder, at whose top is the Lord.

6820. A society is the **neighbour** above an individual man, because it consists of many. Towards it charity is to be exercised in a similar way as towards an individual man, namely, according to the quality of the good which is with it; thus quite differently towards a Society of the upright from [what it should be] towards a society of the non-upright.

6821. Our country is the **neighbour** more than a society, because it is like a parent; for there a man is born, it nourishes him, and protects him from injuries. (Continued under COUNTRY.)

6822. The Church is the **neighbour** more than our country; for he who consults for the Church consults for the souls . . . of the men who are in our country. (Continued under CHURCH.)

6823. The Lord's Kingdom is the **neighbour** in a higher degree than the Church where any one is born; for the Lord's Kingdom consists of all who are in good . . . thus it is good with all its quality in the complex. When this good is loved, so is each person who is in good. Thus the whole, which is good in the complex, is the **neighbour** in the first degree, and it is the Grand Man . . . This Man . . . is loved, when, from inmost affection, we benefit those who are man through that Man from the Lord . . .

6824. These are the degrees of the **neighbour**, and according to these degrees does charity ascend; but these



degrees are degrees in successive order, in which the prior or higher degree is always preferred to the posterior or lower one ; and, as the Lord is in the highest, and as He is to be regarded in each degree as the End to Whom, so is He above all, and is to be loved above all things.

[A.] 6933. It is commonly said that each one is **neighbour** to himself, that is, that each one must consult for himself the first. The doctrine of charity teaches in what way this is circumstanced. Everyone is **neighbour** to himself, not in the first, but in the last place. In a prior place are others who are in good ; in a still prior one is a society of many ; in a still prior one is our country ; in a still prior one is the Church ; and in a still prior one is the Lord's Kingdom ; and above all and above all things is the Lord.

6934. This saying, that everyone is **neighbour** to himself, and must consult for himself the first, is to be understood thus. Everyone must look out for himself so as to have the necessities of life . . . for himself and his ; and not only for the present, but also for the future ; (otherwise) he cannot be in a state to exercise charity towards the **neighbour** . . . T.406.

6935. The end declares in what way each one must be **neighbour** to himself, and must consult for himself the first. If the end is that he may be richer than others solely for the sake of riches, pleasure, eminence, or the like, it is an evil end ; and therefore he who from such an end believes that he is **neighbour** to himself, injures himself to eternity. But if the end is that he may acquire wealth for the sake of the necessities of life, so as to be in a state to do good according to the precepts of the doctrine of charity, he consults for himself to eternity. 6936, Further ex. 6937. 6938.

6938. For he who turns the ends to himself, turns himself towards Hell ; but he who turns the ends from himself to the **neighbour**, turns himself towards Heaven.

7258°. (No two are alike the **neighbour**.)

7367. See LOVE OF SELF, here. 7370.

7392°. In the other life all those perceive delight in doing evil [to others] who in the world do not do well to the **neighbour** for the sake of the **neighbour** . . .

8037. They do not at all comprehend that to will good to the **neighbour** without recompense is Heaven in man ; and that in this affection there is happiness as great as is that of the Angels . . .

8123. In the universal sense, the good which proceeds from the Lord is the **neighbour** ; consequently also what is just and right. Therefore he who does any good for the sake of good, or any justice for the sake of justice, loves the **neighbour** . . . Whereas he who does what is unjust for the sake of any gain, hates the **neighbour**.

8254. A life of piety without a life of charity is to want to consult solely for self, and not for the **neighbour** ; but a life of piety *with* a life of charity is to want to consult for self for the sake of the **neighbour** . . .

8318. Those who are in evil from the love of the world hold the **neighbour** as naught, and esteem him solely from opulence . . . They desire to possess all

things which belong to the **neighbour** . . . for to deprive the **neighbour** of his goods is the delight of their life . . .

8622°. Men become such Genii after death who have continually meditated evil against the **neighbour**, and have delighted their thought with such things . . .

8745. When the external man has been regenerated, the internal man places all good in thinking well concerning the **neighbour** and in willing well to him, and the external man places it in speaking well concerning him and in acting well towards him ; and at last both have as an end to love the **neighbour** and to love the Lord.

8902. 'Thou shalt not kill' = . . . also not to hold the **neighbour** in hatred.

8908. 'Thy **neighbour**' (Ex. xx. 16) = every man ; and, in special, everyone who is in good ; and, in the abstract sense, good itself. Hence 'not to answer unto thy **neighbour** the witness of a lie' =, in the internal sense, not to say what is false to anyone ; that is, to say that good is evil, and truth falsity ; nor the reverse.

8977°. For spiritual good is good . . . for the sake of the Church, and for the sake of the salvation of the **neighbour** . . .

9013. The consequent wickedness to deprive the **neighbour** of eternal life. Sig. and Ex.

—2. Those who in the world have ensnared the **neighbour** with deceit as to worldly and earthly things, in the other life ensnare the **neighbour** with deceit as to spiritual and celestial things.

9048. Thou shalt so do to the **neighbour** as thou wishest that the other should do to thee. Sig.

9210°. Those who do what is good for the sake of the **neighbour** and the Lord are in Heaven ; but those who do it for the sake of self and the world are in Hell . . . (for such) love themselves above all things . . . and their **neighbour** they not only despise, but even hate, if he does not make one with themselves . . . Sig.

9211. Hence it is that he who is led by the Lord thinks nothing whatever concerning reward, and yet does what is good to the **neighbour** from the heart.

9296°. If the use of life is for the **neighbour**, that is, for the good of our fellow-citizen, our country, of the Church, of Heaven, and for the Lord, then that good is the good of charity.

9449. The signs that sins have been remitted are (that) they perceive delight . . . in serving the **neighbour** for the sake of the **neighbour** ; thus in doing what is good for the sake of what is good, and in believing what is true for the sake of what is true . . .

9509. Those, therefore, who are in the good of love to the Lord are introduced to Him in Heaven, because they are conjoined with Him : in like manner those who are in the good of love towards the **neighbour** ; for the **neighbour** is the good of our fellow-citizen, the good of our country, the good of the Church, the good of the whole of the Lord's kingdom ; and, in the supreme sense, is the Lord Himself, because this good is with man from Him.

10284°. For the **neighbour** in a general sense is good

and truth, and in a lower one is what is just and right . . .

10336<sup>4</sup>. Therefore when (men) love good and truth, that is, when they will and do them from love, they love the Lord ; as also do those who love the neighbour as themselves, because, in the universal sense, the neighbour is good and truth ; for the neighbour is our fellow-citizen, a society, our country, the Church, and the Lord's Kingdom, and to love the neighbour is to will well to these, or to will their good ; and therefore it is their good which is to be loved ; and, when this is loved, the Lord is loved, because this good is from Him. Hence it is evident, that love towards the neighbour, which is called charity, has in it love to the Lord. If this love is not in it, then our fellow-citizen, a society, our country, the Church, and the Lord's Kingdom, are loved for the sake of self, and thus are not loved from good, but from evil . . . To love the neighbour for the sake of self, is to love him for the sake of gain and honour as ends . . .

10555. 'As speaketh a man to a neighbour' (Ex. xxxiii. 11) = the conjunction of truth and good. . . 'A neighbour' = the good with which truth is conjoined . . .

H. 64<sup>3</sup>. Those who in the world love the good of their country more than their own, and the good of their neighbour as their own, are those who in the other life love and seek the Lord's Kingdom . . . and those who love to do what is good to others, not for the sake of self, but for the sake of good, love the neighbour ; for there good is the neighbour.

390<sup>e</sup>. Wisdom is to love use . . . In this also consists . . . also love towards the neighbour ; because the neighbour is the good which is to be loved in a fellow-citizen, a society, our country, and the Church ; and which is to be performed for them.

— (u). (Refs. to passages on the subject of the neighbour.) N. 106<sup>3</sup>. J. 39<sup>10</sup>.

557. Heavenly love is to love uses for the sake of uses . . . for this is to love God and to love the neighbour ; because all uses and all goods are from God, and are also the neighbour who is to be loved. (Continued under LOVE OF SELF.)

558a. The love of the neighbour with him who is in the love of self begins from self ; for he says that everyone is neighbour to himself ; and it proceeds from him as the centre to all who make one with him, with a diminution according to the degrees of the conjunction with him by love ; and those who are outside that conjunction are accounted as nothing ; and those who are against them and their evils, as enemies. (Continued under LOVE TOWARDS THE NEIGHBOUR.)

N. 88. (Thus) it is now evident that in the universal sense good is the neighbour ; because a man is the neighbour according to the quality of the good which is from the Lord with him ; and, as good is the neighbour, love is, for all good is of love ; thus every man is the neighbour according to the quality of the love which he has from the Lord. T. 410.

90. In these six goods (Matt. xxv. 34-40), understood in the spiritual sense, are comprehended all the kinds of the neighbour.

F. 20. The neighbour, in the natural sense, is man in the composite and in the individual. Ex. But the neighbour, in the spiritual sense, is good ; and, as use is good, the neighbour, in the spiritual sense, is use. That use is the spiritual neighbour, is acknowledged by everyone. Ex.

P. 94. The conjunction of the Lord with man, and the reciprocal conjunction of man with the Lord, is effected by loving the neighbour as one's self, and by loving the Lord above all things. To love the neighbour as one's self is nothing else than not to act insincerely and unjustly towards him, not to hold him in hatred and to burn with revenge against him, not to revile and defame him, not to commit adultery with his wife, and not to do other like things against him . . . Those who do not do such things because they are evils against the neighbour, and at the same time sins against the Lord, act sincerely, justly, kindly, and faithfully with the neighbour ; and, as the Lord does in like manner, reciprocal conjunction is effected ; and, when there is reciprocal conjunction, then whatever a man does to the neighbour, he does from the Lord ; and whatever a man does from the Lord is good. Then to him the neighbour is not the person, but the good in the person.

—<sup>e</sup>. Those who shun these evils as enormous sins, love the Lord above all things ; but this can be done by no others than those who love the neighbour as themselves . . .

R. 32<sup>e</sup>. Everyone is the neighbour according to the quality of the good (Luke x. 36, 37).

110<sup>e</sup>. If a satanic Spirit says to them, I am thy neighbour . . . they assist him, and do not inquire who and what he is, because they have not truths ; and by truths alone is one Known from another. This also is signified by, 'Thou dwellest where Satan's throne is.'

611<sup>e</sup>. He also who thinks of his neighbour from his form only, and not from his quality, thinks materially . . .

T. 321. 'Thou shalt not answer a false witness against thy neighbour.' Fully ex.

—<sup>2</sup>. By this Precept, in a wider natural sense, is meant . . . also to traduce and defame the neighbour . . .

325. 'Thou shalt not covet the house of thy neighbour ; thou shalt not covet the wife of thy neighbour, nor his man-servant and his maid-servant, and his ox and his ass, and everything which is thy neighbour's.' Fully ex.

406. That every man in the singular is the neighbour who is to be loved, but according to the quality of his good. Gen.art.

— . Man is not born for the sake of himself (alone), but for the sake of others . . . (In what sense it is true that everyone is neighbour to himself. Fully ex.)

412. That man in the plural, which is a society greater or less ; and that man in the composite from these, which is our country, is the neighbour who is to be loved. Gen.art.

415. That the Church is the neighbour, which is to be loved in a higher degree, and the Lord's Kingdom in the highest. Gen.art.

[T.] 418. The reason good is the **neighbour**, is that good is of the will . . . The truth of the understanding is also the **neighbour**, but in proportion as it proceeds from the good of the will . . . That good is the **neighbour** is evident from all experience. Ex.

422. Good, in a sense abstracted from persons, is the **neighbour**.

D. 4861. Those who become Genii are those who in the world . . . have loved to think evilly concerning the **neighbour** . . .

5696. Such care nothing how the case is with the **neighbour** : they see, but render no aid . . .

5778. Genii are present at the occiput with those who think much against the **neighbour**, from deceit and from cunning; who also pervert in an instant all their thoughts concerning benefiting the **neighbour** . . .

D. Min. 4633. Concerning the **neighbour**.—What the **neighbour** is, may be known from the opposite. He who loves himself, says that he is **neighbour** to himself, and so acts : next his friends, for the sake of honour and gain, delights, and social intercourse. He says that the rest are not the **neighbour**, except in so far as they favour him.

4634. From this it is evident what is the **neighbour** in the internal sense . . .

E. 204<sup>2</sup>. The **neighbour** in the spiritual sense is not every man, but is that which is with man. (Continued under LOVE TOWARDS THE NEIGHBOUR.)

248<sup>2</sup>. (The source of man's faculty of thinking well concerning the Lord and the **neighbour**.)

828. By the **neighbour** (the celestial Angels) understand uses . . .

831<sup>5</sup>. For the **neighbour** (the spiritual Angels) acknowledge truth in act . . .

834<sup>2</sup>. They are instructed that by 'the **neighbour**,' in the Word, is not meant a man solely as to his person, but as to his quality therein . . . Hence it is known that as every man is the **neighbour**, every man becomes the **neighbour** from his quality; and hence that the quality of a man . . . is meant by the **neighbour** in the spiritual sense; otherwise an evil man would be the **neighbour** equally with a good one . . .

—<sup>e</sup>. It is similar with the **neighbour**, in that it is the quality of a man which is to be loved. Hence it follows that the **neighbour**, in the spiritual sense, is that with a man from which he is such or such a man.

1193<sup>2</sup>. It follows that the **neighbour** is that from which everyone is man, and this is his Spiritual. . . He who is nearest in use to thee is thy **neighbour** above others. . . And (that virgin) who is most in agreement with thy love . . . is thy **neighbour** above the rest. If thou shouldst say to thyself, Every man is **neighbour** to me, and is therefore to be loved without distinction, a man-devil might be loved equally with a man-angel, and a harlot equally with a virgin. The reason use is the **neighbour**, is that every man is estimated and loved, not from the will and understanding alone, but from the uses which he performs, or is able to perform, from the will and understanding. . . C.46-49.

D. Wis. xi. 2. That the Lord is *a quo* ; and that the **neighbour** is *ad quem*. Ex.

— . The **neighbour** in a wide sense is the community or public; in a less wide sense it is the Church, our country, a society greater or less; and, in a narrow sense, it is a fellow-citizen, a companion, and a brother. To perform uses from love to the latter and the former is to do charity towards the **neighbour**, for he loves them. The reason he loves them, is that the love of uses and the love of the **neighbour** cannot be separated . . .

C. 14. That not to will to do evil to the **neighbour** is of charity. Ex.

17. That to will to do good to the **neighbour** is of charity. Ex.

23. That in proportion as a man does not will to do evil to the **neighbour**, he wills to do good to him; and not conversely. Ex.

42. That, in the spiritual idea, the **neighbour** who is to be loved is good and truth. Ex. 46.

50. That the quality of the **neighbour** is according to the quality of the good with a man; or, such as is the man, such is the **neighbour**. Ex.

55. That the degree of the **neighbour** is according to the degree of the good and truth with a man; consequently one man is not the **neighbour** in the same degree as another. Ex.

56. The **neighbour** who must be loved from charity must be spiritual good . . .

57. Moral good . . . is the **neighbour** in so far as it partakes of spiritual good . . .

61. In a word, the will makes the **neighbour**, and the understanding in proportion as it is of the will.

62. That the good of the internal will is the **neighbour** which is to be loved, and not the good of the external will, unless the latter makes one with the former. Ex.

66. But when these two wills make a one, then both goods make one good, which is the **neighbour**.

67. That truth is the **neighbour** in so far as it makes a one with good . . . Ex.

72. That the object of charity is man, is a society, is our country, and is the human race; and that all are the **neighbour** in a narrow and a wide sense. Gen.art.

73. That every man is the **neighbour** according to the quality of his good. Ex.

— . As in the spiritual idea good is the **neighbour**, and as man is the subject of good, and also the object of him who does good, it follows that in the natural idea man is the **neighbour**.

74. One man is not the **neighbour** more than another as to his person merely, but as to the good from which he is such or such a man; since there are as many differences of the **neighbour** as there are differences of good; and the differences of good are infinite.

75. It is believed that a brother, kinsman, or relation, is more the **neighbour** than one not related; and that he who is born in one's country is more the **neighbour** than one born out of the country. But everyone is the

neighbour according to his good, be he Greek or Gentile.

76. For everyone is the neighbour according to spiritual affinity and propinquity. Ex.

78. That a society, smaller or larger, is the neighbour according to the good of its use. Ex. (These societies enum.)

79. If a society performs distinguished uses, it is more the neighbour; if unimportant uses, it is less the neighbour; if evil uses, it is no otherwise the neighbour than as is an evil man, whose good I desire—that he may become a good man, and, so far as possible, to provide means for his improvement, even though it be by threats, chastisement, penalties, and privations.

83. That our country is the neighbour according to its spiritual, moral, and civil good. Ex.

85. Birth does not make one more the neighbour than another, not even father and mother; neither does education. These are from natural good. Nor does propinquity, nor relationship by marriage make one man more the neighbour than another; nor, therefore, our native country . . .

87. That the human race is the neighbour in the widest sense; but, as it is distinguished into empires, kingdoms, and republics, each one of them is the neighbour according to the good of its religion and morals, and according to the good which it performs to our country . . . Ex.

— When any man from any kingdom is with me, and I dwell with him in the same house or city, he is the neighbour to me according to his good. It is the same with all the individuals in that kingdom . . . Suppose that he is the ambassador of the kingdom . . . it cannot be denied that he is the neighbour to me according to the good of his religion and morals . . . 88. 89.

122. That the neighbour can be loved from non-charity; but this, regarded in itself, is not to love the neighbour. Ex.

126. That man . . . cannot become charity unless he perpetually does the good of use to the neighbour from affection and delight. Gen.art. 154, Ex.

210. That not to will to do evil to the neighbour is to love him. Ex.

— (Thus) the first of charity is not to do evil to the neighbour; for not to do evil to the neighbour is to fight against the evils in ourselves . . . And the second of charity is to do good to the neighbour. Ex.

## Neighbour. *Vicinus.*

A. 5135. 'Neighbours' (Jer.xlix.10)=his adjoined and related truths and goods.

6916. 'Neighbour-vicina' (Ex.iii.22)=the affection of truth which is with those who are in scientifics.

7835. See *NEAR-prope*, here.

J. (Post.) 236. They fill all the vicinity-vicinum—with the idea and image of self . . .

## Nemesis. *Nemesis.*

M. 504<sup>e</sup>. It is evident that the Divine Nemesis pursues them.

## Nephilim. *Nephilim.*

See under ANTEDILUVIAN, and FLOOD.

A. 557. Those who immersed the doctrinal things of faith in cupidities, and thence, and also from the love of self, conceived direful persuasions concerning their own greatness above others are 'the Nephilim' (Gen.vi.4).

567<sup>e</sup>. That the Nephilim were in the Land of Canaan, is evident from the sons of Anak, who were of the Nephilim (Num.xiii.23). 4454<sup>e</sup>.

581. 'The Nephilim' (Gen.vi.4)=those who from a persuasion of their own height and pre-eminence, made nothing of all things holy and true.

— A persuasion concerning one's self and one's own phantasies increases, according to the multitude of things which enter into it, until at last the persuasion becomes indelible; and, when the doctrinal things of faith are added, then, from principles of deepest persuasion, men make nothing of all things holy and true, and become Nephilim. That race which lived before the Flood is such . . . that, with their most direful phantasies, which are poured forth by them as a poisonous and suffocating sphere, they so deaden and suffocate every Spirit, that the Spirits know not in the least how to think, so that they seem to themselves half dead. And unless the Lord, by His Advent into the world, had liberated the World of Spirits from such a venomous race, no one could have been there; and thus the human race would have perished . . . They are therefore now kept in a Hell under a cloudy and dense rock as it were, under the heel of the left foot . . . These are they who are called 'the Nephilim,' and who make nothing of all that is holy and true. Mention is made of them in the Word under this name, but their descendants were called 'Anakim' and 'Rephaim.' Ill. . . In Is.xxvi.14, their Hell also is referred to, from which they shall rise no more. (As also in Is.xxvi.19; Ps.lxxxviii.10). This (last passage) signifies that they cannot rise and infest the World of Spirits with the venom of their most direful persuasions; but that it has been provided by the Lord that the human race should no longer be imbued with such direful phantasies and persuasions. Those who lived before the Flood were of such a nature and genius that they *could* be imbued . . .

582. That they became Nephilim at the time when they immersed the doctrinal things of faith in their cupidities. Sig.

583. That the Nephilim were called 'mighty men' from the love of self. Ill.

640. The descendants (of the Most Ancient Church) derived by inheritance that cupidities, which are of the will, dominated with them, in which also they immersed the doctrinal things of faith, and thence became Nephilim . . . 927<sup>e</sup>.

1673. 'The Rephaim,' 'Zuzim,' and 'Emim' were of a similar kind to 'the Nephilim' (Gen.vi.4) . . . by whom are signified persuasions of falsity, or those who from a persuasion of their own height and pre-eminence made nothing of all things holy and true, and who infused falsities in cupidities.

—<sup>2</sup>. The most direful persuasions of falsity were with those who lived before the Flood, especially with

those called 'Nephilim.' These were such, that, in the other life, they by their persuasions take away all the faculty of thinking from the Spirits to whom they come near, so that these seem to themselves scarcely to live, much less to be able to think anything true . . . Such were the wicked nations against whom the Lord fought in His first childhood . . . and unless the Lord had conquered them by His Advent into the world, not a man would have been left at this day upon this Earth . . . The same are at this day, from their phantasies, encompassed with as it were a misty rock, out of which they are constantly endeavouring to rise, but in vain. Ill. At this day also, especially from the Christian world, there are those who have persuasions, but not so direful . . . (Continued under PERSUASION.)

[A.] 7686<sup>2</sup>. Those who before the Lord's Advent were of the Church, and were evil as to life, were in such falsity as there had not been before, and neither shall be afterwards. The reason was, that those called 'Nephilim,' also 'Anakim,' and 'Rephaim,' and who were of the last posterity of the Most Ancient Church, had not as yet been shut up in Hell; but wandered about, and, wherever they could, infused direful and deadly persuasions; thus also into the evil in the Church; hence these had such falsity. Concerning these Nephilim, and their direful persuasions. Refs. When the Lord was in the world, these were cast by Him into the Hell which is at the left in front at some distance. Unless this had been done, very few could have been saved; for the falsity which they infused was attended with a direful persuasiveness, and was deadly, such as never had been, and such as never again can be.

D. 4448. Concerning the Hell of the Nephilim of this time, properly, of the Sirens.

— Held in the highest estimation (in the world) are the Sirens who are properly Nephilim, and who are inwardly the most filthy, being interior witches, and adulteresses above all others. They esteem as nothing the most wicked and abominable adulteries, and labour continually to destroy not only the conscience, but also to kill the body, and also burn to kill the soul to the lowest Hell.

4449. These female Nephilim, or Sirens, have often shown that they pervert the very sphere of the World of Spirits, namely, in that they imbue holy goods and holy truths, nay, the Lord, in their thought and persuasion; and, wherever they are carried, they carry with them the persuasion as if the Lord is there; and thus pervert the sphere, equally as did the Antediluvians. Further des., 4450. 4451. 4452. 4453.

4454. Hence it is evident of what quality are the Nephilim of this time, and what kind of a lot awaits them in the other life; as also that it is a flood by which they perish, in that at this day that other part which had been restored is destroyed in them, and is thus made persuasive, as was [the mind] of the Antediluvians as to both [parts]. Further des., 4455. 4456. 4457. 4458. 4459.

4933. The worst Hell . . . is towards the left in front, where are those who were called 'Nephilim' . . . and by David 'Rephaim.' It is the worst because they had

been very greatly in the persuasion of self, and that there is no Divine except in themselves . . .

5812. Concerning the modern Nephilim. (See LAST JUDGMENT, here.)

5913. (Luther) was told . . . about the Nephilim . . .

E. 543<sup>13</sup>. By 'the Nephilim,' and 'the Anakim,' are signified those who are in the greatest persuasion of their eminence and wisdom above others; and, in the abstract sense, direful persuasions. Refs.

544<sup>2</sup>. The antediluvians who were called 'Nephilim' were in such a Persuasive above others; and unless the Lord, when He was in the world, had subjugated and cast them into Hell, and had closed it, no mortal could have been saved; for they infested, and almost murdered, whosoever they met in the Spiritual World. That the Lord delivered the Spiritual World from these and the like, is meant by that He saw Satan falling from Heaven; and that He gave to those who are in truths from good . . . the Power to trample upon serpents and scorpions.

**Neptune.** *Neptunus.*

A. 2762<sup>4</sup>. When they described the god of the sea [Neptune], as by the sea are signified knowledges in general, they gave horses to him also. W.H.4.

T. 159<sup>5</sup>. See APOLLO, here.

178. From this it would follow . . . that the ocean is a god below them, who may be called Neptune . . .

292. See JUPITER, the god, here. D.4775<sup>2</sup>.

**Nerez.** *Nerez.* D.4995. 5024. 5065.

**Nero.** *Nero.* T.73. D.2572.

**Nerve.** *Nervus.*

**Nervous.** *Nerveus.*

**Nervule.** *Nervulus.*

A. 4040. See BRAIN, here.

4303. 'The *sinew*' (Gen. xxxii. 32) = truth; for truths in good are circumstanced like *sinews* in the flesh; moreover, truths in the spiritual sense are *sinews*, and good is flesh. Ill.

—<sup>2</sup>. But when truths are distorted . . . they accede to falsities; hence it is that by 'the *sinew* of what is put out' is signified falsity. 4317.

5051<sup>2</sup>. That there is a communication, is evident from that great nerve in the thigh, which sends forth its branches not only through the loins to the members allotted to generation . . . but also through the feet to the soles and heels. It was then disclosed what is meant . . . by 'the nerve (or *sinew*) of the thigh' which Jacob had put out of joint.

5189<sup>6</sup>. The derivative actions are represented by the nerves which are from the fibres.

5435<sup>9</sup>. The nerves = truths. Refs.

8593. These Genii pertain to . . . that part of the spinal marrow which sends forth fibres and nerves to the involuntary things.

H. 95. The lungs reign there by the nervous and motor fibres.

W. 190. In the nerves from least fibres larger ones

are compaginated, which appear like filaments; from these congregated together is compaginated the **nerve**.

192. The **nervous** fibres, least, larger, and largest, are homogeneous.

197. An application (of this principle) can be made to . . . the muscles, **nerves**, etc. . . In all these the first thing is singly and alone regnant in the subsequent things . . .

207. See **FIBRE**, here.

254. The case is like that of the fibril of a **nerve**, which contracts at the slightest touch of anything heterogeneous.

366. The fibres begin from (the cortical glands) . . . and successively confasciate into **nerves**; and the confasciations, or **nerves**, when made, descend to the sensory organs in the face, and to the motory organs in the body, and form them.

—<sup>2</sup>. The medullary substance everywhere begins and proceeds thence, and from this are the **nerves**, from which are all things of the body.

M. 44<sup>7</sup>. All the **nerves** fall at the sight of a harlot, and are in tension at the sight of a wife.

328. Than a **nerve** can enter into one of the fibres from which it is.

T. 147. Every **nerve** consists of fibres, and every fibre of fibrils.

258<sup>2</sup>. When falsity touches truth, it is like the point of a needle touching the fibril of a **nerve** . . . That the fibril of a **nerve** instantly coils itself into a spiral, and withdraws within itself, is known.

351<sup>3</sup>. All the **nerves** which proceed from (the medullary substance), and pass down into the body to perform various functions, are nothing but bundles and fascicles of fibres. . . These are such, because they correspond to the series into which the organism of the mind is disposed.

371<sup>7</sup>. Is evident from the optic **nerve**, in which fibres from both brains are folded together.

D. 1730. They also infest the fascicles of fibres, or **nerveles**.

1734. But those who are around the fascicles of fibres, and the interior **nerves**, are Spirits.

2611. Concerning the put out sinew (or **nerve**) of Jacob's thigh. 2613. 2617.

3612. I then felt a pain in the **nerves** of the left neck, so that I could scarcely turn my head on account of the pain from the hardness of the **nerve** (or sinew). The cause was that the reasoners did not want to be present, but began to recede.

D. Min. 4742. He inflicted some pain on the periosteums and **nerves** (or sinews) there.

E. 357<sup>12</sup>. 'They prepare the arrow upon the string' (Ps.xi.2)=that they apply to it falsities which appear as truths.

—<sup>20</sup>. 'The strings of the bow' (Ps.lxxvi.3)=the principal things of doctrine.

744<sup>2</sup>. The case is similar as with . . . the **nerves** in their ultimates, from which ligatures and membranes are spread over the interiors . . .

775<sup>2</sup>. From this medullary substance are protended visible fibres, which, being conjoined, are called **nerves**,

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through which the cerebrum, cerebellum, and spinal marrow form the whole body, and each and all things of it, and thereby effect that each and all things of the body are ruled by the brains . . .

D. Wis. ii<sup>3</sup>. All these (organs) are mere contextures of fibres and **nerves** flowing forth from both brains and from the spinal marrow.

**Nest.** *Nidus*.

**Nest, To make a.** *Nidificare*.

A. 776<sup>4</sup>. 'Where the birds make their nests' (Ps.civ.17). . . 'The birds' = his rational or natural truths, which are as it were **nests**. —<sup>5</sup>.

4776<sup>4</sup>. Hence they know how to construct **nests**.

10582<sup>7</sup>. This is meant by . . . 'to set the **nest** among the stars' (Obad.4).

T. 375. Like impregnated birds without **nests**.

D. 3340<sup>6</sup>. All animals have a sphere; as birds for building their houses or **nests**, never having been taught.

E. 281<sup>6</sup>. Their instruction in truths . . . is described by 'the eagle stirreth up her nest' (Deut.xxxii.11).

388<sup>20</sup>. Hence it may be evident what is signified by 'all the birds of the heavens made their nests in his branches' (Ezek.xxxi.6).

410<sup>4</sup>. That the love of self and the conceit of Own intelligence are meant, is evident from its being said . . . 'if thou shouldst exalt thy nest as the eagle, thence will I cast thee down' (Jer.xlix.16).

411<sup>22</sup>. 'Be like the dove that maketh her nest in the passages of the mouth of the pit' (Jer.xlviii.28)=the mental view of truth from without and not from within. . . . 'To make a nest'=the same as 'to dwell,' namely, to lead a life; but 'to make a nest' is predicated of a bird, and 'to dwell,' of man.

**Net.** *Rete*.

**Reticular.** *Reticularis*.

See CAUL.

A. 3309<sup>6</sup>. To this kind of hunting, nets are wont to be attributed.

4489<sup>2</sup>. The reticular work of the altar.

9348<sup>4</sup>. 'To spread a net over him' (Ezek.xix.8)=to entice by the delights of earthly loves, and by reasonings from them.

—<sup>7</sup>. As 'a snare,' 'a gin,' and 'a net'=such things, they also=the destruction of spiritual life, and thus perdition . . .

9726. 'Thou shalt make for it a grating the work of a net' (Ex.xxvii.4)=the Sensuous, which is the ultimate. Ex.

—, (So) everywhere in the outermosts of the body there are reticular forms, and as it were sieves or gratings, by which the things which approach from the world are sifted . . . There are such most exquisite forms in the stomach . . . The case is the same with the Sensuous . . .

9728. 'The net' (id.)=the outermost of life, which corresponds to the interior life, which is of the understanding and will.

9731. 'The net shall be even to the middle of the

altar' (ver.5)=the extension of the Sensuous; 'the net'=the Sensuous.

R. 463<sup>e</sup>. They were girded with fishing **nete** as it were, around the loins, through which their nakednesses appeared.

D. 3409<sup>e</sup>. He could thus cast him into his own **net**.

3415. They said that they would wrap them in a **net**, and cast them into the sea.

3416. All whom he thus collected he wrapped in a great **net**, for by phantasies he induced a great **net**...

4735. See SPIDER, here.

5222<sup>e</sup>. Those who are being cast down from those places, appear as it were to be drawn in a **net**...

D. Min. 4719. What is meant by dragging a **net**...

E. 513<sup>11</sup>. The works of those who (teach others, and reform by means of knowledges) are meant by the letting out and the spreading out of **nets**. Ill.

—<sup>13</sup>. 'To gather into his **net**' (Hab.i.15)=into what is evil and false.

—<sup>15</sup>. From these things it may now be evident what is meant by 'the **nets**,' etc. which are so often mentioned in the New Testament. Ill.

—<sup>17</sup>. There are good natural men and evil natural men, and the separation of these appears in the Spiritual World like a **net-rete seu sagena**—let out into the sea, drawing together the fish, and hauling them up on the shore.

600<sup>7</sup>. 'Let down the **net** on the right side of the ship' (John xxi.6)=that they should teach the good of life. That thus they would convert the gentiles to the Church is signified by their finding abundance, so that they were not able to draw the **net** on account of the multitude of fishes. 513<sup>12</sup>.

654<sup>49</sup>. See FISH, here.

**Net.** *Sagena.* A.2449<sup>2</sup>. E.513<sup>17</sup>.

**Nettle.** *Urtica.*

A. 273. That '**nettle**,' etc.=such things (as curse and vastation). Ill.

2455<sup>3</sup>. 'A place left to the **nettle**' (Zeph.ii.9)=vastated good. (=the ardour and burning of the life of man from the love of self. 10300<sup>6</sup>.)

M. 526<sup>2</sup>. How can a **nettle** be converted into a vine... B.112. T.642.

T. 78<sup>5</sup>. With those in Hell... there grow **nettles**, etc.

E. 653<sup>6</sup>. The devastation of all good is signified by 'a place of a **nettle**' (Zeph.ii.9).

**Neuter.** *Neuter.* M.151<sup>e</sup>. D.5950.

**Never.** *Nusquam.* A.2049<sup>4</sup>, etc., etc.

**New.** *Novus.*

**Anew.** *E novo.*

See under REGENERATE.

A. 16. The **new** creation of man.

780. A **new** creature. Sig.

927<sup>3</sup>. A **new** will implanted...

977<sup>2</sup>. A **new** will and a **new** understanding...

1001. This **new** Voluntary is the same as charity...

1438<sup>e</sup>. Therefore unless they receive from the Lord **new** seed, and a **new** proprium, that is, a **new** will and a **new** understanding, they cannot but be accursed to Hell...

1555<sup>e</sup>. Thus does he first receive **new** life...

2009<sup>2</sup>. 'Called by a **new** name' (Is.lxii.2)=created anew, or regenerated.

2272<sup>2</sup>. **New** thoughts (in temptations).

3138<sup>e</sup>. Man is made **new** by the influx of charity and faith, but the Lord by the Divine love...

3212. A **new** state. Sig. and Ex.

—<sup>2</sup>. That the Lord as to the Human was made **new**, that is, glorified...

3254. What is **new** of representation. Sig. and Ex.

—<sup>e</sup>. By 'old age' is signified what is **new**...

3318<sup>4</sup>. This is why man is regenerated, that is, made **new**, by temptations.

—<sup>5</sup>. But the Lord... was not made **new** like another man, but altogether Divine; for man, who is made **new** by regeneration, still retains in himself the inclination to evil...

3814. A **new** state of life. Sig. and Ex.

—<sup>2</sup>. A state ever **new** as to the reception and exercise of good. Sig.

—<sup>e</sup>. The end of a former, and the beginning of a **new** state. Sig.

4063<sup>2</sup>. The **new** man is altogether different from the old. Des.

4067<sup>4</sup>. The middle delights and goods by which man is led by the Lord from the state of the old man to the state of the **new** man. Ex.

4292. A **new** given quality. Sig. and Ex.

4299<sup>2</sup>. Conscience is the **new** will and **new** understanding from the Lord...

4328. In (their Intellectual) the Lord... formed a **new** Voluntary, and, through this, a **new** Intellectual also. Refs.

4444<sup>6</sup>. The laws, etc., given to the Israelites were not **new**... 4449<sup>2</sup>.

4462<sup>e</sup>. Circumcision was not anything **new**...

4538<sup>3</sup>. When the Lord is making a man **new**...

4670<sup>3</sup>. 'Seventeen'=a beginning, and what is **new**.

4727<sup>2</sup>. Love to the Lord and charity towards the neighbour are what make man **new**.

4729. This worst falsity... is not eradicated except by a **new** life from the Lord.

4904<sup>2</sup>. Should put off the old man, that is, the loves of self and of the world... and should put on the **new**, that is, love towards the neighbour and to God.

5079. That they were contrary to the **new** state of the natural man. Sig. and Ex.

5113<sup>14</sup>. 'Until that day when I shall drink it **new** with you' (Matt.xxvi.29). Ex. E.376<sup>26</sup>.

5159. A **new** state with the man who is being regenerated begins when the order is inverted...

5351. 'Manasseh' = . . . the new Voluntary in the Natural. Ex.

5353. The new Voluntary comes forth by the influx of good from the Lord. Ex.

5354. 'Ephraim' = the new Intellectual in the Natural. Ex.

—<sup>2</sup>. When, evils having been removed, man receives the influx, he then receives a new will and a new Intellectual; and from the new will he feels delight in benefiting the neighbour from no end for self, and from the new Intellectual he apperceives delight in learning what is good and true for their own sake and for the sake of life. As this new Intellectual and new Voluntary come forth by influx from the Lord, therefore he who has been regenerated acknowledges and believes that the good and truth with which he is affected are not from himself, but from the Lord . . .

5526<sup>2</sup>. From this good there is formed with man a new will . . .

5595. A new will in the Intellectual part . . . 6854<sup>2</sup>. 8806<sup>2</sup>.

5651<sup>2</sup>. That the old man is to be put off, and the new one put on.

—<sup>4</sup>. Then man is gifted with a new Natural . . .

5773<sup>2</sup>. With this good a new will is insinuated; and, with this, new freedom, thus a new proprium. Sig.

5804. Thence comes truth which is new. Sig. and Ex. 5812.

5812. The man then receives what is new of life through this new truth conjoined with good. Sig.

5954. 'Changes of garments' = truths which are new; and truths become new when they are initiated to good . . .

5972. New life. Sig. and Ex. 6036.

6392<sup>e</sup>. For this is in the new will . . .

6645. The end of a former state, and the beginning of a new one. Sig. and Ex.

—<sup>e</sup>. Those of the Church are led successively into new states . . .

7342<sup>2</sup>. The affection of this love is what makes the new will.

8036. In (this charity and faith) are those who have been regenerated by the Lord, and have received from Him a new will and a new understanding.

8179<sup>2</sup>. Hence he has a new proprium . . . which is the new will.

8400. By 'fifteen' is signified what is new . . . here, what is new of life . . .

—<sup>e</sup>. 'Eight' = a certain beginning, thus what is new . . . Refs.

8403<sup>2</sup>. In order that a new life . . . may be insinuated.

— . The life of the new man cannot enter, except where the life of the old man has been extinguished.

8457. A new Voluntary by the insinuation of truth. Sig. and Ex.

— . For the new Voluntary is formed from good through truth with the man of the Spiritual Church, and it appears with him as conscience . . .

8521<sup>2</sup>. For in the intellectual part there is formed by the Lord a new will, which is, that the man wills to act according to the truth . . .

8548. He who is not . . . generated anew by the Lord cannot come into Heaven. Ill.

8552. Therefore, unless, as to the spiritual life, man from the Lord is conceived anew, is born anew, and is educated anew; that is, is created anew, he is condemned . . .

8754<sup>2</sup>. Afterwards, when man receives new life . . .

8772. He who knows the formation of good from truths . . . knows the arcana of the formation of man anew . . .

8891<sup>2</sup>. If otherwise his newness of life perishes. Refs.

9043<sup>e</sup>. When good is in the Natural, then the man is new . . .

9046<sup>e</sup>. This is the new life . . .

9212<sup>7</sup>. See GARMENT, here.

9258<sup>2</sup>. Then the good which has thus been formed produces a new man, as the Prolife in seed produces a new tree or a new plant. Thus all things become new . . .

—<sup>3</sup>. Good continually . . . produces itself through truths, and . . . is in the continual endeavour to produce new good . . .

9274<sup>2</sup>. The man who is being regenerated is gifted with both a new understanding and a new will by the Lord; and, unless he is gifted with both, he is not new . . . 9296<sup>2</sup>.

9297<sup>2</sup>. These truths are what make the new understanding of man, which makes a one with his new will . . .

9299. The good of worship not from proprium; but from the Lord always new. Sig. and Ex.

9708. That man may become a new creature.

9818<sup>4</sup>. 'A new heart' (Ezek. xviii. 31; xxxvi. 26) = a new will; and 'a new spirit' = a new understanding. T. 601.

10114. Not conjoined for a new state. Sig. and Ex.

—<sup>2</sup>. A new state is every state of the conjunction of good and truth, which is when the man . . . acts from good . . . There is a new state also when those who are in Heaven are in the good of love . . . and there is a new state also when the old Church ceases and the new one commences.

10122<sup>4</sup>. Then those who have not a new will from the Lord rush into evils of every kind . . .

10124. This charity constitutes his new Voluntary, and the faith his new Intellectual: both constitute conscience.

10143<sup>2</sup>. Then he has a new will and a new understanding, consequently a new life.

10296. With the Spiritual . . . the Intellectual is preserved entire . . . and in it is implanted a new Voluntary . . . Refs.

N. 178. He who knows these (truths) can think them, then will them, and finally do them, and thus have new life.



L. 65. 'I make all things new' (Rev.xxi.)=that in the Church now to be instaurated by the Lord there will be **new** doctrine.

S. 262. The Lord does not pour in **new** truths immediately . . . T.208.

P. 264<sup>4</sup>. That genuine truths are now to be disclosed, is predicted by . . . 'I make all things new.'

R. 196. 'And My **new** name' (Rev.iii.12)=the worship of the Lord alone, together with **new** things which had not been in the former Church.

279. 'And they sang a **new** song' (Rev.v.9)=the acknowledgment and glorification of the Lord: that He alone is the Judge, the Redeemer and Saviour, thus the God of Heaven and earth. Ex.

— As (this) acknowledgment was not before in the Church, it is therefore called 'a **new** song.'

617. 'They sang as it were a **new** song . . .' (Rev. xiv.3)=the celebration and glorification of the Lord . . . in the New Christian Heaven; here, in special, that He is acknowledged as the God of Heaven and earth, as He is acknowledged in the ancient Heavens. The little expression 'as if' involves these things; for (the song) is not **new**.

886. 'Behold I make all things **new**'=that the Lord has executed the Last Judgment, and will then create a **new** Heaven and a **new** earth, and a **new** Church, together with each and all things which are in them.

M. 151a<sup>3</sup>. What **news** from the earth? 182<sup>3</sup>. 207<sup>2</sup>. 532. T.692. 693. 694. 846.

182<sup>8</sup>. From these **new** things from the earth, they perceive . . .

207. That they may open their **new** things from the Christian world.

—<sup>3</sup>. I will tell you a **new** thing from Heaven . . .

294. Such a thing is created in a moment . . . and represents something **new** on the earth.

323. They are always perceiving and feeling **new** things in whatever occurs.

381. Three **new** comers taken up into Heaven.

532. This is **new**: that the Lord has revealed arcana . . .

B. 95. That the opening and rejection of the dogmas of faith of the present Church, and the revelation and reception of the dogmas of faith of the New Church, is meant by . . . 'He who sits upon the throne said, Behold I make all things **new**; and He said, Write, because these words are true and faithful.'

T. 160<sup>3</sup>. Let us speak with some **new** comers . . . (who) did not know but that they were still in the natural world . . .

245<sup>2</sup>. Like those who know from hearsay-*novellis* . . .

304<sup>6</sup>. The gladness which comes from the **new** growths-*novellis*-in the fields.

571<sup>6</sup>. They produce **new** seeds, like a **new** offspring.

576. That the **new** generation or creation is effected by the Lord alone through charity and faith . . . the man co-operating. Gen.art.

601. That a regenerated man has a **new** will and a **new** understanding. Gen.art.

— A regenerated man is a **renewed**-*innovatus*-or **new** man.

604. The **new** will is above the old will . . . in like manner the **new** understanding . . .

640. Redemption was a certain creation of the angelic Heaven **anew**, and also of the Church.

650. (This doctrine) is **new** in the Church. Ex.

659<sup>2</sup>. There is (then) formed by the Lord a **new** will and a **new** understanding above the old, and there the Lord successively implants **new** goods through truths . . .

D. 277. Those have such phantasies who want . . . to change all things into **new** ones . . . Des.

E. 224. 'And My **new** name'=that they will acknowledge the Divine Human of the Lord.

248<sup>3</sup>. A Reciprocal with man which is his **new** will.

706<sup>14</sup>. 'New tongues' (Mark xvi. 17)=doctrinal things for a **new** Church.

857. 'A **new** song'=the acknowledgment and confession of the Lord, thus the glorification of Him. . . As there was the same Lord in the Ancient Churches, but celebrated under the name of Jehovah . . . and as thus the song concerning Him, regarded in itself, is not **new**, it is said 'as it were a **new** song.' Therefore it is here called '**new**,' because it is for the **new** Church . . .

D. Wis. iv<sup>2</sup>. Man is thereby made **new**: not only in that a **new** will is given him, and a **new** understanding, but also a **new** body for his spirit. The former things are not abolished, but are removed so as not to appear, and **new** ones are formed through the love and wisdom which are the Lord . . .

## New Church. *Nova Ecclesia.*

See NEW JERUSALEM, and SEVEN CHURCHES; and under HEAVENLY DOCTRINE, and NEW HEAVEN.

A. 28. A **new** Church. Tr. 31<sup>2</sup>. 40<sup>6</sup>.

324. A **new** Church exsuscitated called 'Enos.'

333. A **new** Church then arose, which is meant by 'Adah and Zillah' . . .

408. When the Church is so devastated that there is no longer any faith, it first begins **anew**; or a **new** light shines forth, which is called 'morning.' Ex. 409.

409<sup>6</sup>. (A **new** Church is transferred to the gentiles.) 410.

411. That the last time of vastation must come before a **new** Church can arise. Ill.

436<sup>6</sup>. 'The man and his wife'=the **new** Church before called 'Adah and Zillah.'

441. The worship of a **new** Church. Sig.

467. 'Noah'=a **new** Church. 838.

526. 'A son'=the origin of a **new** Church.

728<sup>4</sup>. The beginning of a **new** Church was represented by the deliverance and rebuilding of the Temple.

784. But this **new** Church was . . . in faith . . .

931<sup>2</sup>. A **new** Church is then always resuscitated by the Lord.

1148. From the time in which this **new** Church came forth. Sig.

1219. That a new Church came forth from the Ancient Church. Sig.

1228<sup>2</sup>. By (their being gathered together again and brought back from captivity) is meant the creation of a new Church.

1259<sup>3</sup>. A new Church, or that of the gentiles. Tr. 1551.

1366. The Church cannot come forth anew with any nation, until it is so vastated that nothing of evil and falsity remains in its internal worship. Ex.

—<sup>2</sup>. As a new Church was to be restored, those were taken with whom the goods and truths of faith were to be implanted; with whom all the Knowledge of the good and truth of faith had been obliterated; and who, as gentiles, had become external idolaters.

1778. It was shown . . . that a new Church would revive . . . Tr. 1782.

1850<sup>2</sup>. A new heaven and a new earth, that is, a new Church, were created, which was called the Ancient Church . . .

—<sup>3</sup>. Therefore a new Church was exsuscitated with the descendants of Jacob . . .

—<sup>4</sup>. After this . . . a new Church, which is to be called the Primitive Church . . .

— . In some quarter of the globe—*terrarum orbe*—a New Church will be raised up, the present one remaining in its external worship, as the Jews do in theirs . . .

2243<sup>7</sup>. The Lord at the same time instaurated a new Church which was called the Christian Church . . .

2323. There is also an 'evening,' when charity shines forth, and consequently when faith, thus a new Church, rises up. This 'evening' is the twilight before the morning. . . For it is provided by the Lord that when a Church is ceasing to be, a new Church is rising up, and this at the same time; for without a Church somewhere on the globe, the human race cannot subsist . . .

—<sup>2</sup>. In (Gen.xix.) it treats concerning both states of the Church, namely, concerning the rise of a new Church, which is represented by 'Lot,' and concerning the destruction of the old one, which is signified by Sodom and Gomorrah . . .

2405<sup>3</sup>. See MORNING, here.

2830<sup>5</sup>. The New Temple and the New Jerusalem, in the universal sense, = the Lord's Kingdom; in special, a new Church.

2853<sup>3</sup>. Whenever any Church is consummated . . . then, of the Providence of the Lord, a new Church is always raised up. Enum.

2895. The Word written through the Evangelists was in a new Church.

2901. A new Spiritual Church. Tr. 2981.

—<sup>e</sup>. 'Hebron in the Land of Canaan' = the new Church.

2902. That the Lord instaurated a new Church, and was kindly received . . . Tr.

—<sup>e</sup>. Thus a new Church from the gentiles. Tr.

2906<sup>2</sup>. 'The year of good-pleasure of Jehovah' = the time of a new Church.

— . 'The year of My redeemed' = the time of a new Church.

2909<sup>3</sup>. That again there was a new Church, was represented by its being ceded to Caleb for an inheritance, as to field and villages.

2910<sup>2</sup>. Afterwards a new Church was exsuscitated by the Lord, which was called the Church of the Gentiles, and was internal . . .

—<sup>v</sup>. When a Church is consummated and perishes, then the Lord always exsuscitates a new Church somewhere; but rarely, if ever, from the man of the former Church; but from the gentiles who have been in ignorance. Tr.

2912. Because a new Church was to be exsuscitated in place of the former . . .

2913. 'The sons of Heth' = those with whom [there was to be] a new Spiritual Church. 2919. 2928. 2940. 2975.

—<sup>3</sup>. It treats in this verse concerning the new Church which the Lord instaurates when the former one expires . . .

2915. For it treats concerning a new Church; and, in this verse, concerning its first state, which is such that first of all the Lord is unknown to them; but still, as they live in the good of charity, and, as to civil life, in what is just and fair; and, as to moral life, in what is honourable and becoming, they are such that the Lord can be with them; for the presence of the Lord with man is in good . . .

2916<sup>4</sup>. That the Lord exsuscitated Lazarus from the dead, also involves the resuscitation of a new Church from the gentiles.

2919. A reciprocal state with those who are of the new Church. Sig.

2950. The Lord's joy on account of the good-will of those who were of the new Spiritual Church. Sig. and Ex.

2955. That 'I will bury my dead' = an emergence from spiritual night, and vivification, is also for the reason that when a former Church is dead, a new Church is exsuscitated by the Lord in its place . . .

—<sup>e</sup>. For there is always some Church on the Earth, and, when the old one expires, and night comes on, then a new Church rises again elsewhere, and there comes morning.

2978. That they were regenerated, and thus a new Spiritual Church was instaurated. Sig.

2981. 'This is Hebron' = that this is a new Church.

2986. 'From the sons of Heth' = that it was from the gentiles.

—<sup>2</sup>. It is to be known that when any Church becomes null, that is, when charity perishes, and a new Church is being instaurated by the Lord, rarely if ever is this effected with those with whom the old Church has been; but with those with whom there was no Church before . . . So was it done when the Most Ancient Church perished; then the new Church, which was called 'Noah' . . . was instaurated with the gentiles . . . In like manner when this Church perished, then the resemblance of a Church was instituted with the

descendants of Abraham . . . for Abraham, when called, was a Gentile . . . and the descendants of Jacob in Egypt became still more Gentile . . . After this Church had been consummated, the Primitive Church was instaurated from the gentiles, the Jews being rejected. In like manner will it be with this Church, which is called Christian.

[A. 2986]<sup>3</sup>. The reason the **New Church** will be instaurated by the Lord with the gentiles, is that they have no principles of falsity contrary to the truths of faith . . . Principles of falsity imbued from infancy, and afterwards confirmed, must be shaken off before the man can be regenerated, and become the Church . . .

3325<sup>10</sup>. A new Spiritual Church. Tr.

3355<sup>e</sup>. A new Church internal and external. Sig.

3579<sup>2</sup>. A new Church. Tr. 3580<sup>6</sup>. 4697. 6000<sup>7</sup>.

3580<sup>6</sup>. 'Jezreel' = a new Church.

3654<sup>3</sup>. A new Church in general, and with each one in particular who is being regenerated or made the Church. Tr.

3708<sup>11</sup>. When a **new Church** is being instaurated with (the upright gentiles), the spirit of God is said 'to rest' there.

3881<sup>2</sup>. A new Spiritual Church with the gentiles. Tr.

3898<sup>2</sup>. The reason the interior things of the Word are now being opened, is that at this day the Church is vastated so greatly—that is, is so devoid of faith and love—that although men know and understand, still they do not acknowledge, and still less believe; except a few, who are in the life of good and are called 'the elect,' who can now be instructed, and with whom a **New Church** is to be instituted. But where these are the Lord alone knows; there will be few within the Church: it was the gentiles with whom **new Churches** were established before.

4058<sup>e</sup>. It treats also (in Matt.xxiv.) of the beginning of a **new Church**. 4060<sup>7</sup>.

4060<sup>9</sup>. 'They shall gather together the elect from the four winds . . . '=the instauration of a **New Church**.

4197<sup>4</sup>. 'The spirit of life from God entered into them, so that they stood upon their feet' = a **new Church**.

4230. See LAST JUDGMENT, here.

4231. 'Learn a parable from the fig-tree: When its branch is yet tender, and its leaves bud forth, ye know that summer is nigh' = the first of a **new Church** . . .

— (Thus) this parable involves that when a **new Church** is being created by the Lord, there first of all appears the good of the Natural, that is, good in an external form with its affection and truths. Ex.

—<sup>2</sup>. Then the old Church is rejected, and a **new Church** is instaurated.

—<sup>e</sup>. (Thus) prediction is here made concerning the beginnings of a **new Church**.

4255<sup>e</sup>. 'The new earth,' or 'Holy Land,' = the Lord's Kingdom, and also a **new Church**, which is the Lord's Kingdom on earth. Refs.

4333. These words describe the quality of the state which will be when the old Church is being rejected, and the **new Church** is being instaurated . . .

4334<sup>5</sup>. 'Until the day that Noë entered into the ark' = the end of the former Church and the beginning of the **new Church**.

—<sup>e</sup>. By these words is described what would be the state as to good and truth within the Church, when it is being rejected, and the **new Church** is being adopted.

4423. How the case is with the rejection of an old Church, and the adoption of a **new Church**, scarcely anyone knows. . . Those of the old Church are not about to perish . . . but the Church perishes principally as to the states of its interiors . . . Heaven then removes itself from them . . . and transfers itself to others, who are adopted in their place. (Continued under Old Church.)

4449. A longing for conjunction with this **new Church**. Sig. and Ex. 4450<sup>e</sup>.

4516<sup>e</sup>. For no **new Church** is instaurated, until the former one has been vastated.

4535<sup>2</sup>. 'The new heaven and earth' = the Internal and External of the **new Church** which succeeds when the former one passes away. 5136. 5577.

—<sup>3</sup>. This last time of the former Church, and first of the **new Church** is what is called 'the consummation of the age' . . . and His Advent; for the Lord then recedes from the former Church, and comes to the **new Church**.

4588<sup>e</sup>. The daughters and sons which the Hebrew women bore = the goods and truths of the **new Church**.

4672. 'A boy' (Joseph) when predicated of a **new Church** = its first state . . . for the Church runs through its ages like a man . . .

4747<sup>3</sup>. Hence it is that when any **new Church** is being instaurated by the Lord, it is not instaurated with those who are within the Church, but with those who are without it, that is, with the gentiles. Rep. by Joseph's being cast into a pit by his brethren, and being drawn out by the Midianites and sold to the Ishmaelites; for by the brethren of Joseph are represented those within the Church who have confirmed themselves against the Divine truth, especially against these two things: that the Human of the Lord is Divine, and that the works of charity are effective for salvation, and this not only in doctrine but also in life. By 'the Ishmaelites,' however, are represented those who are in simple good, and by 'the Midianites,' those who are in the truth of this good.

4835. (Thus) the Jewish Church was not any **new Church**, but was a resuscitation of the Ancient Church, which had perished.

4904<sup>3</sup>. Therefore the Lord instaurated a **new Church** . . .

5247<sup>2</sup>. It there treats of the New Temple, and of the new Priesthood, that is, of a **new Church** . . .

5360<sup>e</sup>. This last state of the Church which precedes the state of the **new Church**, is what is properly meant in the Word by 'vastation' and 'desolation' . . .

6000<sup>4</sup>. 'Night' = the last time of an old Church and the first of a **new Church**.

6588. 'God in visiting will visit you' = . . . the last time of the old Church, and the first of the **new Church**.

This last time is called 'visitation,' and is predicated of . . . a **new Church** which is being born, and of an old Church which is expiring . . .

—<sup>2</sup>. 'To be visited,' here (Luke i. 68, 78) = the ex-suscitation of a **new Church**, and the illustration then of those who were in ignorance of the truth and good of faith; thus concerning their deliverance; and therefore it is said, 'He hath visited and made deliverance for His people;' 'He hath visited so that He might appear to those who are sitting in darkness and in the shadow of death.'

6895<sup>2</sup>. The Advent of the Lord takes place when the old Church is being rejected, and a **new one** is being instaurated by the Lord: and as a **new Church** was being instaurated with the descendants of Jacob, it is said, 'In visiting He hath visited us' . . .

—<sup>e</sup>. Thus the Advent of the Lord in love and faith with those who will be of the **new Church**.

7844<sup>4</sup>. 'Morning' = the light and rise of a **new Church** from the Lord.

7844<sup>3</sup>. See EVENING, here.

8427<sup>4</sup>. 'Tell us what is the sign of Thy Coming' . . . The Coming of the Lord = the acknowledgment of truth Divine by those who are of the **New Church**, and the denial by those who are of the old Church. Ref.

8891<sup>3</sup>. 'Adam and Eve' = a **new Church** . . .

8902<sup>3</sup>. It here treats concerning the last time of the Church, when a **new Church** is being resuscitated, the old one perishing; 'Jacob' = those who are in the external of the Church; and 'Israel,' those who are in the internal.

9042<sup>2</sup>. It here treats of a **new Church** from the Lord . . .

9050<sup>10</sup>. Concerning the new Temple, that is, a **new Spiritual Church** from the Lord. Tr.

9182<sup>6</sup>. Concerning the instaurated of a **new Church**. Tr.

9212<sup>7</sup>. 'No one addeth a piece of a new garment to an old garment . . . ' The Lord used this similitude to describe the truth of the **new Church** and the truth of the old Church . . . To sew . . . the one to the other is to destroy both; for the truth of the **new Church** is interior truth, thus truth for the internal man; whereas the truth of the old Church is exterior truth, thus truth for the external man. In this latter truth was the Jewish Church . . . whereas the Church at this day is in internal truths . . .

9256<sup>5</sup>. From these things it may be evident whence it is that a **new Church** is always instaurated with the nations who are outside the Church; which takes place when the old Church has closed Heaven against itself. Refs. Hence it is that the Church from the Jewish people was transferred to the gentiles; and also that the present Church is now also being transferred to the gentiles. Ill.

—<sup>7</sup>. The gentiles adore one only God under a human form; and therefore when they hear about the Lord, they receive and acknowledge Him; nor can a **new Church** be instaurated with others. Ill.

9325<sup>8</sup>. The **new Church** of the gentiles is meant by

'the barren and the desolate who shall have many sons' . . .

9407<sup>4</sup>. By 'the holy Jerusalem descending from heaven' is meant a **new Church** with the gentiles, after that the present one which is in our European world has been devastated.

9408<sup>5</sup>. By 'the creation' in the first chapters of Genesis . . . is meant a **new Church**; for 'creation,' there, is new regeneration . . .

9485<sup>2</sup>. It treats (in Jer. iii. 14, 16, 17) concerning a **new Church**. The representative of the former Church, which representative was then to be abolished, is meant by 'the ark, which was not to be spoken of any more . . . ' 'Jerusalem,' to which the nations will be 'gathered together,' is that **new Church**.

9642<sup>2</sup>. It treats (in Is. xliii. 6) concerning a **new Church**. 'To say to the north' = to those who are in darkness or ignorance concerning the truths of faith, who are the nations outside the Church.

9659<sup>5</sup>. It treats (in Ezek. xl.) concerning the New House, by which is signified the Lord's **new Church**.

9818<sup>4</sup>. 'To extend the heavens and to found the earth' = a **new Church**.

10134<sup>7</sup>. When the Church is in its night, in which it is when it is no longer in love to God and in faith, then, from the twilight, morning begins with another nation, where a **new Church** is being instaurated. Ex.

—<sup>11</sup>. 'The morning cometh, and also the night' = that although there is illumination with those who are of the **new Church**, still there is night with those who are in the old one.

N. 1<sup>2</sup>. 'The new heaven and the new earth' = a **new Church** both in the Heavens and on earth . . . J. 1<sup>2</sup>.

5. By 'the new earth' is meant a **new Church** on earth; for when the former Church is ceasing to be, a **new one** is being instaurated by the Lord . . .

J. 1<sup>2</sup>. It is said a **new Church** in the Heavens, because there is a Church there equally as on earth; for there is equally the Word there, and also preachings, and a like Divine worship as on earth; but with the difference that there all things are in a more perfect state . . .

34<sup>6</sup>. In the end of the Church evil increases over good, and therefore all are judged by the Lord, and the evil are separated from the good, and all things are reduced into order, and a New Heaven is instaurated, and also a **new Church** on earth, and thus the equilibrium is restored.

45<sup>2</sup>. It has been given me to see . . . also how a New Heaven has been formed, and a **new Church** has been instaurated in the Heavens, which is meant by 'the New Jerusalem.'

46<sup>2</sup>. By 'the creation of heaven and earth' is meant the instaurated of a **new Church** . . .

C. J. 12. That hence it is, that after the Last Judgment was accomplished, and not before, revelations were made for the **New Church**. Ex.

L. Pref.<sup>e</sup>. It is said, The Doctrine of the New Jerusalem, and there is meant the Doctrine for the **New**

Church, which is at this day to be instaurated by the Lord; for the old Church has arrived at its end . . .

[L.] 3<sup>d</sup>. That the Lord came into the world in order to instaurate a **new Church** . . . 5, Sig. and Ill.

61. The reason these things concerning the Lord are now first made known, is that it is foretold in the Apocalypse, Chapters xxi. and xxii., that a **New Church** is to be instituted by the Lord at the end of the former one, in which this will be the primary thing. It is this Church which is there meant by 'the New Jerusalem,' into which no one can enter, except him who acknowledges the Lord alone as the God of Heaven and earth; and therefore this Church is called 'the Lamb's wife.' P. 263.

62. That a **New Church** is meant by 'the New Jerusalem' in the Apocalypse. Gen. art.

— 'The new heaven and earth' . . . mean what is new of the Church in the Spiritual World, and what is new of the Church in the natural world. Ex.

63. By 'the Holy City Jerusalem' is meant that **New Church** as to doctrine. Ex.

65. That in the Church now to be instaurated by the Lord there will be new doctrine. Sig.

S. 14<sup>2</sup>. By 'the gathering together of the elect . . .' is signified what is new of the Church as to love and faith.

F. 67<sup>e</sup>. By 'the evening the morning, when what is holy shall be justified,' is signified the end of that Church, and the beginning of a **new one**.

P. 264<sup>4</sup>. That genuine truths, in which is the spiritual sense . . . were not revealed until after the Last Judgment . . . and a **New Church**, meant by 'the Holy Jerusalem,' was to be instaurated by the Lord. Ex.

—<sup>5</sup>. (Thus) the spiritual sense . . . was to be revealed for the **New Church**, which will acknowledge and worship the Lord alone, and will hold His Word holy, and will love Divine truths, and will reject faith separated from charity.

328<sup>10</sup>. That it is provided also that a **New Church** shall succeed in place of the former devastated one. Ex.

R. Pref.<sup>2</sup>. From this New Heaven descends and will descend a **New Church** in the earth, which is the New Jerusalem. That this Church will acknowledge the Lord alone. Ill.

1. Pref. That this revelation . . . is received by those who will be in the **New Church**, which is the New Jerusalem. Tr.

2<sup>d</sup>. The Apocalypse treats . . . from beginning to end concerning the last state of the Church in the Heavens and on earth, and then concerning the Last Judgment, and after this concerning the **New Church**, which is the New Jerusalem. That this **New Church** is the end of this work, is evident, and therefore those things which precede treat concerning the state of the Church such as it is proximately before that **New Church**.

4<sup>2</sup>. By 'the consummation of the age' is meant the last state of the old Church; and by 'the Advent of the Lord,' the first state of the **New Church**.

9. Therefore unless a **New Church**, which acknow-

ledges these two essentials, and lives them, rises up, no one can be saved. On account of this danger, the time is shortened by the Lord . . .

17<sup>5</sup>. Therefore the good of life is now being taught by the Lord for those who will be of His **New Church**, which is the New Jerusalem.

43. 'I saw seven golden lampstands' = the **New Church**, which will be in illustration from the Lord from the Word. Ex. E. 62.

—<sup>2</sup>. For those who will be of the Lord's **New Church** are only lampstands, who will give light from the Lord.

—<sup>3</sup>. By 'a lampstand' is signified a **new Church** also in Zech. iv.

—<sup>4</sup>. The illustration of the new Church by the Lord from the good of love through truth. Sig.

44. The Lord as to the Word, from whom is that **New Church**. Sig. and Ex.

53<sup>2</sup>. 'That day' = the Advent of the Lord, when the old Church has been destroyed, and the new one is to be instaurated.

64. Arcana in the visions concerning the New Heaven and the **New Church**. Sig. . . 'The seven stars' = the Church in the Heavens; and 'the seven lampstands' = the Church on earth.

65. 'The seven stars are the Angels of the seven Churches' = the **New Church** in the Heavens, which is the New Heaven. Ex. 237.

66. 'And the seven lampstands which thou sawest are the seven Churches' = the **New Church** on earth, which is the New Jerusalem descending from the Lord out of the New Heaven. 237.

—<sup>e</sup>. Hence it is that the universal **New Church** with its various things is described in the things which now follow by the seven Churches. 73.

67. The Faith of the New Heaven and **New Church** in the universal idea, stated. B. 116. T. 2. Compare F. 34.

68. All these (from the Churches in the Christian world) are called to the **New Church**, which is the New Jerusalem.

69. By (the seven Churches) are described all who are in the Christian world, who have religion, and from whom the **New Church**, which is the New Jerusalem, can be formed; and it is being formed from those who approach the Lord alone, and at the same time act repentance from evil works. The rest, who do not approach the Lord alone, from a confirmed denial that His Human is Divine, and who do not act repentance from evil works, are indeed in the Church, but have not anything of the Church in them.

70. As the Lord alone is acknowledged as the God of Heaven and earth by those who are of His **New Church** in the Heavens and those who will be of it on the earth, in the first chapter of the Apocalypse it treats concerning the Lord alone; and in these two following ones, it is He alone who speaks to the Churches . . . Ill.

71<sup>e</sup>. From these [passages] it is evident that the Lord alone is acknowledged in the **New Church**. Hence it is that this Church is called 'the Lamb's Wife.'

72. That the **New Church**, which is the New Jerusalem, is being formed from those who act repentance from evil works. Ill.

87. That he who understands these things should obey what the Divine truth of the Word teaches those who will be of the **New Church**, which is the New Jerusalem. Sig. and Ex.

145. That the few things which they know . . . from the Word, they should retain, and live according to them, until there are made the New Heaven and the **New Church**, which are the Advent of the Lord. Sig. and Ex.

154. Pref. (All these) also are called to the Lord's **New Church**.

166<sup>4</sup>. Therefore the Lord compares the truths of the former Church, which were external, and representative of spiritual things, to 'a piece of an old garment;' and the truths of the **new Church**, which were internal and spiritual, to 'a piece of a new garment.'

183. That those who are in falsities as to doctrine, provided they are not in falsities from evil, will receive the truths of the **New Church**, and will acknowledge them. Sig. and Ex.

187. The Advent of the Lord, and a **New Church** then from these. Sig. and Ex.

194. That the doctrine of the **New Church** will be inscribed on their hearts. Sig. and Ex.

237. 'There were seven lamps of fire before the throne, which are the seven spirits of God' (Rev. iv. 5) = thence a **New Church** in Heaven and on earth from the Lord through the Divine truth proceeding from Him. Ex.

— By 'the seven lampstands' is meant a **New Church** on earth . . . and by 'the seven stars' a **New Church** in the Heavens.

348<sup>3</sup>. From those who are here treated of (the 144,000) a New Heaven has been formed, and a **New Church** is being formed, by the Lord . . . —<sup>e</sup>.

350. Celestial love, which is love to the Lord; and this with all who will be in the New Heaven and in the **New Church** of the Lord. Sig. and Ex.

351. Wisdom from celestial love with those who will be in the New Heaven and in the **New Church** of the Lord. Sig. and Ex.

352. The uses of life, which are of wisdom from that love, also with those who will be in the New Heaven and in the **New Church** of the Lord. Sig. and Ex.

353. Mutual love, which is the love of doing good use to the community or society, with those who will be of the New Heaven and of the **New Church** of the Lord. Sig. and Ex.

354. The perception of use and of what use is with those who will be in the New Heaven and in the **New Church** of the Lord. Sig. and Ex.

355. The will of serving and of act with those who will be of the New Heaven and of the **New Church** of the Lord. Sig. and Ex.

356. Spiritual love, which is love towards the neighbour, or charity, with those who will be of the New Heaven and of the **New Church** of the Lord. Sig. and Ex.

357. The affection of truth from good, from which is intelligence, with those who will be of the New Heaven and of the **New Church** of the Lord. Sig. and Ex.

358. The good of life with those who will be of the New Heaven and of the **New Church** of the Lord. Sig. and Ex.

359. The conjugal love of good and truth also with those who will be of the New Heaven and of the **New Church** of the Lord. Sig. and Ex.

360. The doctrine of good and truth with those who will be of the New Heaven and of the **New Church** of the Lord. Sig. and Ex.

361. The life of truth from good according to doctrine with those who will be in the New Heaven and in the **New Church** of the Lord. Sig. and Ex.

362. Dan . . . could not signify anything in the New Heaven and **New Church** of the Lord, where there will be only those who are celestial and those who are spiritual: hence instead of 'Dan' there is 'Manasseh.' That instead of 'Ephraim' there is 'Joseph,' see explained in no. 360.

363. All the rest, who are not of those enumerated, and yet are in the New Heaven and in the **New Church** of the Lord, and are those who make the Ultimate Heaven and the External Church, whose quality no one knows except the Lord alone. Sig. and Ex.

434<sup>2</sup>. By 'the Woman encompassed with the sun,' whom the dragon has persecuted, is signified the **New Church**, which is the New Jerusalem.

469<sup>2</sup>. For this (doctrine of the Lord) is the very essential of the **New Church**. Sig.

473. The voices which the seven thunders spake . . . being the very essentials of the **New Church**, are said thrice.

—<sup>2</sup>. These things being done, the **New Church**, which would be the Lamb's Wife, descended from Heaven.

476. (Thus) the Church will expire, unless a **New Church** comes forth, which acknowledges the Lord alone as the God of Heaven and earth, and therefore approaches Him immediately. Sig. and Ex. 477. Sig. and Ex.

485. Pref. The quality of those who are interiorly in faith alone in their opposition to the two essentials of the **New Church**; which are . . . Tr. (See *ESSENCE*, here.)

—<sup>e</sup>. That the state of the **New Church** was manifested from the New Heaven. Tr.

491. That these two . . . essentials of the **New Church** are to be taught even to the end and the beginning. Sig. and Ex.

— By the '1260 days' is signified . . . to the end of the former Church, and thus to the beginning of the **New Church**. Ex.

494. That he who wants to destroy these two essentials of the **New Church**, perishes from infernal love. Sig. and Ex.

496. That those who avert themselves from the two essentials of the **New Church** cannot receive any truth from Heaven. Sig. and Ex.

[R.] 497°. That those who avert themselves from the two essentials of the **New Church** can see nothing but the falsities in which they are; and, if they confirm these by the Word, they falsify its truths. Sig.

498. That those who want to destroy these two essentials of the **New Church** cast themselves into evils and falsities of every kind, as often and in so far as they do it. Sig. and Ex.

500. That those who are in the internals of the doctrine concerning faith alone will oppose themselves to, and will attack, these two essentials of the **New Church**, and will reject them with themselves, and, so far as they are able, with others. Sig. and Ex.

501. That the two essentials of the **New Church** are altogether rejected by those who are interiorly in the falsities of the doctrine concerning justification by faith alone. Sig. and Ex.

505. When all who have been and shall be in falsities of doctrine, and thence in evils of life, from faith alone, at the end of the Church which still is, to the beginning of the **New Church**, have heard and shall hear concerning the two essentials . . . they have condemned and will condemn them. Sig. and Ex. 506.

509. That owing to their contrariety (to the two essentials received in the Reformed Church) the two essentials of the **New Church**, which is the New Jerusalem, are held in contempt, dislike, and aversion. Sig. and Ex.

510. That these two essentials of the **New Church**, at the end of the former one, while the **New Church** is beginning and progressing, are vivified by the Lord with those who receive them. Sig. and Ex.

— By 'three days and a half,' is signified . . . from the end of the Church which yet is, to the beginning of the **New Church**; here, with those with whom the **New Church** is beginning and progressing . . .

512. These two essentials of the **New Church** taken up by the Lord into Heaven . . . Sig.

523. The New Heaven and the **New Church**, where they will acknowledge Him to be the Only God . . . Sig. and Ex.

532. Pref. It treats (in Rev. xii.) of the **New Church** and its doctrine. By 'the woman' is here meant the **New Church** . . . The persecution of the **New Church** . . . on account of its doctrine, and its protection by the Lord, until from a few it increases among many. Tr.

532. A revelation from the Lord concerning His **New Church** in the Heavens and on earth, and concerning the difficult reception of and assault upon its doctrine. Sig. and Ex.

533. 'A woman clothed with the sun, and the moon under her feet' = the Lord's **New Church** in the Heavens, which is the New Heaven, and the Lord's **New Church**, which will be on earth, which is the New Jerusalem. Ex. (Continued under CHURCH.)

534°. 'The crown of twelve stars' upon the head of the woman = the wisdom and intelligence of the **New Church** from the Knowledges of Divine good and Divine truth from the Word.

535. The nascent doctrine of the **New Church**, and

its difficult reception on account of the resistance by those who are meant by 'the dragon.' Sig. and Ex.

536. A revelation from the Lord concerning those who are against the **New Church** and its doctrine. Sig.

542. That those who are meant by 'the dragon' busy themselves to extinguish the doctrine of the **New Church** in its first rise. Sig. and Ex.

545. The protection of the doctrine by the Lord because it is for the **New Church** . . . Sig. and Ex.

546. The Church which is the New Jerusalem at first among a few. Sig. and Ex.

547. The state of this Church at that time, that meanwhile it may be provided with many, until it increases to its appointed state. Sig. and Ex.

—<sup>2</sup>. The reason it is of the Lord's Divine Providence that at first the Church should be among a few, and should increase successively among many, is that the falsities of the former Church are first to be removed; for, before this, truths cannot be received. For the truths which are received and implanted before falsities have been removed, do not permanently remain, and are also diminished by the dragonists. The like took place with the Christian Church, in that it increased successively from few to many. The other reason is, that there must first be formed a New Heaven, which will make a one with the Church on earth; and therefore we read that be 'saw a new heaven,' and 'the holy Jerusalem descending from God out of heaven.' It is certain that a **New Church**, which is the New Jerusalem, will come forth, because it has been foretold in the Apocalypse; and it is also certain that the falsities of the former Church must first be removed, because these have been treated of in the Apocalypse up to chapter xx.

548. The falsities of the former Church fighting against the truths of the **New Church**. Sig. and Ex.

558. (That the dragonists) have been cast down from Heaven into the World of Spirits, and are thence in conjunction with the men of the Earth, whom, from hatred against the **New Church**, they excite to persevere in their falsities and the derivative evils. Sig. and Ex.

559. Because (the dragon) knows that a New Heaven has been formed, and that thus the **New Church** on earth is at hand, and that then he and his will be cast into Hell. Sig. and Ex.

560. That the dragonists in the World of Spirits . . . have immediately set about infesting the **New Church** on account of its doctrine. Sig. and Ex.

561. The Divine circumspection for the **New Church**, and protection while it is as yet among a few. Sig. and Ex.

562. That on account of the cunning of the seducers it is cautiously provided that the **New Church** may come among more, even until it increases to its appointed state. Sig. and Ex.

563. Reasonings from falsities in abundance to destroy the Church. Sig. and Ex.

—<sup>2</sup>. This I can relate: that those in the Church who hereafter confirm faith alone with themselves, cannot recede from it, except by serious repentance, because they conjoin themselves with the dragonists,

who are now in the World of Spirits, and are in great agitation, and there, from hatred against the **New Church**, are infesting all whom they meet . . .

564. That the reasonings . . . which the dragonists bring forth fall to nothing from the spiritual truths rationally understood, which the Michaels, from whom is the **New Church**, adduce. Sig. and Ex.

565. That they have endeavoured in vain to destroy the **New Church**. Sig.

—<sup>3</sup>. That by 'the seed' of the Woman are here meant those who are of the **New Church**, and are in the truths of its doctrine. Ill.

574<sup>2</sup>. At last (in Dan.vii.) there is described the Advent of the Lord, and the destruction of that Church then, and the instauration of a **New one**.

583. The opportunity to teach and to do the evils and falsities of that doctrine even to the end of that Church, until—*dum*—the beginning of the **New one**. Sig. and Ex.

593. That the man of the Lord's **New Church** is explored by temptations from them, as to his quality as to life and as to faith. Sig. and Ex.

— By 'the saints' are signified those who are of the Lord's **New Church**; in special, those who are in Divine truths there.

612. Pref. Evangelization concerning the Advent of the Lord, and a **New Church** then. Tr.

612<sup>2</sup>. This Heaven is the New Heaven, from which the Holy Jerusalem, that is, the **New Church** on earth, will descend (Rev.xxi.1,2).

626. The announcement of the Advent of the Lord, and of the **New Church** which will descend from Heaven from Him. Sig. and Ex.

628. These things are now said to those who will be of the **New Church** on earth, because the first of reformation is to live according to the precepts of the decalogue . . .

633<sup>o</sup>. In (Rev.xiv.6,7) it treats concerning the preaching of the Gospel; that is, of the Advent of the Lord to inaugurate the **New Church**.

639. A prediction from the Lord concerning the state of those after death who will be of His **New Church**; which is, that those who suffer temptations on account of faith in the Lord and a life according to His precepts, have eternal life and happiness. Sig. and Ex.

658<sup>e</sup>. 'Even to the consummation of the age'=even to the end of the Church, until—*dum*—the **New Church**, with which the Lord will then be.

700. That the falsities of these reasonings have been removed with those who are in truths from goods from the Lord, and are to be introduced into the **New Church**. Sig. and Ex.

— 'The rising of the sun'=the beginning of the **New Church** from the Lord.

—<sup>2</sup>. It treats here concerning the consummation or end of the present Church, and concerning the instauration or beginning of the **New Church**, and concerning contentions.

— The contentions (of the present Church) with those who will be of the **New Church**, are meant by the

'gathering together of the kings of the earth to battle.' But those who will be of the **New Church**, with whom they will contend, are meant by those for whom 'the water of the river Euphrates was dried up, that a way might be prepared for the kings from the rising of the sun.' This involves the like as the introduction of the sons of Israel into the Land of Canaan, with the difference, that for them the river Jordan was dried up, but for these the river Euphrates . . . because these latter contend by means of interior reasonings, which are to be . . . removed, before the introduction is effected; which also is the reason why their interior reasonings are disclosed in this Work . . .

704. Excitations of all in that whole Church, who are in the same falsities, to attack the truths of the **New Church**. Sig. and Ex.

— The reason it is to attack the truths of the **New Church**, is that it is said 'the great day of God Almighty,' and by 'that day' is signified the Advent of the Lord, and the **New Church** then. —<sup>2</sup>, Ill.

—<sup>e</sup>. As . . . the end of the old Church is when it is the Advent of the Lord and the beginning of a **New Church**, therefore by 'the day of Jehovah,' in very many places, is also signified the end of the former Church . . .

706. These things are said to those who will be of the Lord's **New Church**, in order that they may learn truths, and remain in them . . .

707. A mind to destroy the **New Church**, originating from the love of command and of supereminence. Sig. and Ex.

— Because the combat between the old Church and the **new one** is meant. —<sup>2</sup>.

—<sup>3</sup>. By 'that day' is signified the Advent of the Lord, and, then, the end of the old Church, and the beginning of the **new Church**. Ill.

— In Zech. xii. . . it is described: That the Lord is about to form a **new Church** (ver.1). That there will then be nothing of doctrine in the old Church, and that they will therefore flee from it (vers.2,3). That there will no longer be the understanding of truth, except only with those who are in the Word, and who are of the **new Church** (ver.4). That these will learn the good of doctrine from the Lord (ver.5). That the Lord will then destroy all falsities by the truths of the Word, lest the doctrine of the **new Church** should teach anything else than the truth (vers.6,7). That the Church will then be in the doctrine concerning the Lord (ver.8). That He will destroy all persons and things which are contrary to that doctrine (ver.9); and that then there will be a **new Church** from the Lord (ver.10). And that then each and all things of the Church will be in mourning (vers.10-14).

—<sup>4</sup>. The contents of the following chapter, xiii., are these: That the Word will be for the **new Church**, and will be open to them (ver.1) . . . That those who are of the devastated Church will perish; and that those who are of the **new Church** are to be purified and taught by the Lord (vers.8,9).

—<sup>5</sup>. The contents of chapter xiv. are these: . . . That truth will be multiplied in the **new Church**; nor will there be the falsity of evil there (vers.10,11) . . . That



they will then accede to the worship of the Lord, even from the gentiles (or nations) who are external natural (vers.16-19) . . . These are the contents of (Zech.xii. xiii. and xiv.) unfolded, because in them also it treats concerning the last state of the old Church, and concerning the first state of the **New Church**. And as it is said that they are to be gathered together into a place called . . . Armageddon, it is evident that the same things were said in the Prophet concerning the last state of the present Church, and concerning the first state of the **New Church**.

[R.]750<sup>e</sup>. 'Even to the consummation of the age'= even to the end of the Church; and then, if they do not approach the Lord Himself, and live according to His precepts, they are left by the Lord; and, when left by the Lord, they become as pagans who have no religion; and then the Lord is solely with those who will be of His **New Church**. These things are signified by: 'until the words of God are consummated,' and by, 'even to the consummation of the age.'

803, Pref. An annunciation concerning the Advent of the Lord, and concerning the **New Church** from Him. Tr.

811. The joy of the Angels of the lowest Heaven, of the Angels of the middle Heaven, and of the Angels of the highest Heaven, that the Lord alone reigns in the Church which is now to come. Sig. and Ex.

813. 'And His Wife hath made herself ready'=that those who will be of this Church, which is the New Jerusalem, are being collected, inaugurated, and instructed. Ex.

814. That those who will be of the Lord's **New Church** are being instructed in genuine and pure truths through the Word from the Lord. Sig. and Ex.

816. An Angel . . . speaking to John concerning the Lord's **New Church**, and saying, that it was being given to know on earth, that those have eternal life who receive the things which are of that Church. Sig. and Ex.

—<sup>2</sup>. This was done in order that it might be announced on earth . . . that a **New Church** is to be instaurated by the Lord on earth, as it has been instaurated in the Heavens; for the Church is first instaurated in the Heavens by the Lord, and afterwards, through the Heavens, on the earth.

—<sup>3</sup>. By 'the wedding of the Lamb' is signified the **New Church**, which is in conjunction with the Lord. By 'those who are called' are meant all who receive . . .

—<sup>4</sup>. The reason it is called 'the wedding supper of the Lamb,' is that this takes place in the last state of the Church, which is called 'evening' . . . but the first state of the **New Church** is called 'morning.' In the evening, man is called to the Church; and, when the called are present, it becomes morning.

831. The Lord from Divine love, and thence from Divine zeal, calling and convoking all who are in the spiritual affection of truth, and who are thinking about Heaven, to the **New Church** . . . Sig. and Ex.

—'. 'To come and be gathered together to the supper of the great God'=a calling and convocation to the **New Church**, and to conjunction with the Lord' . . . —<sup>o</sup>.

833. That all the interiorly evil, who have professed faith alone . . . will infest those who will be of the Lord's **New Church**. Sig. and Ex.

839. I saw an army upon red and black horses, (who) appeared like apes, with their faces and breasts turned towards the loins and tails of the horses . . . They cried, Let us fight against those who ride upon white horses; and they pulled the reins with both hands, and thus pulled back the horses from the fight . . . The Angels said, They are from the place called 'Armageddon,' into which they have been congregated to the number of some thousands, to fight against those who are of the Lord's **New Church**, which is called 'the New Jerusalem.' Fully des. and Ex.

—<sup>7</sup>. (The Angels) informed them, that at this day a **New Church** is being instaurated by the Lord, which is meant by 'the New Jerusalem' in the Apocalypse; in which there will be the worship of the Lord alone, as it is in Heaven: and that thus everything will be fulfilled which is contained in the Lord's Prayer from beginning to end.

859<sup>2</sup>. That the **New Church** to be instaurated by the Lord will be informed in truths and goods of every kind, and will be imbued with goods of every kind. Sig. (in Ezek.xxxix.17-21).

861. That, being excited by the dragonists, (those meant by 'Gog and Magog') would . . . endeavour to destroy all things of the **New Church**, and its very doctrine concerning the Lord and concerning life. Sig. and Ex.

876, Pref. It treats (in Rev.xxi.) concerning the state of Heaven and the Church after the Last Judgment: that, after it, through the New Heaven, the **New Church** will come forth on earth, which will worship the Lord alone (vers.1-8). Its conjunction with the Lord (vers. 9,10). The description of it as to intelligence from the Word (ver.11): as to doctrine thence (vers.12-21): and as to all its quality (vers.22-26).

879. A **New Church** to be instaurated by the Lord at the end of the former one, which will be consociated with the New Heaven in Divine truths as to doctrine and as to life. Sig. and Ex.

—<sup>e</sup>. It is said 'descending from God out of Heaven,' because [the **New Church** is] from the Lord through the New Christian Heaven.

881. The **New Church** conjoined with the Lord through the Word. Sig. and Ex.

—'. John saw (the **New Church**) first as a city, and afterwards as a virgin bride; as a city representatively, and as a virgin bride spiritually; thus in a double idea, the one within or above the other . . .

886. That the Lord will create a New Heaven with a new earth, and a **New Church**, which is to be called the New Jerusalem; and that they may know these things for certain, and may remember them, because the Lord Himself has testified and said it. Sig. and Ex.

895. Influx and manifestation from the Lord from the inmost of Heaven concerning the **New Church**, which will be conjoined with the Lord through the Word. Sig. and Ex.

896. John translated into the Third Heaven, and his

sight opened there, before which was manifested the Lord's **New Church** as to doctrine in the form of a city. Sig. and Ex.

897. That in this **Church** there will be the Word understood, because translucent from its spiritual sense. Sig. and Ex.

898. The Word in the sense of the letter, from which is the doctrine of the **New Church**. Sig. and Ex.

—<sup>e</sup>. Because the doctrine of the **New Church**, which is signified by the 'city,' is solely from the sense of the letter of the Word.

900<sup>2</sup>. Guards lest anyone should enter into the [New] **Church** unless he is in these Knowledges from the Lord. Sig. and Ex.

902. That the Word in the sense of the letter contains all things of the doctrine of the **New Church**. Sig.

903. All things of doctrine from the Word concerning the Lord and concerning a life according to His precepts . . . (to which two things) all things of the doctrine of the **New Church** relate. Sig. and Ex.

904. That there is given by the Lord to those who are in the good of love the faculty of understanding and knowing what the Lord's **New Church** is as to doctrine and its introductory truths, and as to the Word from which [these are]. Sig. and Ex.

905. Justice in it. Sig. and Ex.

906. That good and truth in the **New Church** make a one, like essence and form. Sig. and Ex.

907. That all things of the **New Church** are from the good of love. Sig. and Ex.

909. The quality of the Word in the **New Church**: that from it are all its truths and goods. Sig. and Ex.

910. The quality of the **New Church** as making a one with Heaven. Sig. and Ex.

911. That with the men of the **New Church** all the Divine truth of the Word in the sense of the letter is translucent from the Divine truth in the spiritual sense. Sig. and Ex.

912. That thence everything of the **New Church** is the good of love inflowing together with light from Heaven from the Lord. Sig. and Ex.

914. That all things of the **New Church** appear in light. Sig. and Ex.

917. That all the truth of the **New Church** and of its doctrine is in form the good of love inflowing together with light from Heaven from the Lord. Sig. and Ex.

918. That in the **New Church** there will not be any external separated from what is internal. Sig. and Ex.

919. That the men of the **New Church** will not be in the love of self and in Own intelligence, and thence in natural lumen alone; but in spiritual light from the Divine truth of the Word from the Lord alone. Sig. and Ex.

920. That all who are in the good of life, and believe in the Lord, will live there according to Divine truths, and will see them within in themselves, as the eye sees objects. Sig. and Ex.

921. That all who are in the truths of wisdom from

spiritual good, will there confess the Lord, and will ascribe to Him all the truth and all the good which are with them. Sig. and Ex. 923.

924. That no one is received into the Lord's **New Church**, which is the New Jerusalem, who adulterates the goods and falsifies the truths of the Word, and who does evils from confirmation, and so also falsities. Sig. and Ex.

925. That no others are received into the **New Church** which is the New Jerusalem, than those who believe in the Lord, and live according to His precepts in the Word. Sig.

932, Pref. (In Rev.xxii.) the **New Church** is still being described as to intelligence from Divine truths from the Lord.

932. The Apocalypse now opened and explicated as to the spiritual sense, where Divine truths in abundance have been revealed by the Lord, for those who will be in His **New Church**, which is the New Jerusalem. Sig. and Ex.

933. That in the inmosts of the Truths of doctrine and of the derivative life in the **New Church** is the Lord in His Divine love. Sig. and Ex.

—<sup>2</sup>. This takes place with those who approach the Lord immediately, and shun evils because they are sins; thus who will be in the Lord's **New Church**, which is the New Jerusalem . . .

937. That in the **Church** which is the New Jerusalem, there will not be any who are separated from the Lord, because the Lord Himself will reign there . . . Sig. and Ex.

944. By 'to come' is signified that the Lord will come, not in person, but in the Word, in which He will appear to all who will be of His **New Church**.

951. That those have eternal happiness who live according to the Lord's precepts for the sake of the end that they may be . . . in His **New Church** through Knowledges concerning Him. Sig. and Ex.

952<sup>2</sup>. Therefore it is said that they shall stand 'without'; that is, shall not be received into the Lord's **New Church**.

954. That He is that Lord who was born into the world . . . and who will come with new light, which will arise before His **New Church**, which is the Holy Jerusalem. Sig. and Ex.

M. 43. I predict that no others will appropriate to themselves this (conjugal) love, than those who will be received by the Lord into the **New Church** which is the New Jerusalem.

82. Art thou he who wantest to seduce the world, by instaurating a **New Church** . . .

534<sup>2</sup>. Love truly conjugal with its deliciousnesses . . . is given to those who live according to the Lord's precepts; thus it is given to those who are received into the Lord's **New Church**, which is meant, in the Apocalypse, by 'the New Jerusalem.'

B. Title. Brief Exposition of the Doctrine of the **New Church**, which is meant by 'the New Jerusalem' in the Apocalypse.

44. This is the faith of the **New Church** in a simple form . . .

[B.] 63°. Before the time appointed for the **New Church**, when there is fulness and restoration.

68°. This marriage is the Church itself and is the **New Church**, which is now being instaurated by the Lord.

71°. By the Advent of the Lord is meant His Advent in the Word, and, then, the instauration of a **New Church** in place of the former consummated one. Ill.

91. That unless a **New Church** is instaurated by the Lord no one can be saved; and that this is meant by . . . 'Unless those days be shortened, not any flesh shall be conserved' (Matt.xxiv.22). Gen.art.

92. 'To shorten those days' means to put an end to the present Church, and to instaurate a **New one**. Ex.

94. The great arcanum, why, unless a **New Church** is instaurated by the Lord, no flesh can be saved, is this: that so long as the Dragon with his crew stays in the World of Spirits, into which he has been cast down from Heaven, so long not any Divine truth united to Divine good can pass through from the Lord to the men of the Earth, without being annihilated or perverted. . . Ill. T.182°.

95. That . . . the revelation and reception of the dogmas of faith of the **New Church**, are meant by . . . 'Behold I make all things new.' Gen.art. (See **NEW**, here.)

96. The reason the Falsities of the dogmas of faith of the present Church are first to be opened and rejected, before the Truths of the dogmas of the **New Church** are revealed and received, is that they do not agree in a single point or moment. Ex. 97.

102. That the faith of the **New Church** cannot possibly be together with the faith of the former Church; and that, if they are together, there takes place such a collision and conflict, that everything of the Church with man perishes. Gen.art. T.647.

103. The faith of the **New Church** is described by 'the Woman encompassed with the sun . . .'

—°. (Thus) those who have confirmed with themselves the faith of the old Church, cannot, except with great danger to their spiritual life, embrace the faith of the **New Church**, unless they have first disapproved one by one, and thus have extirpated, the former faith with its . . . dogmas. 104, Ex.

105. That if therefore (the Roman Catholics) recede in part from the externals of their worship, and approach immediately God the Saviour Jesus Christ, and also distribute the two kinds in the holy things of the Eucharist, they can be introduced into the New Jerusalem, that is, into the Lord's **New Church**, better than the Reformed. Gen.art. 108.

T. Title. The True Christian Religion, containing the Universal Theology of the **New Church**, foretold by the Lord in Dan.vii.13,14; and in Rev.xxi.1,2.

115. That redemption itself was . . . through these things a preparation for a **New Spiritual Church**. Gen.art.

—°. For at this day it is the Second Advent of the Lord; and a **New Church** is to be instituted, which

cannot be instituted unless there precedes a subjugation of the Hells and an ordination of the Heavens . . .

—°. That the subjugation of the Hells, the ordination of the Heavens, and the instauration of the **New Church**, were redemption, is because without these no man could be saved. They also follow in order; for, first, the Hells are to be subjugated, before a **New angelic Heaven** can be formed; and this must be formed before the **New Church** can be instituted on earth. Ex.

154°. This arcanum is from the Lord Himself for those who will be of His **New Church**.

182. That unless a **New Heaven** and a **New Church** are constructed—*conduntur*—by the Lord, not any flesh will be saved. Gen.art. 758°.

—°. By to perform redemption is meant to construct a **New Heaven** and a **New Church**.

—°. At this day also the Lord is effecting redemption, by constructing a **New Heaven**, and instaurating a **New Church**, for the sake of the end that man can be saved.

303°. The state of peace into which men are to come, from the Lord, is treated of in Is.lxv. and lxvi., and elsewhere; and into it will come those who are received into the **New Church** which is at this day being instaurated by the Lord.

307°. This **New Church** (which is meant by 'the New Jerusalem'), and not the former one, is 'Wife' and 'Mother,' in the celestial sense.

330°. Two canons for the service of the **New Church** . . .

344. The Esse of the Faith of the **New Church** is . . .

—°. The Coming Forth—*existentia*—of the Faith of the **New Church** is . . .

—°. The States of the Faith of the **New Church** are . . .

—°. The Form itself of the Faith of the **New Church** . . .

354°. Those who will come into the Lord's **New Church** (although apparently simple, will be as wise as the wiser Angels as soon as they are taken up into Heaven). Ill.

465. (Why the dogmas and decrees of the **New Church** are contrasted with those of the present one.)

—°. The decrees of the **New Church** are these which follow.

508°. A temple seen which signified the **New Church**. Des. and Ex.

—°. But in the **New Church** it is allowed to enter and to penetrate with the understanding into all its secret things, and also to confirm them by the Word. The reason is that its doctrinal things are continuous Truths disclosed by the Lord through the Word . . .

—°. It is a canon of the **New Church** that . . .

536. I will add this new thing: All those who do what is good from religion, after death reject the doctrine of the present Church concerning three Divine persons from eternity, and also its faith as applied to these three in order, and convert themselves to the Lord God the Saviour, and with pleasure imbibe these things which are of the **New Church**.

—<sup>2</sup>. But the rest, who have not exercised charity from religion, have hearts as hard as adamant. These first approach three gods, afterwards God the Father alone, and finally no God. They regard the Lord God the Saviour as being merely the son of Mary . . . and then they discard all the goods and truths of the **New Church**, and presently join themselves to the Spirits of the dragon . . .

537. These who do the goods of charity from religion, and thence do not do evils, before they have accepted the doctrine of the **New Church** concerning the Lord. Des. by comparisons. In Heaven they are clothed in garments of a red colour; and, after they have been initiated into the goods of the **New Church**, they are clothed in garments of a bright crimson colour; which, as they receive the truths also, glitter with a beautiful golden radiance.

598<sup>2</sup>. What man would become in phantasy, if a **New Church**, in which genuine truths are taught, were not being instaurated by the Lord. Ex. and Sig.

599<sup>2</sup>. After redemption, the Lord instaurated a **new Church**.

667. At this day the spiritual sense of the Word has been opened for the sake of the **New Church** which is to be instaurated by the Lord.

700<sup>2</sup>. As now for the first time Christianity itself is arising, a **New Church**, which is meant by 'the New Jerusalem' in the Apocalypse, is now being instaurated by the Lord . . . it has pleased the Lord to reveal the spiritual sense of the Word, in order that this Church may come into the very use and enjoyment of the sacraments . . .

708<sup>2</sup>. 'The fruit of the vine which they were to drink new' = the truth of the **New Church** and of Heaven.

753. Concerning the New Heaven and the **New Church**. Chapter. 772.

761<sup>2</sup>. The Lord then departs from them to the **New Church**. Sig.

764. As the present Church . . . is 'night,' it follows that 'morning' is now at hand; that is, the first of the **New Church**.

771. Lest, therefore, the man of the **New Church**, like the man of the old Church, should wander in the shade . . . it has pleased the Lord to open the sight of my spirit . . .

773. That the Advent of the Lord is to form a **New Heaven** from those who have believed in Him, and to instaurate a **New Church** from those who believe in Him hereafter, is because these two things are the ends of His Advent.

779. Whom He has filled with His Spirit, to teach the doctrines of the **New Church** through the Word, from Him. Gen.art.

— . As the Lord . . . has foretold that He will come and construct a **New Church** which is 'the New Jerusalem,' it follows that He will do this by means of a man . . .

784. That a **New Heaven** must be formed before a **New Church** on earth. Ex. As this **New Heaven**, which makes the Internal of the Church with man,

grows, in the same proportion from that Heaven descends the **New Jerusalem**, that is, the **New Church**; and therefore this cannot take place in a moment, but it takes place as the falsities of the former Church are removed . . . which will take place with the clergy, and so with the laity. Ill.

—<sup>2</sup>. 'The wheat' means the truths and goods of the **New Church**; and 'the tares,' the falsities and evils of the former one.

786. That this **New Church** is the crown of all the Churches . . . Gen.art.

787. The reason this **New Church** is the crown of all the Churches . . . is that it will worship one visible God, in whom is the invisible God, as the soul is in the body. Ex.

788. That this Church is to succeed the Churches which have come forth from the beginning of the world, and that it is to last to ages of ages; and that thus it will be the crown of all the Churches which have been before it, has been prophesied by Daniel. Ill.

789. Besides, the rest of the Prophets have foretold in many places what the quality of this Church will be. Ill.

790. What the quality of this Church will be, is fully described in the Apocalypse. Ill.

796<sup>2</sup>. (Luther) perceived that there is at this day the end of the former Church, and the beginning of the **New Church**, of which Daniel prophesied, and which the Lord Himself foretold in the Evangelists. He also perceived that this **New Church** is meant by 'the New Jerusalem' in the Apocalypse, and by 'the Everlasting Gospel' . . .

799. All who have led a life of charity, and, still more, those who have loved truth because it is truth, in the Spiritual World suffer themselves to be instructed, and they accept the doctrinal things of the **New Church** . . .

D. 4770. Concerning the beginning of the **New Church**.

— . It was said by many, that it has been announced that somewhere with the nations (or gentiles) there begins to take place a revelation from Heaven, in that Spirits and Angels are speaking to them, and are teaching the heavenly doctrine, and, first, concerning the Lord; and that those there are embracing it, and that thus a **New Church** from Heaven is arising. . . Hence there was gladness in Heaven. (4771) This appeared to take place to the left, in front, as if somewhere in Asia, in the vicinity of Africa. (4772) There then appeared many thence, namely, their Spirits, who were speaking with the Angels, and were being instructed through Heaven by the Lord concerning such things as are of the heavenly doctrine; and they said that they were communicating these things to their people . . . (—<sup>2</sup>. What the Angels said, in this connection, concerning those within the Church.)

4773. Concerning the **New Church**. Gen.art. (4774) I was led to a great palace (where) some said that a revelation had been promised, and that they had long expected it . . . There then appeared a kind of luminosity

as it were in obscurity, from which they divined that the revelation is about to come . . . Then one of the Angels . . . spoke with them, and instructed them concerning the Lord . . . Those on the Earth, with whom there is thence communication and influx, are about the region of Africa, partly also in Asia, rather near the Indian Sea, but not at the Sea. (4775) I was presently brought from thence towards the right, where also I heard [people] speaking, and expecting revelations; and with whom the Angels were speaking, and instructing them concerning the Lord, and that they were about to receive the entire doctrine of the Church from Heaven; and also that they were about to receive a Bible, but a new Bible, from the Lord. . . (4776) These are in the entrance to Africa. (4777) It was afterwards shown in obscure vision how that heavenly doctrine would proceed in Africa. (Continued under AFRICA.) They were admonished also not to receive any doctrine from Christian emissaries; to hear them indeed, but not to believe them; and therefore also that heavenly doctrine is not divulged to those who are near the coasts; for Christians come thither, who introduce stumblingblocks . . . (4779) When I was departing from them, I heard them praising the Lord in a great congregation, singing Hallelujah. I was afterwards brought backwards, but higher up, where were Spirits from the regions of the north part of Asia; and it was perceived that they were of such a genius, from their life in the world, as to be able to receive the heavenly doctrine . . . I was afterwards brought back to a region where are those who are in knowledges . . . and it was apperceived there that all there could not possibly apprehend that the Lord could be the one only God . . . and thus that these can least of all receive the heavenly doctrine . . . But in a region further to the right there, more downwards, there were those who were in the faculty of receiving that doctrine. . .

[D.] 4783. As often as a new Church was to be instaurated, the Lord Himself has come, and has taught. . . So also now, with those with whom a New Church is to be instaurated, whom the Lord Himself is teaching through Angels.

E. 49<sup>e</sup>. Therefore the New Church is being instaurated by the Lord with the gentiles, where this (that the Human of the Lord is Divine) is not only known, but is also acknowledged. 52<sup>d</sup>.

62. A New Heaven and a New Church, which are in the good of love. Sig. and Ex.

91. That all these are in the New Heaven and in the New Church. Sig. and Ex.

— All things in the Apocalypse look as to their end and conclusion, to that which is signified by 'the seven golden lampstands,' namely, a New Heaven and a New Church. Concerning these, therefore, it treats in the last chapters. The rest of the things, which are antecedent, are such things as stand in the way and are to be removed . . . on the removal of which a New Heaven and a New Church arise and are manifest.

223. The doctrine of the New Church, which is in the Heavens. Sig. and Ex. —.

403<sup>15</sup>. That a New Church will then begin, which at the beginning will be external, is signified by, 'Behold

the fig-tree and all the trees when they put forth' (Luke xxi. 29) . . . 'The kingdom of God' which is then 'near' = the Lord's New Church; for at the time of the Last Judgment the old Church is perishing, and a New Church is beginning.

405<sup>17</sup>. It treats in Jer. xvi. concerning the instauration of a new Church, which was represented . . . by the bringing back of the Jews from captivity. . .

418<sup>3</sup>. By the vision (of the resurrection of the dry bones) is described the reformation and instauration of a new Church from those who had not previously been in any spiritual life. Ex.

—<sup>5</sup>. By 'to gather together the elect from the four winds, from the extreme of the heavens to the extreme of them' is signified the instauration of a New Church. Ex.

422<sup>15</sup>. There is here described (by the vision of the waters) a new Church in the Heavens and on earth to be instaurated by the Lord, when all the Divine will proceed from His Divine Human. . .

624<sup>3</sup>. That for this reason the time is protracted, before, after the Last Judgment, the New Church is fully instaurated, is an arcanum from Heaven, which at this day cannot fall into the understanding, except with a few. Ill.

633. 'For forty-two months' = even to the end of the old Church, and to the beginning of the New one. Ex.

—<sup>2</sup>. The beginning of the New Church . . . is signified by 'the end of forty years' (Ezek. xxix. 13).

—<sup>7</sup>. The beginning of a new Church after the end of forty years, is described by the introduction of the Israelites into the Land of Canaan . . . and is also meant by these words: 'to do good to thee at the last' (Dent. viii. 16); and also by these: 'I have led you in the wilderness forty years, to possess the land of the Amorite' (Amos ii. 10).

636. 'That they shall teach, and the things which shall be taught, even to the end of the old Church, and the beginning of the New one. Sig. and Ex.

— The beginning of the New Church is signified by that 'the spirit of life from God entered into them.'

641<sup>2</sup>. When the end of the Church is at hand, then the interior things of the Word, of the Church, and of worship, are revealed and taught. The reason is that the good may be separated from the evil; for (these things) are received by the good, but are rejected by the evil. . . Moreover, the interior things of the Word, which are revealed at the end of the Church, are of service to the New Church, which also is then being instaurated, for doctrine and for life. That it is so, may be evident from the fact, that when the end of the Jewish Church was at hand, the Lord Himself opened and taught the interior things of the Word. . . It has been done in like manner at this day; for it has now pleased the Lord to reveal many arcana of Heaven. . . The reason of the revelation at the end of the Church is . . . that thereby there may be effected a separation of the good from the evil, and also the instauration of the New Church; and this not only in the natural world where men are, but also in the Spiritual World where are Spirits and Angels; for the Church is in both worlds,

and revelation takes place in both, and thereby a separation, as also the instauration of the **New Church**.

658<sup>2</sup>. By 'after three days and a half the spirit of life from God entered into them, and they stood upon their feet' is signified the beginning of the **New Church** after the end of the old one; for all the good of love and truth of doctrine has been extinguished at the end of the Church, but it is then also being resuscitated, which takes place with those with whom the **New Church** is being instaured by the Lord, which also is signified by 'the spirit of life' which 'entered into them.' 664. 665.

665. Illustration and reception of Divine truth from the Lord with some, to begin the **New Church**. Sig. and Ex.

—<sup>2</sup>. When the end of the Church is at hand, it is then provided by the Lord that a new Church should succeed; for without a Church in which is the Word and in which the Lord is known, the world cannot subsist. Ex.

— . The reason why the beginning only of the **New Church** is meant, and not yet its instauration, will be told in the explication of the following verse.

—<sup>4</sup>. The instauration of the **New Church** by the inspiration of new life, or by regeneration, is signified by 'the nerves,' 'flesh,' and 'skin,' with which 'the bones' were clothed . . . and especially by 'the spirit' which 'entered into them,' from which they 'lived' (Ezek.xxxvii.).

667<sup>2</sup>. There is here described the state of those who are against the goods of love and the truths of doctrine, when it is the end of the old Church and the beginning of the **New one**. These, then, come into anxiety from the presence of those who receive love and faith in the Lord, from whom is the **New Church**. But this takes place in the Spiritual World, and not in the natural world. Ex.

670<sup>2</sup>. At the end of the Church . . . the interior things of the Word are manifested which are to be of service to the **new Church** for doctrine and life. This was done by the Lord Himself when the end of the Jewish Church was at hand . . . but still those things were not received immediately . . . as is known from ecclesiastical history. The reason was that they could not be received before all things in the Spiritual World had been reduced into order; for (until then) the goods of love and the truths of doctrine could not be understood nor perceived by men in the natural world . . . These things are said in order that it may be known what, in special, is signified by the two witnesses being commanded to ascend into heaven, namely, that the goods of love and the truths of doctrine manifested at the last time of the Church may not be injured by the evil.

—<sup>3</sup>. The like was done when the Most Ancient Church . . . arrived at its end. The representatives of heavenly things . . . were then collected into a one by those who were called 'Enoch,' and were reserved for the use of the **new Church** after the Flood . . . With these it was done in like manner, namely, that they were separated from the evil by being taken into Heaven, and thus protected, and this even until the old Church arrived at its last, and when the **new Church** was to be instaured. Sig.

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—<sup>4</sup>. In like manner has it been done at this day. This Church, which was called Christian, has at this day arrived at its end, and therefore the arcana of Heaven and the Church have been revealed by the Lord, to be of service to the **New Church**, which is meant by 'the New Jerusalem' in the Apocalypse, for the doctrine of life and of faith; and this doctrine also has been taken up into Heaven, lest, before the instauration of the **New Church**, it should be injured by the evil. This, therefore, is what is (here) signified; and also by . . . 'the boy was caught up to God, and to His throne.'

691. 'Thou hast . . . entered upon the kingdom'= the instauration of the **New Heaven** and of the **New Church**, when the former Heaven and Church had been destroyed. Ex.

695<sup>14</sup>. A **New Church** from the Lord treated of (in John iv. 35, 36).

—<sup>16</sup>. 'There is hope in thine extremity' (Jer.xxxi. 17)=the end of the former Church, and the beginning of the **new one**. 'The sons shall revert into their own border'=that spiritual truths will come forth with those who will be of that **new Church**.

—<sup>17</sup>. These things also (Is.xlix.4) were said concerning the **new Church** to be instaured by the Lord.

699. 'There was opened the temple of God in Heaven'=the appearing of a **New Heaven** and of a **New Church**, where there would be the worship of the Lord. Ex.

— . For in this chapter (Rev.xi.) it has treated of the changes of state which precede the Last Judgment; namely, of the separation of the evil from the good, and of the removal of the former from the places where they had previously been. When this is being done, there then appears to those who are in the higher Heavens a **New Heaven** and a **New Church**. So long as these had been conjoined with the evil, they could not appear, because their interiors were closed, to prevent their being injured by the evil . . . But when they were separated and removed, the interiors were opened with the good . . . (and then) Heaven and the Church was manifest; for in proportion as the interiors, which are celestial and spiritual, are opened, in the same proportion Heaven is manifest such as it is as to the Church with those in whom is Heaven and the Church.

706. A Divine testification concerning the future Church; and concerning the reception of its doctrine; and by whom it will be attacked. Sig and Ex.

—<sup>13</sup>. 'What is the sign of Thy advent, and of the consummation of the age'=the beginning of the **New Church**, and the end of the former Church . . . and therefore the Lord in these chapters (Matt.xxiv.Mark xiii.Luke xxi.) instructs the disciples concerning the successive vastation of the former Church, and concerning the instauration of the **New Church** at the end of it.

—<sup>14</sup>. 'New tongues'=doctrinal things for the **new Church**.

—<sup>16</sup>. By this sign (on the sun-dial of Ahaz) was represented the **new Church** which was to be instaured by the Lord. Fully ex.

707. 'A woman encompassed with the sun'=the Church with those who are in love to the Lord, and

thence in love towards the neighbour . . . That it is the **New Church**, which, after the end of this one which is in the Christian world, is to be instaurated by the Lord, follows. —<sup>2</sup>, Ex.

[E.] 708. By 'the moon under her feet' is signified the **Church** with those who are natural and sensuous, and who are at the same time in the faith of charity. Ex.

709. 'Upon her head a crown of twelve stars' = the wisdom and intelligence of those who are of that **Church** through the doctrinal things and Knowledges of all things of truth and good from the Word. Ex.

713. A Divine revelation concerning the attacking of the doctrine which is for the **New Church**, and by whom. Sig. and Ex.

724. 'She brought forth a male son' = the doctrine of truth which is for the **New Church**, which is called 'the New Jerusalem.' Ex.

—<sup>3</sup>. The reason this doctrine is for the **New Church**, which is called the New Jerusalem, is that this 'woman' . . . is she who is called 'the Bride, the Lamb's Wife,' which was the holy City Jerusalem descending out of Heaven from God . . .

727<sup>18</sup>. These things (in Is. xxx. 31, 32) treat concerning the time of the Last Judgment, when also there is a **new Church**. Ex.

728. 'Her child was caught up to God and to His throne' = the protection of the doctrine by the Lord, because it is for the **New Church**. Ex.

730. 'The woman fled into the wilderness' = the **Church** among a few, because with those who are not in good and thence not in truths. Ex.

— These words involve that the **New Church**, which is called 'the Holy Jerusalem,' which is signified by 'the woman,' cannot as yet be instituted, except with a few, for the reason that the former Church has become a desert . . .

731. 'Where she has a place prepared by God' = its state that meanwhile it may be provided with more. Ex.

732. 'That they may nourish her there 1260 days' = even until it grows into what is full. Ex.

—<sup>2</sup>. There are a number of reasons why this **Church**, which is called 'the Holy Jerusalem,' will first begin with a few, be afterwards with more, and finally be infilled. The first is, that its doctrine, which is the doctrine of love to the Lord and of charity towards the neighbour, cannot be acknowledged and thence cannot be received, except by those who are interiorly affected with truths, who are no others than those who can see them; and only those see them who have cultivated their intellectual faculty, and have not destroyed it with themselves by the loves of self and of the world. The second reason is, that the doctrine of this **Church** cannot be acknowledged and thence cannot be received, except by those who have not confirmed themselves in doctrine and at the same time in life in faith alone; if only in doctrine, it does not prevent; but if at the same time in life, it does prevent . . . The third reason is, that the **New Church** on earth increases according to its increase in the World of Spirits; for Spirits from thence are with men; and they are from those who had

been in the faith of their own Church while they lived on earth; and no others from them receive the doctrine than those who had been in the spiritual affection of truth: these, alone, are conjoined with Heaven, where this doctrine is, and they conjoin Heaven with man: the number of these in the World of Spirits is now increasing daily; and therefore, according to their increase, that **Church**, which is called 'the New Jerusalem,' is increasing on earth. These also were the reasons why the Christian Church . . . increased so slowly in the European world, and did not come to its fulness until after an age.

745. 'Now is come to pass the salvation, and the power, and the kingdom of our God, and the Power of His Christ' = that now the Lord has the power, through His Divine truth, of saving those who are of His **Church**, who are receiving it in heart and soul. Ex.

758. That those who are meant by 'the dragon,' from hatred and enmity, would reject and calumniate the **Church** which is the New Jerusalem, because it has the doctrine of life. Ex.

759. The spiritual intelligence and circumspection which are given by the Lord to those who are of that **Church**. Sig. and Ex.

—<sup>2</sup>. As all who are meant by 'the dragon and his angels' . . . reason from appearances . . . and thereby seduce the simple, it has therefore been given to the men of the **New Church**, which is called 'the Holy Jerusalem,' to view the Divine truths which are in the Word, not sensuously—that is, according to appearances—but spiritually, that is, according to essences. Therefore has the internal sense of the Word been disclosed, which is spiritual, and solely for those who will be of that **Church**. . . The Divine truth is the Word, and those who are of that **Church** are illustrated from the spiritual light of the Word through influx out of Heaven from the Lord, for the reason that they acknowledge the Divine in the Lord's Human, and are from Him in the spiritual affection of truth. By these and not by others is the spiritual light received which constantly inflows through Heaven from the Lord with all who read the Word . . .

—<sup>4</sup>. Moreover, by 'the wings of the eagle' which were given to the woman, is signified the understanding of truth; for all who are of that **Church** have the understanding illustrated, from which they can see truth from the light of truth; that is, whether it is truth or not truth: and, as they thus see truth, they acknowledge it, and receive it in the affection which is of the will. From this, truths with them become spiritual; consequently the spiritual mind . . . is with them opened; and, being opened, it receives angelic sight, which is the sight of truth itself from the light of it. But verily those who are not of that **Church**—who are those who do not acknowledge the Divine in the Lord's Human, and who do not love truth because it is truth, thus spiritually—cannot have the understanding illustrated, from which to be able to see whether it is truth or not; but they see appearances of truth as genuine truths, and confirm them as genuine from the sense of the letter of the Word. (These latter further des.)

764. That those of the Church which is not in truths afforded assistance . . . to the **New Church**, which is called 'the Holy Jerusalem.' Sig. and Ex.

767. The hatred of those who are meant by 'the dragon' against the Church which is the New Jerusalem, incensed from the perception of its being favoured by more. Sig. and Ex.

768. And thence from the life of evil an ardent endeavour to attack the truths of doctrine of that Church. Sig. and Ex.

—<sup>6</sup>. By these words is not meant the bringing back of the sons of Israel into the Land of Canaan ; but there is meant salvation by the Lord of all who receive Divine truth from Him, of whom is a **New Church**.

821<sup>8</sup>. That still the good of charity will remain with those who are the Lord's, even to the end of the Church, and when [there is] a **New Church**. Sig.

857<sup>e</sup>. This song is called 'new,' because it is for the **New Church**, which is hereafter to be instaurated by the Lord.

865. 'The firstfruits to God and the Lamb'=those in the **New Church** who are received by the Lord. Ex.

— . For those who are received in the **New Church** acknowledge the Divine Human of the Lord, and live according to His precepts. Others are not received into the **New Church**, which is called 'the New Jerusalem'; for the reason that those who do not believe this, and do not so live, are not in accord with the life of Heaven . . .

948<sup>2</sup>. That, before the Church has been fully devastated, the Word has been interiorly revealed . . . is because the **New Church** will then be instaurated, into which are invited those who are of the former Church ; and for the **New Church** interior Divine truth is revealed . . . It has now been done in like manner as it was done at the end of the Jewish Church ; for, at its end, which was when the Lord came into the world, the interior Word was opened ; for there were revealed by the Lord . . . interior Divine truths, which were to be of service to the **new Church** to be instaurated by Him . . . At this day also, for like reasons, the interior Word is opened, and Divine truths still more interior have thence been revealed, which will be of service to the **New Church**, which will be called the **New Jerusalem**.

—<sup>3</sup>. Now begins the **New Church**.

950<sup>2</sup>. The third reason is, that the **New Church**, which is meant by 'the Holy Jerusalem' in the Apocalypse, is conjoined with Heaven through the Divine truths of the Word which are in its spiritual sense ; for the Word . . . is conjunction when man perceives the Word in like manner as the Angels do.

951<sup>4</sup>. By the measuring of the temple is there described the **New Church** as to its quality . . .

985. Thus is the **New Church**, which is then to be instaurated, purified from (these evils and falsities).

1029<sup>5</sup>. The **New Church** which will then be instaurated by the Lord, is described in Dan.ii.44.

—<sup>8</sup>. That then that Church which has become Babylon will be destroyed, and a **New Church** which

will worship the Lord will be instaurated, is meant in Dan.vii.13,14,27. Ex. . . From those who have not adored the Pope, nor saints and idols, but the Lord, a **New Church** is being collected by the Lord.

—<sup>13</sup>. A **New Church** to be instaurated by the Lord after the end of Babilonia (is signified in Is.xiv.1). Ex.

1109<sup>e</sup>. This has been revealed at this day for the sake of the **New Church**, which is called 'the Holy Jerusalem.'

Ath. 147. The essential doctrine of the **New Church**, which is called the **New Jerusalem**, is this one concerning the Lord ; and he who wants to be there acknowledges it ; for this Church is the Christian Church itself ; and no one is admitted thither except him who thinks of and believes in one God ; thus in the Lord alone.

213. When the Church was being instaurated by the Lord, the primary thing was to acknowledge and receive Him . . . In like manner is it at this day, when a **New Church** is being instaurated, which is called 'the New Jerusalem' . . . This is the cause of this Work ; for, without this faith, no one comes into the **New Church**, nor receives anything from its doctrine ; and thus henceforth cannot be saved. Ex.

P.P. Page 1<sup>21</sup>, 1<sup>2</sup>. [Latin edition] Refs. to passages in the P.P. on the subject of the **New Church**. See also Dan.xii. in the P.P.

Page 123<sup>e</sup>. As this Christian Church has arrived at its end, by the Last Judgment which has been executed, a **New Church**, which is called in the Apocalypse 'the New Jerusalem,' is now being instituted by the Lord. To this Church those things which are being published by me at this day will be of service. It is also being instituted elsewhere.

J. (Post.) 116. I have heard it announced, that at this day the Church is being instituted with many in Africa . . . 118.

258. See JERUSALEM, here.

352<sup>9</sup>. No one comes into the **New Church**, thus no one is hereafter received into Heaven, except him who acknowledges God, one in Person and in Essence, in whom is the Trinity, thus the Lord ; and unless by some combat he removes and shuns evils as sins against the Divine laws.

5 M. 15. See CHURCH, here.

Scia. The doctrines of the **New Church** in a Summary.

Can. Title. The Canons, or Entire Theology, of the **New Church**.

Trinity v. This Trinity of God is the Trinity of the **New Church**. 7.

x. That unless a **New Church** comes forth, which shall abolish the faith of the old Church . . . and deliver a new one, which is in one God, thus in the Lord God the Saviour Jesus Christ, no flesh can be saved, according to the Lord's words. Gen.art. 4.

5. After the Faith of the present Church has been condemned, the **New Church** descends and is instituted from the New Heaven by the Lord. Sig.



[Trinity] 7a. Hereafter no one can come into Heaven, unless he is in the doctrine of the **New Church** as to faith and life. Ex.

**Abom.** Page 142. Invitation to the universal world to the **New Church**.

**Coro.** III. Then through this New Heaven He successively initiates and instaurates a **New Church** on earth.

— From this New Heaven the Lord Jehovah derives and produces a **New Church** on earth, which is done through a revelation from His mouth, or from His Word, and through inspiration. 18, Gen.art.

VIII. After these four Churches, a **New One** will arise which will be truly Christian, foretold in Daniel and in the Apocalypse, and by the Lord Himself in the Evangelists, and expected by the Apostles.

XVIII. While the vastation lasts, and before the consummation supervenes, the Advent of the Lord is announced, and Redemption by the Lord, and, after this, a **New Church**.

XXVIII. And thus the instauration of a **New Church**.

XXXI. By His First Advent . . . the Lord could not form from Christians a New Heaven, and, from this, a **New Church**, because as yet there were no Christians . . .

XXXV. As the Lord foresaw these things, from the necessity that man might be saved, He promised that He would come again into the world, and would effect a Redemption, and thus would instaurate a **New Church**, which would be a truly Christian Church.

XXXVII. In like manner concerning the **New Church**, which is meant by 'the New Jerusalem' . . .

L. For many reasons this **New Christian Church** is not being established through any miracles . . . LI.

LII. This **New Church** truly Christian, which is at this day being instaurated by the Lord, will last to eternity, confirmed from the Word of both Testaments, and it has been foreseen from the creation of the world; it will be the crown of the four antecedent Churches, because there will be true faith and true charity.

LIII. In this **New Church** there will be spiritual peace, which is glory, and internal blessedness of life, also confirmed from the Word of both Testaments.

LIV. These things will be in this **New Church**, for the sake of conjunction with the Lord, and, through Him, with God the Father.

LV. An invitation to the universal Christian world to this **Church**; and an exhortation that they should worthily receive the Lord, who has foretold that He will come into the world for the sake of this **Church** and to it.

5. This is meant by these words concerning the New Jerusalem, which is the **New Church** truly Christian . . .

21. The doctrine of redemption is as it were the treasury of all the spiritual riches, or dogmas, of the **New Church** . . .

—<sup>5</sup>. The third thing of redemption was the revela-

tion of truths from the New Heaven, and thence the raising up and instauration of a **new church** on earth . . .

—<sup>8</sup>. Finally a **new church** is implanted and produced through this, the internal of which is Heaven; and the external is from the internal; thus both together, with man, is that which is called the Church.

—<sup>9</sup>. All who reject the falsities of the former Church, and receive the truths of the **new Church**, can be redeemed . . .

44. For the sake of the end lest the **New Church**, truly Christian, be in thick darkness concerning Heaven and Hell . . .

Inv. Title. Invitation to the **New Church**.

[III.] The **New Church** is not instaurated until in the consummation of the former one.

[VII.] That this **Church** is not instaurated and established through miracles; but through the revelation of the spiritual sense, and through the introduction of my spirit, and at the same time of my body, into the Spiritual World . . .

[IX.] Invitation to the **New Church**, that they should go to meet the Lord (from Rev.xxi.xxii. and also from chapter i. etc.etc.)

25. The doctrine of the **New Church** does indeed bring a remedy, but only exteriorly.

**Docu.** 234. II. How soon may a **New Church** be expected? Answer: The Lord is preparing at this time a New Heaven of those who believe in Him . . . and look to Him in their lives . . . for from that Heaven the New Jerusalem is to come down . . . I daily see Spirits and Angels, from ten to twenty thousand, descending and ascending, and being set in order. By degrees, as that Heaven is being formed, the **New Church** likewise begins and increases. The universities in Christendom are now first being instructed, whence will come new ministers; for the New Heaven has no influence over the old [clergy] who deem themselves too learned in the doctrine of justification by faith alone. (February, 1767.)

240. They frequently inquire of me respecting the **New Church**, when it will come? To which I answer: By degrees, in proportion as the doctrine of justification and imputation is extirpated; which perhaps will be brought about by this work. It is known that the Christian Church did not take its rise immediately after the ascension of Christ, but increased gradually . . . (March 15, 1769.)

245. BB. I am certain of this: that after the appearance of (the Universal Theology of the New Heaven and of the **New Church**), the Lord our Saviour will operate both mediately and immediately towards the establishment throughout the whole of Christendom of a **New Church** based upon this Theology. The New Heaven, out of which the New Jerusalem will descend, will very soon be completed. (April 30, 1771.)

303. One memorable notice is to be added; namely, that all things of the **New Church** appear before one in illustration in the light of truth; but as soon as they are submitted to the orthodoxy of the Church at the present day, the light of truth becomes darkness.

**New Earth.** *Nova terra.*

See under NEW HEAVEN.

A. 348<sup>12</sup>. By 'the New Earth,' etc. in Ezekiel, nothing else can be signified than such a kingdom of the Messiah. 5044<sup>e</sup>. 8468<sup>2</sup>.

3708<sup>14</sup>. See NEW JERUSALEM, here. 3858<sup>1</sup>. 5044<sup>e</sup>.

4171<sup>2</sup>. Concerning the Lord's Kingdom, which is the 'New Earth' there.

4255<sup>e</sup>. That 'the New Earth' or 'Holy Land'=the Lord's Kingdom, and also a New Church, which is the Lord's Kingdom on earth. Refs.

N. 1. Concerning the New Heaven and the New Earth. Gen.art.

5. By 'a New Earth' is meant a New Church on earth. Ex. J.3, Ex. L.62.

R. 876. By 'the New Earth' is meant . . . the earth of that Heaven . . .

E. 342<sup>12</sup>. 'The New Earth'=the Church where men are, which will be new.

768<sup>10</sup>. 'The New Earth' (Is.lxvi.22)=the external Church.

**New Heaven.** *Novum Coelum.*

See under NEW CHURCH; and CANAAN, at A.7844<sup>2</sup>. 8054<sup>e</sup>.

A. 1733. 'New heavens and a new earth,' in the Prophets and Apocalypse, =nothing else than the Lord's Kingdom, and everyone who is the Lord's Kingdom, or in whom is the Lord's Kingdom. 2117<sup>e</sup>.

1850<sup>2</sup>. Then perished heaven and earth, that is, the (most Ancient) Church, and a new heaven and a new earth were created, that is, a new Church, which was called the Ancient Church.

—<sup>3</sup>. (The next) new heaven and new earth was the Hebrew Church . . .

—<sup>4</sup>. After (the Jewish Church) a new heaven and a new earth were created, namely, a new Church, which is to be called the Primitive Church . . .

2118<sup>e</sup>. The Last Judgment of . . . the Christian Church is what is meant in the Apocalypse by 'a new heaven and a new earth.'

3355<sup>e</sup>. By 'the new heaven and the new earth,' which would succeed in place of the former (Is.lxv.17; lxvi.22; Rev.xxi.1) nothing else is signified than a new Church Internal and External. Refs. 4447<sup>2</sup>. 5136.

4535<sup>2</sup>. By 'a new heaven and a new earth' (Rev. xxi.) is meant a new Church, which will succeed when the former one passes away; 'heaven'=its Internal, and 'earth,' its External.

5577. By 'a new earth' (in the Word) nothing else is meant than a new external Church, and by 'a new heaven,' a new Internal Church. —<sup>e</sup>, Refs. 8891<sup>e</sup>. 9325.

H. 307<sup>2</sup>. By 'a new heaven and a new earth' (Rev. xxi.) the Angels who are with a man understand a new Church.

N. 1. Concerning the New Heaven and the New Earth. Gen.art.

—<sup>2</sup>. By 'a new heaven and a new earth' (Rev. xxi.) in the internal or spiritual sense, in which are the Angels, is meant a New Church both in the Heavens and in the earth.

2. Something shall (first) be said concerning the New Heaven . . . After the Last Judgment had been accomplished, a New Heaven was created, that is, was formed by the Lord. This Heaven was formed of all those who after the Lord's Advent and up to this time had lived a life of faith and charity, since these alone were forms of Heaven. Ex. . . From these things it can be known of whom the New Heaven was made, and hence also the quality of it, namely, that it is altogether unanimous. Ex.

3. As this Heaven has been formed of all who had been such, even from the time of the Lord to the present time, it is evident that [it has been formed] of both Christians and gentiles; but as to the greatest part of the infants of all in the universal world who [that is, the infants] have died since the Lord's time; for all these have been received by the Lord, have been educated in Heaven, have been instructed by the Angels, and then have been preserved, so that, together with the rest, they might constitute the New Heaven. From this it may be concluded how great this Heaven is.

4. Further, as regards this New Heaven, it is to be known that it is distinct from the ancient Heavens . . . but still the latter together with the former have been so ordained, that they constitute one Heaven together. The reason this New Heaven is distinct from the ancient Heavens, is that in the (latter) there was no other doctrine than that of love and charity, and they did not then know about any doctrine of faith separate. Hence, also, it is, that the ancient Heavens constitute higher expanses, but the New Heaven an expanse beneath them . . . In the highest expanses are those who are called celestial Angels, most of whom are from the Most Ancient Church . . . in the expanses beneath these are those who are called spiritual Angels, most of whom are from the Ancient Church . . . beneath these are the Angels who are in the good of faith, who are those who have lived a life of faith. To live a life of faith is [to do so] according to the doctrine of one's Church; and to live is to will and do. But still all these Heavens make a one through mediate and immediate influx from the Lord. Refs.

J. 1<sup>2</sup>. By 'a new heaven and a new earth' is meant a New Church, both in the Heavens and in the earth . . .

2. In these passages by 'a new heaven' is not meant the heaven visible before our eyes, but Heaven itself, where the human race is collected . . .

4. Thus by 'to create a new heaven and a new earth' is signified to inaugurate a New Church in Heaven and on earth. III.

34<sup>e</sup>. As at the end of the Church evil increases over good, all are judged by the Lord, and the evil are separated from the good, and all things are reduced into order, and a New Heaven is inaugurated . . .

49<sup>e</sup>. From those who had been in truths and not in good came forth the former Heaven which passed away; and from those who are in truths and at the same time in good has been formed the New Heaven.

[J.] 59<sup>6</sup>. There are taken away from the Societies those who are interiorly good . . . these are by turns sent to the places of instruction before the Judgment . . . and thence are taken away into Heaven ; for these are they from whom is the **New Heaven**, and who are meant by those who are of the first resurrection.

67<sup>2</sup>. Hence it is that a Last Judgment has been effected twice before upon the inhabitants of this Earth, and now a third time . . . thus also twice before a Heaven with an earth has passed away, and a **new heaven** with a new earth has been created ; for 'heaven' and 'earth' are the Church everywhere. Hence it is evident that the '**new heaven** and the new earth' which are mentioned in the Prophets of the Old Testament are not that '**new heaven** and new earth' which are mentioned in the Apocalypse ; but that the former came forth from the Lord when He was in the world, and that this one is from Him now. III.

L. 62<sup>2</sup>. By 'the **new heaven**,' and by 'the new earth,' which John saw, after the former heaven and the former earth had passed away, is not meant a new starry and atmospheric heaven which appears before human eyes, nor a new earth upon which men dwell ; but there is meant what is new of the Church in the Spiritual World, and what is new of the Church in the natural world. As what is new of the Church in both worlds . . . was made by the Lord when He was in the world, therefore the like is predicted in the Prophets. III.

R. Pref.<sup>2</sup>. It is to be known that after the Last Judgment, which was accomplished in the Spiritual World in the year 1757 . . . there has been formed a **New Heaven** from Christians ; but from those alone who could receive [the fact] that the Lord is the God of Heaven and earth . . . and at the same time had in the world performed repentance from evil works. From this **Heaven** is descending and will descend the New Church on earth, which is 'the New Jerusalem.' III.

—'. 'A **new heaven**' (Rev. xxi.) is a **New Heaven** from Christians ; 'the New Jerusalem' is a New Church on earth which will act as a one with that **New Heaven**.

—<sup>3</sup>. The **Christian Heaven** is beneath the ancient Heavens. Into it, from the time of the Lord, when He was in the world, have been admitted those who had worshipped one God under three Persons, and who at the same time had not had the idea of three gods. . . .

65. 'The seven stars are the Angels of the seven Churches' = a New Church in the Heavens, which is the **New Heaven**. Ex.

—<sup>e</sup>. Thus by 'the Angels of the seven Churches' is meant the universal Church in the Heavens ; thus the **New Heaven** in the whole complex.

66. A New Church on earth, which is the New Jerusalem descending from the Lord out of the **New Heaven**. Sig. and Ex.

67. The faith of the **New Heaven** and of the New Church in a universal idea, stated. B. 116. T. 1<sup>2</sup>.

238. 'In sight of the throne was a sea of glass like unto crystal' = a **New Heaven** from Christians, who were in general truths from the sense of the letter of the Word. Ex.

342, Pref. In (Rev. vii.) it treats concerning those who

are and who will be in the **Christian Heaven** : and, first, concerning the separation of them from the evil ; after this, concerning those who are in love to the Lord and thence in wisdom, of whom are the higher **Heavens** ; and concerning those who are in charity and its faith from the Lord, because they have fought against evils, from whom are the lower **Heavens**.

348<sup>3</sup>. From those who are here treated of (the 144,000 from the 12 tribes of Israel) has been formed a **New Heaven** . . . for they are the same as are mentioned in Rev. xiv. 1, 3, 4.

—<sup>e</sup>. The 144,000 . . . mean all who, of the **New Christian Heaven**, and of the New Church, will be in truths of doctrine from the good of love through the Word from the Lord.

350. Celestial love . . . with all who will be in the **New Heaven** and in the New Church of the Lord. Sig. and Ex.

351. Wisdom from celestial love with those who will be in the **New Heaven** and in the New Church of the Lord. Sig. and Ex.

352. The uses of life, which are of wisdom from that love, also with those who will be in the **New Heaven** and in the New Church of the Lord. Sig. and Ex.

353. (For the nine other goods and truths which are with those who will be of the Lord's **New Heaven**, see **NEW CHURCH** at these refs.) 354. 355. 356. 357. 358. 359. 360. 361.

363. All the rest, who are not of those enumerated, and yet are in the **New Heaven** and in the New Church of the Lord, and are those who make the Ultimate Heaven and the External Church, the quality of whom no one knows except the Lord alone. Sig. and Ex.

486. The Lord's command that he should see and know the state of the Church in the **New Heaven**. Sig. and Ex.

—<sup>2</sup>. That it is the Church in the **New Heaven** which is meant, is evident from the last verse of this chapter (Rev. xii. 19). That at the beginning of this chapter the measuring of the temple is spoken of, is in order that there might be seen and known the state of the Church in Heaven, before that Church should be conjoined with the Church in the world ; (which latter) is meant by the court outside the temple, which he was not to measure . . . It is to be known that there is a Church in the Heavens equally as on earth ; and that they make a one like the internal and the external with men ; and therefore a Church in the Heavens is first provided by the Lord, and, from that, or through that, a Church on earth : hence it is said that the New Jerusalem descended . . . out of the **New Heaven**. By the **New Heaven** is meant a **New Heaven** from Christians, which is treated of many times in what follows.

523. The **New Heaven** and the New Church, where they will acknowledge Him as the Only God . . . Sig. and Ex.

529. 'The temple of God was opened in Heaven, and there was seen in His Temple the ark of His covenant' (Rev. xi. 19) = the **New Heaven**, in which the Lord is worshipped in His Divine Human, and they live according to the precepts of His decalogue, which are the two

essentials of the New Church, through which is conjunction. Ex.

533. 'A Woman encompassed with the sun . . . '= the Lord's New Church in the Heavens, which is the **New Heaven** . . .

—<sup>2</sup>. As the Church in the Heavens does not subsist, unless there is also a Church on earth which is in concordant love and wisdom, and this is future, therefore there was seen under the feet of the Woman 'the moon,' by which, in special, is signified faith, through which, such as it is at this day, there is not given conjunction. The reason the Church in the Heavens does not subsist, unless there is conjoined with it a Church on earth, is that Heaven where the Angels are, and the Church where men are, act as a one, as do the internal and external with man . . .

547<sup>2</sup>. The second cause (of the New Church being at first among a few) is that there is first to be formed a **New Heaven**, which will make a one with the Church on earth; and therefore we read, that 'he saw a **New Heaven**, and the Holy Jerusalem descending from God out of Heaven.'

557. 'Rejoice, O Heavens . . . '= a new state of Heaven . . . By 'the Heavens' is meant the Heaven from Christians . . .

612, Pref. Concerning the **New Christian Heaven**, which is described in Rev. xiv. 1-5.

612. The Lord now in the **New Heaven** collected from those in the Christian Churches who have acknowledged the Lord alone as the God of Heaven and earth, and have been in truths of doctrine from the good of love from Him through the Word. Sig. and Ex. . . Concerning these it has treated in chapter vii., but there that they were sealed upon their foreheads, thus were distinguished and separated from the rest; here, now, that they are collected into a one, and that from them is a **Heaven**.

—<sup>2</sup>. The **Heaven** concerning which it here treats is the **Heaven** collected from Christians from the time of the Lord in the world, and from those thence who had approached the Lord alone, and had lived according to His precepts in the Word, by shunning evils as sins against God. This **Heaven** is the **New Heaven**, from which the Holy Jerusalem, that is, the New Church on earth, will descend. But the Heavens before the Lord's Advent are above this one . . . These Heavens communicate by influx with this **New Heaven**.

614. The Lord speaking through the **New Heaven** from Divine truths. Sig. and Ex.

— Here, through the **New Heaven** from Christians, which is meant by the Mount Zion upon which the Lamb was seen to stand, and with Him 144,000.

615. The Lord speaking through the **New Heaven** from Divine love. Sig. and Ex.

618. That no others from Christians could understand, and thus from love and faith acknowledge, that the Lord alone is the God of Heaven and earth, than those who have been received by the Lord into this **New Heaven**. Sig. and Ex.

623. The initiament of the **Christian Heaven** which acknowledges one God in Whom is the Trinity, and that the Lord is He. Sig. and Ex.

633<sup>2</sup>. From verse 1 to verse 5 of this chapter it has treated concerning the **New Christian Heaven**; and in verses 6 and 7, concerning the preaching of the Gospel, that is, of the Advent of the Lord, to inaugurate the New Church . . .

661. 'Standing beside the glassy sea, having the harps of God' = the **Christian Heaven** in its boundaries, and the faith of charity with those who are there. Ex.

669. By 'the Temple' is signified . . . here, the **Christian Heaven**. By 'the tabernacle of the testimony' is signified the inmost of that **Heaven**, where the Lord is in His holiness in the Word, and in the Law which is the decalogue. Ex.

670. Preparation by the Lord for influx from the inmost of **Heaven** into the Church, that its evils and falsities might be universally disclosed . . . Sig. and Ex.

674. The inmost of **Heaven** full of Divine truth spiritual and celestial from the Lord. Sig. and Ex. 674a.

676. Influx from the Lord from the inmost of **Heaven** into the Church of the Reformed . . . Sig. and Ex.

718. Influx now, and revelation from the Lord from the inmost of **Heaven** concerning the Roman Catholic religiosity. Sig. and Ex.

—<sup>2</sup>. For by 'the seven Angels having the seven vials' is signified influx from the Lord from the inmost of the **Christian Heaven** into the Church to disclose the evils and falsities there. Refs.

826. 'The armies in Heaven followed Him upon white horses . . . '= the Angels in the **New Christian Heaven**, who were conjoined with the Lord in the interior understanding of the Word . . .

— The reason the **New Christian Heaven** is meant, is that this is the **New Heaven**, concerning which it treats in the Apocalypse.

—<sup>e</sup>. Concerning the **New Christian Heaven**, through which from the Lord the New Church will be.

856. That after those who hitherto had been . . . in the Lower Earth had been taken up by the Lord into Heaven, and the **New Heaven** had been increased by them, all those who had confirmed with themselves falsities of faith were let out. Sig. and Ex.

— This is evident from chapter xiv., where it treats concerning the **New Christian Heaven**. Refs.

865<sup>a</sup>. A universal Judgment upon all the **new Heavens**, upon those who were in civil and moral good and in no spiritual good . . . which Heavens with their earth have been completely dissipated . . .

876, Pref. It treats in Rev. xxi. concerning the state of Heaven and the Church after the Last Judgment: that after it, through the **New Heaven**, a New Church will come forth on earth . . .

876. 'I saw a new heaven and a new earth' = that a **New Heaven** from Christians has been formed by the Lord, which at this day is called the **Christian Heaven**, where are those who had worshipped the Lord, and had lived according to His precepts in the Word . . . in which **Heaven** are also all the infants of Christians.

[R. 876]<sup>2</sup>. Concerning this **New Heaven** it has treated above several times . . . especially in chapters xiv. and xv. It is called the **Christian Heaven** because it is distinct from the ancient Heavens . . . These ancient Heavens are above the **Christian Heaven**; for the Heavens are like expanses, one above another; and in like manner each Heaven; for each Heaven is by itself distinguished into three Heavens; an Innermost or Third, a Middle or Second, and a Lowest or First; in like manner this **New Heaven**. . . In this **New Christian Heaven** are all those who from the first instauration of the **Christian Church** have worshipped the Lord, and have lived according to His precepts in the Word . . . Concerning this **Heaven** see various things above. Refs. In like manner in this **Heaven** are all the infants of Christians, because they have been educated by the Angels in those two essentials of the Church . . .

878. That the external of the **Heaven** collected from Christians from the first instauration of the Church was in like manner dissipated after there had been taken out thence and saved those who were written in the Lord's book of life. Sig. and Ex. . . But the internal of the **Heaven** from Christians was not fully formed by the Lord until some time before the Last Judgment, and also after it, as may be evident from chapters xiv. and xv., where it treats concerning it; and from chapter xx.4,5. The reason it was not formed before, was that the dragon and his two beasts were dominant in the World of Spirits, and burned with the cupidity of seducing whomsoever they could; and therefore there was danger in collecting them into any Heaven before.

—<sup>2</sup>. Elsewhere, also, where the **New Heaven** is treated of, it is said that it extended itself to the sea of glass . . . by which sea also is signified the external of the **Heaven** from Christians.

879. The **New Church** . . . which will be consociated with the **New Heaven** in Divine truths as to doctrine and as to life. Sig. and Ex.

—<sup>4</sup>. It comes down from the Lord through the **New Christian Heaven** . . . for the Church on earth is formed through Heaven . . . in order that they may act as a one and be consociated.

886. That the Lord will create a **New Heaven** with a **New Earth**, and a **New Church** . . . Sig. and Ex.

955. The reason Heaven is meant by 'the Spirit,' is that there are meant the angelic Spirits, from whom is the **New Heaven**, treated of in Rev. xiv. 1-7; xix. 1-9; xx. 4,5.

962<sup>o</sup>. They were conducted in glory into the **New Christian Heaven**, with which the Lord's Church on earth . . . will be conjoined.

M. 294<sup>o</sup>. The Society from which (the little boy) was sent, was a Society of the **New Heaven** . . .

352. That none (of the Angels of the Mohammedan or Gentile Heavens) can be consociated with the Angels in the **Christian Heavens**. Ex.

T. Title. The Universal Theology of the **New Heaven** and of the **New Church**. (See also the head line of every page in T.)

86<sup>o</sup>. Not by anything else (than the descent of Jehovah God into the world) could the **New Heaven**,

which also was then made, be founded, formed, and ordained.

95. The acts of Redemption by which the Lord made Himself justice, were that . . . of the worthy He founded a **New Heaven**, and of the unworthy a Hell . . .

108. At this day a **New Angelic Heaven** is being founded by the Lord . . . from those who believe in the Lord God the Saviour, and approach Him immediately; and the rest are being rejected . . .

115<sup>2</sup>. As it has been granted me to see all things, I can describe how . . . the **New Heaven** has been founded and ordained.

—<sup>3</sup>. For the Hells must be subjugated before a **New Angelic Heaven** can be formed; and this must be formed before a **New Church** can be instituted on earth . . .

118. This (Redemption) was done by the Lord, in that He subjugated the Hells, and founded a **New Heaven**.

—<sup>o</sup>. (For) after the **New Heaven** was made, from that **Heaven** descended the **New Jerusalem** . . .

119<sup>3</sup>. Still, they are concealed somewhere by the Lord, and are reserved to the day of the Last Judgment, and then are raised up into the **New Heaven**. III.

536<sup>2</sup>. After a time, as they are separated from the **New Heaven**, they rush into crimes . . .

619<sup>o</sup>. The spheres of spiritual Truths there are as yet few, [being] only in the **New Heaven**, and with those beneath Heaven who are separated from the dragonists.

729. Infants and children born outside the **Christian Church** . . . are not commingled with those who are in the **Christian Heaven**.

753. Concerning the **New Heaven** and the **New Church**. Chapter.

772. That this second Advent of the Lord comes forth . . . in order that those may be saved who have believed and do believe in Him, and in order that from these may be formed a **New Angelic Heaven** . . . Gen. art. 773.

781. That this is meant in the Apocalypse by 'the new heaven and the new earth,' and 'the New Jerusalem' thence descending. Gen. art.

784. That a **New Heaven** be formed before a **New Church** on earth, is according to Divine order. (Continued under **NEW CHURCH**.)

— In so far as this **New Heaven**, which makes the Internal of the Church with man, increases, so far from this **Heaven** descends the **New Jerusalem** . . .

796<sup>3</sup>. As (Luther) perceived that the **New Heaven** [increased] . . .

797<sup>5</sup>. After the **New Heaven** began to be instaurated by the Lord, from the light from that **Heaven** (Melancthon) began to think that perhaps he was in error . . .

798<sup>4</sup>. This governor received (Calvin) into his house . . . until the **New Heaven** began to be instaurated by the Lord . . .

—<sup>5</sup>. It was granted to speak with him, first about the **New Heaven** which is at this day being founded of those who acknowledge the Lord alone . . .

799<sup>2</sup>. These latter remove themselves step by step from the **New Heaven** . . .

D. 5515. Concerning the African nation. Concerning the **New Heaven** and the **New Earth**. Gen.art.

5543. See **LAST JUDGMENT**, here.

5745<sup>e</sup>. All the good had been taken out thence, and had been concealed in various places, who afterwards constituted a **New Heaven**.

5750<sup>e</sup>. Hence now a **New Heaven**.

5762. In their place others were carried up by the Lord, who had meanwhile . . . been kept in concealment . . . and they succeeded in their place, and are making a **New Heaven**. (Continued under **LAST JUDGMENT**.) The elevation of the good to constitute a **New Heaven** (lasted) from the end of the month of April, into the month of May.

5763. They who had thus ascended are of the second resurrection, who also had been driven down and carried away, and the others had come in their stead; as also all such as had died as children and had been educated in the spiritual life; and they constitute there a **New Heaven** and a **New Earth**.

5882. Concerning the **New Heaven**.—I saw that those who had been reserved by the Lord were elevated, to [the number of] myriads . . .

5947<sup>2</sup>. I perceived the joy of the Angels who are in the **Christian Heaven**, by the communication; whence it was evident that there was a communication of the whole Heaven from the **Christian Heaven** where the Word is . . .

6012. Concerning new Heavens, which perish.

E. 62. The **New Heaven** and the **New Church**. Sig. and Ex.

91. That all these are in the **New Heaven** and in the **New Church**. Sig. and Ex.

97. From Whom is life for all in the **New Heaven** and in the **New Church**. Sig. and Ex.

123. That he who remains in the genuine affection of truth to the end of his life in the world will come into the **New Heaven**. Sig. and Ex.

—<sup>6</sup>. As all who are saved come into the **New Heaven** . . .

258. In Rev.ii. and iii. it has treated of those who . . . are in the Former Heaven which is to be abolished, and of those who are in the **New one** which is to be formed.

294<sup>14</sup>. 'To create a new heaven and a new earth' = a **New Church** internal and external . . . —<sup>15</sup>. 304<sup>54</sup>.

365<sup>24</sup>. A new Heaven and a new Church. Tr. —<sup>25</sup>. —<sup>41</sup>.

391. From these, (the 'souls under the altar') there has been formed a **New Heaven**. Ex.

397. The reason why the evil were so long tolerated upon high places, and the good so long detained under Heaven, was . . . that the good might be of such a number as should suffice for a **New Heaven** formed from them . . .

400<sup>2</sup>. Those places, before the **New Heaven** was

formed upon them, were seen to undergo remarkable changes. Dcs.

403<sup>19</sup>. Those who are interiorly good, from whom a **New Heaven** is to be formed, are meant by 'the basket of good figs' . . .

691. The instauration of a **New Heaven** and a **New Church**, on the destruction of the Former Heaven and Church. Sig. and Ex.

699. The appearing of a **New Heaven** and **New Church**, where is the worship of the Lord. Sig. and Ex.

768<sup>10</sup>. A **New Church** from Him is meant by 'new heavens and a new earth;' by 'new heavens,' the Internal Church; and by 'a new earth,' the External Church.

J. (Post.) 89. I said that in the **Christian Heaven**, the same is not believed . . .

105. Had made for themselves as it were new Heavens.

165. (Formation of the **New Heaven** dcs. See **LAST JUDGMENT**, here.) E.899<sup>2</sup>.

Coro. XXXI. By His first Advent . . . the Lord could not form from Christians a **New Heaven** . . . because as yet there were no Christians . . .

10. Their conjunction into heavenly order is effected by the ordination of the faithful into a **New Heaven**, and of the unfaithful into a new Hell under it. 14, Gen. art. 23. 44.

16. Each Heaven which is founded by the Lord after the consummation of each Church is made triplicate . . . Into the highest one are elevated those who are in love to the Lord and thence in wisdom; into the middle one those who are in spiritual love towards the neighbour and thence in intelligence; into the lowest one those who are in spiritual natural love towards the neighbour, which is called charity, and are thence in the faith of Truths concerning God, and in a life according to the precepts of the decalogue. These three Heavens make three expanses, one above another, and they communicate together by Divine influx from the Lord from the Sun of the Spiritual World . . . (Continued under **NEW HELL**.)

21<sup>8</sup>. With those who are being regenerated . . . goods are afterwards collected into a one and disposed into a heavenly form; and this is like a **New Heaven** . . .

23. (A **New Heaven** formed from the faithful of the Most Ancient Church.) 36.

44. Concerning the **New Heaven** formed from the Ancient Church.

Docu. 230. Besides, the **New Heaven** of Christians, out of which the **New Jerusalem** will descend . . . is not yet fully established. (Sep. 25, 1766.)

234. II. See **NEW CHURCH**, here.

245. BB. The **New Heaven**, out of which the **New Jerusalem** will descend, will very soon be completed. (April 30, 1771.)

**New Hell.** *Novum infernum.*

Coro. III. After these things, from the good elevated to Himself, He founds a **New Heaven**; and from the

evil removed from Himself, a **New Hell**; and on both He induces order, so that they may stand under His auspices and under His obedience to eternity. 14, Gen. art.

[Coro.] 10. See **NEW HEAVEN**, here.

15<sup>2</sup>. The order which the Lord induces on the Hell, is that all there may be diametrically opposite to all in the Heaven: whence it is evident that as the Lord rules Heaven, He also rules Hell; and that He rules the latter through the former.

16<sup>2</sup>. In the deep beneath (the three expanses of the New Heaven) there are also three expanses into which the **Hells** are distinguished, between which in like manner there is a communication through the influx through the Heavens from the Lord. Through these communications there is effected a close and indissoluble conjunction of all things in the Heavens and of all things in the **Hells**; but in the latter it is a conjunction of all the cupidities of the love of evil; while in the Heavens it is a conjunction of all the affections of the love of good. (Shown by a comparison.) From this ordination induced on both, it follows that each stands under the auspices and obedience of the Lord to eternity.

21<sup>4</sup>. The second of Redemption was the co-ordination of all things in the Heavens, and the subordination of all things in Hell, by which the good were still more distinctly separated and delivered from the evil; and this is the New Heaven and the **New Hell** . . .

23. A **New Hell** formed from the unfaithful of the Most Ancient Church.) 36. 38, Des.

44. From the people of every Church, at its end, has been formed a New Heaven and a **New Hell**.

45. (The New Hell of the Ancient Church. Des.)

## New Jerusalem. *Nova Hierosolyma.*

See under **NEW CHURCH**.

A. 648. The 'New Jerusalem' in John and Ezekiel . . . = the Lord's Kingdom in the Heavens and on earth. 935<sup>2</sup>. 940<sup>2</sup>. 1298<sup>2</sup>. 1458<sup>2</sup>. 1463<sup>2</sup>. 1530. 1613<sup>2</sup>. 2959<sup>6</sup>. 3481<sup>2</sup>.

1626. (The scenery of the New Jerusalem is such as there is in Heaven.)

2702<sup>15</sup>. It treats here of the New Jerusalem, or the Lord's Spiritual Kingdom. 2928<sup>4</sup>.

2830<sup>2</sup>. By 'the New Temple,' and 'the New Jerusalem,' in the universal sense, is signified the Lord's Kingdom; in special, a New Church.

— By 'the New Temple' and 'the New Jerusalem' is signified in special the Lord's Spiritual Kingdom; and by 'Zion,' the Celestial Kingdom.

2851<sup>15</sup>. The gates of the New Jerusalem, and of the New Temple, are much treated of in Ezekiel and also in the Apocalypse, by which nothing else is meant than the approach to Heaven. III.

3216<sup>6</sup>. By 'the Holy City' or 'the New Jerusalem' . . . are signified the doctrinal things of charity and of faith.

3708<sup>14</sup>. That by 'the east,' 'west,' etc. such things are signified, may be evident from . . . the description

of the New Temple, of the New Jerusalem, and of the New Earth. — 17, III.

3858<sup>2</sup>. The 'Holy City,' or 'New Jerusalem,' = the Lord's New Church. Ex.

— 4. In like manner as in John, so also in the Prophets in the Old Testament, it treats concerning the New Jerusalem, and by it in like manner is signified the Lord's New Church; as in Is. lxxv. 18, 19, *et seq.*; Zech. xiv.; and especially in Ezek. xl. — xlviii.; where by 'the New Jerusalem,' 'the New Temple,' and 'the New Earth,' is described in the internal sense the Lord's Kingdom in the Heavens, and the Lord's Kingdom on earth which is the Church.

4434<sup>2</sup>. 'The Holy City' and 'the New Jerusalem' = nothing else than the Church . . . 'Jerusalem' = the Spiritual Church.

— 6. It treats here (Ezek. xlv.) of the Holy City, the New Jerusalem, and of the Heavenly Caanan, which = the Lord's Kingdom and His Church.

5044<sup>6</sup>. 'The New Jerusalem,' 'the New Temple,' and 'the New Earth' (in Ezek.) mean the Lord's Kingdom in the Heavens and on earth.

5313<sup>12</sup>. The Lord's Spiritual Kingdom is meant by 'the New Jerusalem' in Ezek., and also by 'the Holy Jerusalem descending from Heaven,' in the Apoc. The Lord's Spiritual Kingdom is where the principal thing is Divine truth in which is Good . . .

6419<sup>2</sup>. By 'the Holy Jerusalem descending from Heaven' a New Church is signified.

8988<sup>4</sup>. By 'the New and Holy Jerusalem' is signified the Lord's New Church, which will succeed the Christian one of this day.

9407<sup>7</sup>. By 'the New Jerusalem' (Rev. xxi.) is meant the New Church with the gentiles, after the present one which is in our European world has been vastated. 9643<sup>4</sup>. 9717<sup>6</sup>. 9863<sup>2</sup>.

9429<sup>6</sup>. 'The Holy Jerusalem' (Rev. xxi.) = the New Church.

9603<sup>2</sup>. By 'the New or Holy Jerusalem' is signified the Lord's New Church. In like manner by 'the New Temple.' —

10831<sup>6</sup>. This arcanum . . . is for those who will be in the Holy Jerusalem.

H. 73<sup>2</sup>. 'The Holy Jerusalem' (Rev. xxi.) is the Lord's Church; and, in a more eminent sense, Heaven.

307<sup>2</sup>. By 'the City Jerusalem descending from God out of Heaven,' the Angels understand the New Church's heavenly doctrine revealed by the Lord. Fully ex. N. 1<sup>2</sup>.

N. Title. Concerning the New Jerusalem and its Heavenly Doctrine.

6. By 'Jerusalem,' in the Word, is meant the Church itself as to doctrine; and this for the reason that there in the Land of Canaan, and not elsewhere, were the Temple, the altar, sacrifices, and thus Divine worship itself . . . Hence it is that by 'Jerusalem,' in the spiritual sense, is signified the Church as to worship, or, what is the same, as to doctrine; for the worship is prescribed in the doctrine, and is done according to it. The reason

it is called 'the Holy City, the New Jerusalem, descending from God out of Heaven,' is that in the spiritual sense of the Word by 'a City' and 'a city' is signified doctrine, and by 'the Holy City,' the doctrine of Divine truth . . . The reason it is called 'the New Jerusalem' is for the like reason that the Earth is called 'New;' for . . . by 'the earth' is signified the Church; and by 'Jerusalem' that Church as to doctrine. The reason it is said 'descending from God out of Heaven,' is that all truth Divine, from which is doctrine, descends out of Heaven from the Lord. 7°. L.64. R.88o.

J. 45°. It has been given me to see . . . how there has been instituted a New Church in the Heavens, which is meant by 'the New Jerusalem.'

L. Pref. The Doctrine of the New Jerusalem concerning the Lord.

— The Doctrine of the New Jerusalem concerning the Holy Scripture. S.Title.

— The Doctrine of Life for the New Jerusalem from the Precepts of the Decalogue. Life, Title.

— The Doctrine of the New Jerusalem concerning Faith. F.Title.

—<sup>2</sup>. It is said the Doctrine of the New Jerusalem, and there is meant the Doctrine for the New Church which is at this day being instituted by the Lord . . .

62. That a New Church is meant by 'the New Jerusalem' in the Apocalypse. Gen.art.

63. By 'the Holy City Jerusalem' is meant that New Church as to doctrine, and therefore it was seen descending from God out of Heaven; for the doctrine of genuine truth comes from no other source than through Heaven from the Lord. S.43.

R. Pref.<sup>2</sup>. 'The New Jerusalem' is a New Church on earth, with which that New Heaven will act as a one.

8. The communion with the Angels of Heaven of those who live according to the doctrine of the New Jerusalem. Sig. and Ex.

49°. This arcanum is for those who will be in the New Jerusalem.

66. A New Church on earth, which is the New Jerusalem descending from the Lord out of the New Heaven. Sig. and Ex.

88. In the things written to the Seven Churches is described the state of all in the Christian Church who are able to receive the doctrine of the New Jerusalem, and to live according to it . . .

187°. This Church is now the New Jerusalem, into which will come those who are in truths from good from the Lord, to whom is this discourse.

194. 'The name of the city of my God, New Jerusalem' (Rev.iii.12)=that the doctrine of the New Church will be inscribed on their hearts. By 'the New Jerusalem' is signified the New Church; and by it when called 'a city,' is signified the New Church as to doctrine. Ex.

486°. As by 'the New Jerusalem' is signified the New Church . . .

533. The Lord's New Church . . . which is the New Jerusalem.

554. That by the Last Judgment those have been removed who have opposed themselves against the doctrine of the New Jerusalem. Sig. and Ex.

716<sup>3</sup>. The above named works for the New Jerusalem . . .

813. That those who will be of this Church, which is the New Jerusalem, are being collected, inaugurated, and instructed. Sig. and Ex.

879. 'I John saw the Holy City New Jerusalem descending from God out of Heaven' (Rev.xxi.2)=the New Church to be instituted by the Lord at the end of the former one, which will be consociated with the New Heaven in Divine truths as to doctrine and as to life. By 'Jerusalem,' in the Word, is signified the Church . . . which is called 'a city,' and is described as a city, from doctrine and from a life according to it . . . It is called 'Holy' from the Lord . . . and from the Divine truths which are in it from the Word from the Lord . . . And it is called 'New,' because He who sat upon the throne said, 'Behold I make all things new.' And it is said 'descending from God out of Heaven, because from the Lord through the New Christian Heaven . . . for the Church on earth is formed through Heaven by the Lord, so that they may act as a one and be consociated. 876.

886. A New Church which is to be called the New Jerusalem . . .

903. That all things of the doctrine of the New Jerusalem relate to these two things . . . —<sup>2</sup>.

912. Everything of the New Church, which is the New Jerusalem . . .

914. That all things of the doctrine of the New Jerusalem, taken from the sense of the letter of the Word, with those who are there, will appear in light according to the reception. Sig. and Ex.

— By 'the Holy city Jerusalem' is signified the Lord's New Church.

922. That those will be constantly received into the New Jerusalem who are in truths from the good of love from the Lord, because there is no falsity of faith there. Sig. and Ex.

924. That no one is received into the Lord's New Church, which is the New Jerusalem, who . . . Sig. 925.

932. For those who will be in His New Church, which is the New Jerusalem. Sig. 933<sup>2</sup>.

937. That in the Church, which is the New Jerusalem, there will not be any who are separated from the Lord . . . Sig. and Ex.

940. That in the New Jerusalem there will not be any falsity of faith; and that men there will not be in Knowledges concerning God from the natural lumen which is from Own intelligence, and from the glory originating from conceit; but will be in spiritual light from the Word from the Lord alone. Sig. and Ex.

946. That they are associated with men as brethren with brethren, with those who are in the doctrine of the New Jerusalem, and do His precepts. Sig. and Ex.

952. That no one is received into the New Jerusalem



who makes the precepts of the decalogue of no account, and does not shun as sins any evils there named, and therefore lives in them. Sig. and Ex.

[R.] 954. Before His New Church, which is the **Holy Jerusalem**. Sig. and Ex.

962°. The New Christian Heaven, with which the Lord's Church on earth, which is the **New Jerusalem**, will be conjoined.

M. 1. It has pleased the Lord . . . to send me to teach those things which will be of the New Church, which is meant by 'the **New Jerusalem**' in the Apocalypse.

26°. What wonder is it that [such things should be seen] now also, when the Church is beginning, or when the **New Jerusalem** is descending from the Lord out of Heaven?

43. Those in the New Church, which is the **New Jerusalem** . . .

82. A New Church which thou understandest by the **New Jerusalem** . . .

— The doctrinal things of the Church, which is meant by the **New Jerusalem** . . .

B. Title. A Brief Exposition of the Doctrine of the New Church, which is meant by 'the **New Jerusalem**' in the Apocalypse.

1. After that some works and pamphlets—*opuscula*—concerning the **New Jerusalem**, by which is meant a New Church to be instaurated by the Lord, have been promulgated by me within some years, and after that the Apocalypse has been revealed, I have resolved to give to light the doctrine of that Church in its fulness . . .

16. There now follows a summary exposition of the doctrine of the New Church, which is meant by 'the **New Jerusalem**' in the Apocalypse . . .

99. That the New Church to be instaurated by the Lord is the **New Jerusalem**, concerning which it treats in Rev.xxi. and xxii.; and which is there called 'the Bride' and 'the Wife' of the Lamb. Gen.art.

T. 217. By 'the **New Jerusalem**' is meant the New Church as to doctrine from the Word . . .

307°. By 'the **New Jerusalem**' is meant the New Church which is being instaurated at this day by the Lord . . .

781. See **NEW HEAVEN**, here.

782. That the New Church is meant by 'the **New Jerusalem** descending from God out of Heaven . . .' is because Jerusalem was the metropolis in the Land of Canaan . . . (and) by 'Jerusalem' is meant the Church. III.

D. 3760°. That the Land of Canaan and the **New Jerusalem**=the Heaven of the Lord.

4388. Concerning the Jews and the **New Jerusalem**. Ex.

5471. In the other life . . . there is the Middle, where those are who are truly Christian; and in its midst is the **New Jerusalem**, four-square. (Shown by a diagram.)

5543. Concerning the Last Judgment and the **New Jerusalem**. (Fully quoted under **LAST JUDGMENT**.)

5577. Many of the English in the other life have received the Heavenly Doctrine, and thence have come into the **New Jerusalem**, because they are such that they receive the truths of faith when they see them; and they see them in a certain interior light, and thus remain in them. This the English do quickly; but the Dutch slowly . . . J.(Post.)4.

5792°. In their place have succeeded those who have been reserved by the Lord, who have been delighted with uscs, from whom is the **New Jerusalem**.

6053. These three things (adulteries, the love of commanding, and deceit) will be especially shunned by those who will be of the **New Jerusalem**.

E. 223. 'The name of the city of My God, **New Jerusalem**, which descends out of Heaven from My God'=the doctrine of the New Church, which is in the Heavens. . . 'The **New Jerusalem**'=the Church as to doctrine. Ex.

224. In . . . the Apocalypse it treats concerning those who will be in the **New Jerusalem**, and concerning those who will not be; and those who will be in the **New Jerusalem** will all acknowledge the Divine Human of the Lord.

4057. From these things it may be evident whence it is that the **New Jerusalem**, in which was the Temple, was seen by Ezekiel constructed upon a high mountain (xl.2).

4304. By 'the City **Jerusalem**' (in Rev.xxi.) is signified a New Church to be instaurated by the Lord, and its doctrine . . . —5.

4317. By 'the **New Jerusalem**' is meant the New Church as to doctrine . . .

6297. By 'the **New Jerusalem**' is meant the New Church; and by 'the City,' its doctrine . . .

7322. This New Church, which is called the **Holy Jerusalem** . . . 764.

758. That those who are meant by 'the dragon,' from hatred and enmity, would reject and calumniate the Church, which is the **New Jerusalem**, because it has the doctrine of life. Sig. and Ex.

7642. That the Church, which is called the **New Jerusalem**, will tarry among those who are in the doctrine of faith separated, while it increases into fulness, even while it is being provided among many. . . But the rest in the same Church (which is not in truths), who live the life of faith . . . are not dragons, although they are among them . . . From which it is evident that the Church from those who are not dragons is meant by 'the earth which helped the woman, and swallowed the flood which the dragon cast out of his mouth.'

8572. In the Church which is to be instaurated henceforth, which is meant by the **New Jerusalem**, the Lord alone will be celebrated . . .

11832. Because the end of this Church has come, and there is at hand the beginning of a New one, which will be the **New Jerusalem**; to which it is to be revealed that . . .

**De Dom.** 34. No one comes into the New Jerusalem, unless he acknowledges the Divine Human of the Lord.

**Ath.** 65. This (to know its God, thus the Lord) is the first of the Church, which is called the New Jerusalem.

**J.** (Post.) 258. See JERUSALEM, here.

359. Concerning Faith. . . This is the Faith of the New Jerusalem. Stated.

**Can.** Holy Spirit v. 5. Hence it is that the New Jerusalem, which is the Church which approaches the Lord alone, and imbibes truths from His Word, is called 'holy' . . .

**Coro.** 5. The New Jerusalem, which is the New Church truly Christian . . .

18. By 'the Holy City, New Jerusalem,' is meant the doctrine of the New Church, thus the Church as to doctrine . . . That the doctrine descended, is because the Church is the Church from doctrine and according to it . . .

## New Jerusalem and its Heavenly Doctrine. (*The Work.*)

**H.** 73. (z) The Work referred to. 78°. 305°. W.H.6. L.Pref.12. S.10. Life 100. F.65. R.5<sup>2</sup>.etc. etc. D.5600<sup>2</sup>. E.130<sup>7</sup>. 825. etc.

**R.** 716. See HEAVEN and HELL, here.

**D.** 5946<sup>5</sup>. There was given (the Africans) the Works . . . THE DOCTRINE of the New JERUSALEM, etc., in order that they might select those things which they see to be useful.

## New Moon. *Novilunium.*

**A.** 7093<sup>5</sup>. Occurs. 9188<sup>3</sup>. —<sup>4</sup>. E.403<sup>5</sup>. 939<sup>3</sup>. 1061<sup>3</sup>.

## New Temple. *Novum Templum.*

**A.** 2830<sup>5</sup>. See New JERUSALEM, here. 2851<sup>15</sup>. 3858<sup>4</sup>. 5044<sup>9</sup>. 9603<sup>2</sup>.

## New Testament. *Novum Testamentum.*

**A.** 2900. As concerns the Word of the New Testament, which is in the Evangelists; since the Lord spoke from the Divine Itself, therefore the several things spoken by Him were representative and significative. . .

3900<sup>8</sup>. 'The secret chambers' = the Word of the New Testament, because it teaches interior things, or concerning the internal man.

9396<sup>8</sup>. That the Word of the New Testament also is 'a covenant.' Ill.

**R.** 316<sup>3</sup>. 'New wine' = the Divine truth of the New Testament; thus of the New Church . . .

**T.** 730. 'This is My blood, that of the New Testament' (Matt.xxvi.28; Mark xiv.24; Luke xxii.20). 'The New Testament' is the new covenant; therefore the Word . . . written after the Lord's Advent through the evangelists and apostles, is called the New Testament or Covenant.

**Newcomer.** See under GUEST, NOVITIATE, and RECENT.

## Newsmonger. *Novalista.*

**D.** 6109<sup>8</sup>. Those who are under the soles of the feet

are newsmongers. They inquire for new things everywhere, and tell them to others. The communication is with those things which are in the crown of the head . . . They are very numerous.

## Newspaper. *Novella.*

**C.** 189°. Diversions of charity . . . for the recreation of the mind (include) the reading of the news in newspapers.

## Newton. *Newtonus, Newtonius.*

**W.** 82. I once heard the Angels speaking with Newton about a vacuum. . . Newton said that he knows that the Divine which is infills all things; and that he himself shudders at the idea of nothing as concerning a vacuum, because that idea is destructive of all things. He exhorts those who speak with him concerning a vacuum to beware of the idea of nothing, calling it a swoon . . .

**D.** 6064. Concerning Newton.—I have sometimes spoken with him. He is a very sincere man, and is among his own, and is loved. He said to me that he now knows that the Lord is the Sun of the angelic Heaven, and that all light is from Him, which in its essence is Divine intelligence . . . He had known also that there was one life, which causes anyone to live, and that this life appears with them as light . . . (Continued under COLOUR.)

**J.** (Post.) 265. Concerning Newton.—I have spoken with Newton concerning a vacuum, and concerning colours.

266. Concerning a vacuum, he said that in the world he had believed in the existence of a vacuum. (Continued under VACUUM.)

267. Concerning colours, he said . . . (Continued under COLOUR.)

—<sup>2</sup>. Newtoniana, occurs.

—<sup>3</sup>. These are Newton's own words, which he wants me to communicate.

273. In the suburb (of London) to the left dwell many of their learned, and, with them, Newton. They descend thither by a way sloping downwards.

**Nicene Council.** See under COUNCIL-concilium.

## Nicene Creed. *Symbolum Nicenum.*

**T.** 632. The Nicene Creed quoted. See Ath. 133. 134. Can. Trinity v. 2. Inv. 30.

**Can.** Trinity iii. 6. A Trinity of Persons in the Divinity from eternity was first invented by the Nicene Council, as is evident from the two Creeds, the Nicene and the Athanasian . . . Ex. 7.v.

## Nicodemus. *Nicodemus.*

**A.** 4904<sup>2</sup>. Mentioned. E.710<sup>10</sup>. 721<sup>2</sup>.

**D.** 151. There was one who was some time with me, who could perceive the more interior things . . . He said to me that he was Nicodemus, who could understand that they were truths; but after some stay and conversation with me, he either receded, or was among those who do not speak.

**Nicolaitans.** *Nicolaitae.*

R. 86. 'Thou hatest the works of the Nicolaitans, which I also hate' (Rev.ii.6)=that from their truths they know and thence do not will their works to be meritorious, because this is contrary to the merit and justice of the Lord. That 'the works of the Nicolaitans' are meritorious works, it has been given to know from revelation.

115. 'So hast thou . . . them that hold the doctrine of the Nicolaitans, which I hate' (ver.15)=that there are among them also those who make works meritorious. Ex.

T. 378<sup>2</sup>. That the Christian Church has been so vexed and torn from its infancy, is evident from . . . Nicholas, from whom the Nicolaitans were named, who are mentioned in Rev.ii.6; Acts vi.5; and also by Cerinthus.

E. 107. 'The Nicolaitans'=those who separate good from truth, or charity from faith . . . Ex. 142.

—<sup>c</sup>. That those who separate charity from faith are called 'Nicolaitans,' is chiefly from the sound of that word in Heaven; for its sound is from truth or faith, and not from good or charity.

**Niggardly.** *Tenax.*

See TENACITY.

A. 5177. See AVARICE, here.

**Night.** *Nox.*

A. 21<sup>e</sup>. All things whatever which are proper to man are compared to 'night,' because they are of thick darkness.

28<sup>2</sup>. See DAY, here. 936, etc.

30<sup>2</sup>. Faith from love is 'the lesser luminary,' which dominates 'by night.' 32.

38. 'To dominate in the night' (Gen.i.18) . . . By 'night' is meant evil; and therefore . . . evils are called works of the night.

221<sup>2</sup>. The Lord also calls . . . a state of no faith 'night,' as in John . . . 'the night cometh when no man can work' (ix.4).

786. 'Forty days and forty nights' (Gen.vii.4)=the duration of temptation, in which 'nights' are anxieties.

862. The faith which precedes being not yet so conjoined with charity, is . . . called 'night.' Faith is also called 'night,' in the Word, because it receives its light from charity, as the moon does from the sun . . .

931<sup>e</sup>. 'In that night there shall be two in one bed . . . ' (Luke xvii.34); here the last time is called 'night,' because there is no faith, that is, no charity. 2353<sup>3</sup>.

1712. 'Night' (Gen.xiv.15)=a state of shade. It is called a state of shade when it is not known whether there are apparent good and truth, or genuine good and truth. Ex.

1983. Sirens, who are interior witches, are those who insinuate in the night time especially, and then try to infuse themselves into the interior thoughts and affections of the man . . .

2335. The night which succeeds (the evening) is the

last state, when there is no faith: it also=the Judgment.

2353. 'In the night' (Gen.xix.5)=the last time, when (the Lord's Divine Human and Holy proceeding) are no longer acknowledged; (for) 'night'=a time of darkness, when the things of light are no longer seen. The Angels did not come 'in the night,' but 'in the evening;' but as it is the men of Sodom who spoke . . . it is said 'in the night.' For 'night,' in the Word, =the time and state when there is no longer the light of truth, but merely falsity and evil; thus the last time and state, when there is the Judgment. Ill.

—<sup>3</sup>. 'If anyone walk in the night, he stumbleth . . . ' (John xi.10); where 'the night'=falsity from evil . . . for as all the light of truth is from good, so all the night of falsity is from evil.

—<sup>4</sup>. 'The night when no one can work'=the time and state where there are evil and falsity. (=falsity from evil. 6000<sup>3</sup>.)

—<sup>6</sup>. Because . . . when the sons of Israel went out from Egypt, there was represented the vastation of good and truth within the Church, and that nothing but evil and falsity reigned, it was commanded that they should go out 'at mid-night' (Ex.xi.4); and it came to pass that at mid-night all the first-born of Egypt were slain (Ex.xii.12,29,30). And as those who are in good and truth . . . are guarded among falsities and evils . . . that night, relatively to them, is called 'a night of the watches of Jehovah' (verse 42).

2465<sup>3</sup>. 'In that night' (Gen.xix.33)=when all things were in such great obscurity. —<sup>4</sup>.

2905<sup>2</sup>. The fourth state of the Church is like night: when this has come, there is fulness, or the end.

—<sup>3</sup>. When there is no longer any good and truth, or, as is said, no faith . . . then the Church has come to its . . . night.

2908. 'Sarah died'=night as to the truths of faith . . . The last time of the Church, when all faith, that is, charity, has expired . . . in the Word is called 'night.' 2910. 2912.

2917. That thus He would emerge and rise again from the night which was with them. Sig.

—<sup>c</sup>. Before the Lord is acknowledged, it is night, because He does not appear.

2923. 'Bury thy dead'=that thus they would emerge from the night . . . as to the goods and truths of faith. 2925. 2931. 2948. 2955. 2961.

3325<sup>13</sup>. The reason (the first-born were slain in the night) was that the night=the last state of the Church . . .

3438. 'Jehovah appeared to him in that night . . . (Gen.xxvi.24)=the Lord's perception concerning that obscurity . . . 'Night'=a state of shade, or what is obscure. By this Obscure is signified the literal sense of the Word . . .

3693<sup>4</sup>. 'Thou disposest the darkness and it becomes night' (Ps.civ.20)=to moderate a state of obscurity; for the Angels have changes of state . . .

4125. 'God came to Laban . . . in a dream by night' (Gen.xxxi.24)=the obscure perception of that good when left to itself. . . 'In a dream by night'=what is obscure.

4775. 'The cold (devoured me) in the night' (ver. 40)=temptations... 'Night'=a state of no faith or truth.

4638<sup>4</sup>. 'At mid-night there was a cry made' (Matt. xxv.6)=the time which is the last of the old Church and the first of the new one. In the Word this time is called 'night,' when it is treating of the state of the Church. 6000<sup>4</sup>.

5092. 'Each his dream in one night' (Gen.xl.5)=concerning the event which to them was in obscurity... 'Night'=what is obscure. In the spiritual sense, 'night'=a state of shade induced by falsity from evil; thus also what is obscure, namely, of the mind. The obscurity which is of night in the world is natural obscurity, but the obscurity which is of night in the other life is spiritual obscurity, (which) comes forth from the absence of the Sun of Heaven. Ex. 5233.

6000. 'God spake to Israel in the visions of the night' (Gen.xlvi.2)=obscure revelation... for 'night'=what is obscure; and obscurity in the spiritual sense is that truth does not appear. 'Night,' also in the Word,=falsity from evil; for those who are in falsity from evil are in the obscurity of night; hence all in Hell are said to be in night...

—<sup>2</sup>. That 'night'=what is obscure, and also falsity. Ill.

—'. 'To walk in the night'=to live in falsity.

—<sup>3</sup>. The last time of the Church is meant by 'night'; for then nothing of truth is received, because they are not in good... hence the light of truth is absorbed and suffocated in what is dark... and this is signified by 'the night coming when no one can work.' Such, also, is the time at this day.

—<sup>4</sup>. 'In that night... two in one bed...' 'Night,' here, in like manner,=the last time of the old Church, and the first of the new one.

—<sup>5</sup>. That the Lord was pleased to be taken in the night=that the Divine truth with them was in the obscurity of night, and that falsity from evil was in its place: and that Peter in that night denied the Lord thrice, also represented the last time of the Church, when the truth of faith is indeed taught, but is not believed; which time is night, because the Lord is then utterly denied in the hearts of men.

—<sup>6</sup>. 'What of the night? What of the night?... The morning cometh, and also the night' (Is.xxi.11,12). 'The morning'=the Lord's Advent, (which) was when there was no longer any spiritual truth in the earth, which is 'the night.'

—<sup>7</sup>. The day when it should be 'not day, nor night' (Zech.xiv.7) is when the Lord was born; for it was then evening; that is, the end of the representatives of the Church.

—<sup>8</sup>. Vastations are said to take place 'in the night' (Is.xv.1), because then truth is obscured, and falsity enters.

—'. Here, (Lam.i.2) it treats concerning the desolation of truth; 'night'=falsity.

—<sup>9</sup>. 'The dread of the night' (Ps.xci.5)=the falsities of evil which are from Hell. 9642<sup>9</sup>.

—'. 'No night there' (Rev.xxi.25; xxii.5)=no falsity.

—<sup>9</sup>. 'The visions of the night' (Dan.vii.2,7)=obscure revelation. (So also Zech.i.9.)

6110<sup>6</sup>. But... in Heaven there is no night, but only evening... whereas in Hell there is night... The night, there, is torment; and through all the alternations (in Hell) the night dominates: it is only the variations of shade and of the darkness of night which present these alternations.

6829<sup>2</sup>. This is the morning which succeeds the night in the other life.

7102<sup>10</sup>. 'The dread of the night'=the falsity which is hidden.

7193<sup>3</sup>. States of temptations, and of infestations, and also states of desolations, there, are evening and night...

7218<sup>2</sup>. With Spirits, when it is the state of evening and night, their thought is in a compulsory state; they are then compelled to think about the falsities which are being injected, and from this compulsion they cannot possibly loose themselves...

7680. 'The whole of that night' (Ex.x.13)=a state of obscure perception.

7776. 'About the middle of the night' (Ex.xi.4)=when there was total devastation; (for) 'the middle of the night'=when there is the densest thick darkness, that is, when there is mere falsity; for 'the night'=a state of falsity; and 'the middle' of it=the height of it.

7844<sup>2</sup>. But the state of these tends to night, which is casting down into Hell.

7851. 'In that night' (Ex.xii.8)=when it is the damnation of the evil; (for) 'night'=a state of the devastation of truth and good; thus damnation...

7870. 'In that night' (ver.12)=their state of evil; (for) 'night'=a state when there is nothing but evil and falsity... Hence by 'night' is also signified the last time of the Church... By 'night,' also, is signified total devastation; and likewise damnation. Refs. From these things it is evident that the state of those who are in Hell is called 'night'; not that there is the thick darkness of night with them, for they see each other; but because the state of truth and good which is in the Heavens is called 'day'; and hence the state of falsity and evil is called 'night'; moreover there is thick darkness there when anything of light from Heaven inflows thither...

7947. 'It came to pass in the middle of the night' (ver.29)=a state of mere falsity from evil; (for) 'the middle of the night'=total devastation; that is, the privation of all good and truth, whence there is a state of mere falsity from evil.

7952. 'Pharaoh arose in that night...' (ver.30)=that the damned... when they have been let into mere falsity from evil, would apperceive aversion and fear for those of the Spiritual Church; (for) 'night'=a state of mere falsity from evil, and thence damnation... 7955.

7989. 'A night of watches is this to Jehovah' (ver.42)=the presence of the Lord with those who are in truth and good, and with those who are in evil and thence in mere falsity. Ex... The presence of the Lord in what

follows is described by 'the pillar . . . of a cloud by night . . .'

[A.] 7991. 'This is that **night** of the watches of Jehovah' (id.)=that then they are withheld from all falsity and evil.

8108. 'And by **night** in a pillar of fire to illuminate them' (Ex.xiii.21)=that when there is a state of obscurity it is tempered by illustration from good. Ex.

—<sup>c</sup>. When (in Heaven) it is evening and **night**, they have obscurity of the understanding; but this is tempered by the Lord by the good of love, as by a fire which illuminates . . .

8197. 'It illuminated the **night**' (Ex.xiv.20)=the illustration of the truth from good on the other side.

—, 'A pillar of fire by **night**'=a state of the obscurity of truth tempered by illustration from good.

8199. 'The whole **night**' (id.)=in the obscure state . . . By '**night**' is here meant that obscurity which follows immediately after temptations; for those who are delivered thence first come into what is obscure before they come into what is clear; for the falsities and evils injected by the Hells inhere for some time and are dissipated only successively. 8202.

8211<sup>d</sup>. 'The **night**' (Is.xxi.)=the state then of man and of the Church, that they are in mere falsities from evil.

—<sup>5</sup>. It is said 'the morning watch,' because the **night** was divided into watches, of which the last of the **night** and the first of the day was the morning watch.

8426<sup>e</sup>. In Heaven there is not the **night** which there is in Hell.

8750<sup>2</sup>. See EVENING, here. 8812<sup>3</sup>.

9093<sup>4</sup>. 'The **night**' in which Belshazzar was killed=a state of evil and falsity.

10134<sup>3</sup>. By '**night**,' or 'twilight,' in the Word, is signified a state of love in obscurity. . . There is not **night** in Heaven, but twilight . . .

—<sup>7</sup>. The fourth or last state of the Church is called '**night**.' But, when the Church is in its **night**, in which it is when it is no longer in love to God and in faith, then, from twilight, morning begins with another nation . . . —<sup>9</sup>.

—<sup>11</sup>. 'The morning cometh, and also the **night**'=that although there is illumination with those who are of the new Church, there is **night** with those who are in the old one.

10135. With the Angels (there is) **night** or twilight . . . When they are in a state of love in obscurity or in some coldness, then they have **night**, or rather the twilight before the morning.

—<sup>6</sup>. Here, (Jer.vi.5) 'evening' and '**night**'=the last times of the Church, when all things of love and faith have been destroyed.

H. 155<sup>2</sup>. **Night** corresponds to a state of no love and wisdom. But it is to be known that there is not a correspondence of **night** with the states of life of those who are in Heaven, but there is a correspondence of the twilight which is before the morning. The correspondence of **night** is with those who are in Hell.

—<sup>v</sup>. '**Night**,' in the Word,=the deprivation of love and wisdom. Refs.

J. 38<sup>2</sup>. So that he sees Divine truth as in **night** . . .

C. J. 13. That the state of the world and of the Church before the Last Judgment was as evening and **night** . . . Ex.

W. 73<sup>3</sup>. When times are predicated of the Church . . . by '**night**' is meant its end.

R. 153<sup>8</sup>. What they build by day falls down in the **night**.

380. 'They serve Him day and **night**' (Rev.vii.15)=that they live constantly and faithfully according to the truths . . . which they receive from Him.

414. 'The day shone not for the third part of it, and the **night** in like manner' (Rev.viii.12)=that there was no longer any spiritual truth nor natural truth serviceable for doctrine and life from the Word with them. . . By '**night** not shining' is meant that there was no light from the moon and stars. . . The Divine truth in the natural sense of the Word is like the light of the moon and stars in the **night**. . . These things are meant by 'day,' and '**night**,' in the following passages. Ill. E. 527, Ex. and Ill.

864<sup>2</sup>. By being 'tormented day and **night**' (Rev.xx.10) is signified to be interiorly infested continually.

922. 'There shall be no **night** there' (Rev.xxi.25)=no falsity of faith; for by '**night**' is signified what is opposite to light . . . Hence by '**night**' is signified that which is not from the good of love from the Lord; and this is falsity of faith. Ill. 940.

M. 79<sup>8</sup>. (They said) Are they not works of the flesh and of the **night**?

T. 760. That this last time of the Christian Church is the very **night** in which former Churches have set. Gen.art. 761, Ill.

764. That after this **night** there follows the morning . . . Gen.art.

—, As the present Church in Christendom is the **night** . . .

—<sup>2</sup>. In these passages, by 'evening,' and '**night**,' is meant the last time of the Church. Ill.

E. 98<sup>5</sup>. '**Night**'=the last time of the Church . . .

167<sup>6</sup>. 'In the nights my reins chastise me' (Ps.xvi.7). 'The **nights**'=the state of man when falsities rise forth . . .

179<sup>9</sup>. '**Night**'=the last time of the former Church . . .

187<sup>2</sup>. '**Night**'=a state of no faith and charity.

252<sup>8</sup>. 'Mid-**night**,' when 'the cry arose' (Matt.xxv.)=the Last Judgment; and, in general, the last of man's life, when he is being judged either to Heaven or to Hell.

285. 'Not to have rest day and **night**' (Rev.iv.8), when said of the Divine Providence and guard of the Lord, . . . =universally and perpetually . . .

401<sup>21</sup>. The reason it is said that the moon and stars were made for dominion in the **night**, is that 'the **night**'=the light of the natural man; for the light of this compared to the light of the spiritual man is like the light of **night** from the moon and stars compared to the light of day from the sun.

478. 'They serve Him day and night in His Temple' = that they are constantly kept in truths in Heaven. . . 'Day and night' = constantly and in every state. —<sup>3</sup>Ex.

504<sup>10</sup>. 'Night' = Divine truth in shade.

513<sup>18</sup>. 'They had laboured all the night, and had taken nothing' (John xxi.3) = that nothing [is effected] from self or proprium; but all things from the Lord.

527<sup>6</sup>. Natural light is signified by 'darkness' and 'night' (Ps.cxxxix.12).

624<sup>14</sup>. 'Night to you for vision' (Micah iii.6) = that the understanding of falsity shall be instead of the understanding of truth.

650<sup>10</sup>. As by 'darkness' and by 'night' is signified the lumen of the natural man, which is like night relatively to the light of the spiritual man. . . it is evident what is signified by, 'Thou disposest darkness that it may be night' (Ps.civ.20).

734<sup>16</sup>. The endeavour to destroy truths clandestinely is signified by, 'Arise, let us ascend in the night' (Jer.vi.5).

741<sup>6</sup>. 'With my soul have I desired Thee in the night' (Is.xxvi.9) = the life which is not yet in the light of truth.

747. 'Days and nights' = continually. Ex. 890.

768<sup>17</sup>. 'Night' = the light of truth such as is with men on earth; and also the light of truth such as is with those who are in the Heavens and in the earths under the Lord as a Moon. . .

890. 'The day' = the state of their falsity; and 'the night,' the state of evil; for, as to the thought man is in light, thus in day; and as to affection he is in obscurity or in night. . . Hence there was upon the Tent a cloud by day, and a fire by night. . .

Coro. 5. That of each Church there have been four successive states or periods, (the last of which) is meant by 'night,' Gen.art.

— But night does not overtake the man who suffers himself to be regenerated; for he walks in God, and thence is constantly in the day. . . III.

6. That in each Church the four changes of state have been consecutive. . . and the fourth has been its end; and then was its night, or consummation. Gen.art.

17. But night and winter do not contribute to the stability of the world.

## Night, To pass the. *Pernoctare.*

A. 2335. 'We will pass the night in the street' (Gen.xix.2) = that He was as it were willing to judge from truth. . . 'To pass the night,' here, = to judge. Ex.

3111. 'Is there room. . . for us to pass the night?' (Gen.xxiv.23) = a state of remaining. 3115.

3170. 'They passed the night' (ver.54) = the peace thereof; (for) 'to pass the night' is to rest; and, in the internal sense, to have peace. Ex.

3240<sup>4</sup>. 'To pass the night in the forest' (Is.xxi.13) = to be desolated as to good. (Compare 3268<sup>7</sup>.)

3693. 'They passed the night there because the sun was set' (Gen.xxviii.11) = life in what is obscure; (for)

'night' = a state of shade; thus 'to pass the night' = to live in that state. Ex.

4213. 'They passed the night in the mountain' (Gen.xxxi.54) = tranquillity. . . That those who had entered into a covenant should pass the night in one place, was a ritual, because a passing of the night—*pernoctatio*—in one place signified that there was no longer any hostility; in the internal sense, that there was tranquillity and peace'. . .

4261. 'He passed the night there in that night' (Gen.xxxii.13) = in that obscure state.

5156. That he was 'not to pass the night upon the wood' (Deut.xxi.23) = perpetual rejection; for in the evening the day commenced anew. . .

5495<sup>9</sup>. This Natural is. . . a place of rest or of passing the night for scientifics.

9299. 'The fat of My feast shall not pass the night even to the morning' (Ex.xxiii.18) = the good of worship not from proprium, but always new from the Lord; (for) 'to pass the night' = that which is from proprium; for by 'night,' in the Word, is signified evil and falsity; thus also proprium.

10679. 'The sacrifice of the feast of the passover shall not pass the night to the morning' (Ex.xxxiv.25) = the good of worship not from proprium, but from the Lord always new.

E. 282<sup>6</sup>. As yet no hope of deliverance is signified by. . . 'I will pass the night in the wilderness' (Ps.lv.7).

659<sup>8</sup>. 'To pass the night in the wastes' (Is.lxv.4) = to remain and live in falsities.

887<sup>3</sup>. 'Full of judgment, justice passed the night' (Is.i.21) = where the truth of doctrine and the good of love were in abundance.

## Nightingale. *Näctergal.*

D. 5905, 5906. Many of the spiritual cannot see those things which are in the interior Heaven. . . and this was illustrated by comparison with birds in forests, which see and sing by night, and which then see clearly; whereas in the light of day they flee away, because then they do not see. The nightingale was mentioned, and perhaps there are many others. But the infernals are compared to owls, etc.

## Nightshirt. See SHIRT—*indusium.*

## Nile. *Nilus.*

A. 5196. 'The river,' here, the river of Egypt, or the Nile, = a boundary. . . for the great rivers, namely, the Euphrates, Jordan, and Nile. . . were ultimate boundaries of the Land of Canaan. . . The Nile, or river of Egypt, represented the sensuous things subject to the intellectual part, thus the scientifics which are from them; for these are the ultimates of the spiritual things of the Lord's Kingdom.

6975. 'The waters of the river,' namely, of the Nile, = false scientifics.

9295<sup>9</sup>. 'The harvest of the Nile' (Is.xxiii.3) = good thence (that is, from scientific truth) outside the Church.

R. 444<sup>6</sup>. That the river of Egypt, the Nile. . . was a boundary of Canaan. III.

E. 538<sup>5</sup>. The river Nile = the false Scientific.

569<sup>5</sup>. 'The river of Egypt,' or **Nile** (as one of the boundaries of Canaan, and as being outside Canaan) signified such things as are of the natural man . . . It signified a termination of the Church, and also introduction into the Church. Moreover, the Knowledges and knowledges which are signified by the river of Egypt, introduce . . .

—<sup>10</sup>. The Scientific which is of the natural man is signified by the river of Egypt, the Nile . . .

### Nimrod. *Nimrod.*

A. 1133. It treats concerning those who have external worship, in which are interior evils and falsities. '**Nimrod**' = such worship.

1175. By '**Nimrod**' (Gen. x. 8) are signified those who made internal worship external; and thus by '**Nimrod**' is signified such external worship. . . To make internal worship external is to make external worship essential rather than internal . . . Such is the religion of those who separate faith from charity, in that they prefer . . . the things which are of the Knowledges of faith to those which are of the life; thus formal things to essential ones. Ex.

—<sup>e</sup>. Such worship is called '**Nimrod**'; and it is born of the Knowledges which are '**Cush**'; as these are born from faith separated from charity, which faith is '**Ham**.'

1176. '**Cush** begat **Nimrod**' (id.) = that those who had Knowledges of interior things instituted such worship. . . Knowledges of interior things are what they call doctrines. . . It is those who call mere Knowledges faith, who beget and institute such worship. . .

1177. '**He** was a mighty one in the earth' (id.) = that such religion prevailed in the Church.

1178. '**He** was mighty in hunting before Jehovah' (ver. 9) = that it has persuaded many; (for) faith separated from charity is such. Ex.

1179. 'Wherefore it was said, As **Nimrod** mighty in hunting before Jehovah' (id.) = that because so many were persuaded, such a form of speech became proverbial . . . As, in ancient times, they gave names to Things, they gave this name to this worship, saying that **Nimrod** — that is, this worship — was mighty in hunting, that is, was one which captivates minds. . .

1180. 'And the beginning of his kingdom was Babel, and Erech, and Accad, and Calneh, in the land of Shinar' (ver. 10) = that there were such worships . . . the externals of which appear holy, but the interiors are profane.

1185<sup>e</sup>. That such worship reasons about spiritual and celestial things, (is signified by) '**Nimrod** went forth from that land into Asshur, or Assyria.'

1186<sup>e</sup>. 'The land of **Nimrod**' (Micah v. 6) = such worship as that which is signified by **Nimrod**, in which the interiors are evil and false.

### Nine. *Novem.*

### Ninth. *Nonus.*

A. 1988. 'Abram was a son of ninety years and nine years' (Gen. xvii. 1) = the time before the Lord fully con-

joined the internal man with the rational; as is evident from the signification of '**nine**' as coming before ten . . .

2075<sup>2</sup>. The number **nine** = conjunction . . . III.

2269. **Nine** = conjunction, or that which is conjoined.

D. 3270. They go to the ninth use. Ex.

E. 194<sup>2</sup>. By 'the third,' 'sixth,' and 'ninth' hour (Matt. xx. 5) is signified a like state of life . . . 'Three' = a full state, or what is complete even to the end. The like [is signified by] 'six,' and 'nine.'

401<sup>15</sup>. 'Darkness upon the whole earth, even to the ninth hour' (Luke xxiii. 45) . . . 'From the sixth hour to the ninth' = that there was mere falsity, and not any truth whatever; for . . . 'six,' and 'nine' = all things in the complex; here, falsities and evils.

### Nineveh. *Nineve.*

A. 1184. 'Out of that land went forth Asshur, and built **Nineveh** . . . ' (Gen. x. 11) . . . '**Nineveh**' = falsities of doctrinal things. . . '**Nineveh**' = falsity from reasonings. 1187.

1188. That by '**Nineveh**' are signified falsities of doctrinal things . . . is evident from the signification of **Nineveh** in the Word. . . There are falsities of this kind from three origins. The first is from the fallacies of the senses, in the obscurity of an understanding which is not illustrated, and from ignorance: hence is the falsity which is '**Nineveh**.'

—<sup>2</sup>. That '**Nineveh**' = falsities from the fallacies of the senses, in the obscurity of an understanding which is not illustrated, and from ignorance, is evident in Jonah, who was sent to **Nineveh**, which city was pardoned because they were such . . .

—<sup>3</sup>. In like manner in Isaiah, where it is said of the king of Asshur that he remained in **Nineveh**, and that when he bowed himself in the house of Niroch his god, his sons slew him with the sword (xxxvii. 37, 38) . . . Here, by '**Nineveh**,' is signified external worship in which there are falsities; and because this was idolatrous he was slain . . . Further ill.

S. 21. (How it was that the science of correspondences came to be cultivated at **Nineveh**, etc.) 102.

102. The Ancient Word was at **Nineveh**, etc.

E. 401<sup>36</sup>. The gentiles are signified by '**Nineveh**' (Jonah iv.). P. P. Jonah i.

650<sup>36</sup>. By '**Nineveh** which He will place in wilderness, a dry place as the wilderness' (Zeph. ii. 13) are signified falsities of doctrine.

### Nipple. *Papilla.*

D. 3655. The Angels (who resuscitate those who are spiritually dead) preside over the left nipple of the breast, and are the ribs.

### Nissi. *Nissi.*

A. 8624. 'He called the name thereof Jehovah **Nissi**' (Ex. xvii. 15) = the continual war and protection of the Lord against those who are in the falsity of interior evil. . . 'Jehovah **Nissi**,' in the Original Language, means 'Jehovah my standard,' or 'banner-signum'; and by a 'banner' or 'standard,' in the Word, is signi-

fied a convocation to war; and, as it is said the war of Jehovah, protection by Him is also signified. III.

## No. *No.*

A. 8398<sup>2</sup>. 'No' (Ezek. xxx. 15) = the falsity from which is evil.

E. 721<sup>18</sup>. By 'Egypt,' 'Sin,' and 'No' (id.) are signified the scientifics and fallacies which are of the natural man, which hinder man's reformation through the truths of the Word.

## No account, Of. *Naucus.*

A. 1844<sup>o</sup>. They regard them as simple, vile, and of no account.

5433<sup>2</sup>. Hence heavenly things are to him of no account, and earthly things are everything to him.

5648<sup>3</sup>. Let anyone examine himself as to whether the things here contained in the internal sense are not of no account and loathsome to him.

M. 5<sup>o</sup>. The accessory joys (then) become first indifferent, afterwards as of no account, and finally sad and anxious.

## No account, To hold of. *Floccipendere.*

J. 64<sup>o</sup>. T. 137<sup>o</sup>.

## No one. *Nemo.*

A. 5225. 'No one' interpreted these things to Pharaoh' (Gen. xli. 8) = that it was unknown what would happen . . . for 'no one,' in the internal sense, = the negative of a Thing, thus not. For, in the internal sense, the idea of a person is turned into the idea of a Thing. Ex. 5253. 5310.

9165. 'No one seeing' (Ex. xxii. 10) = concerning which the mind is not conscious.

## Noah. *Noachus, Noë.*

### Noachic. *Noachicus.*

See under ANCIENT CHURCH.

A. 64<sup>o</sup>. By 'Noah' the Angels perceive the Church remaining with the descendants of the Most Ancient Church, and continued to the time of Abraham.

407<sup>o</sup>. From the Most Ancient Church there remained a residue even to the Flood, and it was continued after the Flood, which residue of the Church is called 'Noah.'

466. The tenth Church, parent of three Churches after the Flood, is 'Noah;' which Church is to be called the Ancient Church.

467. Noah is described (Gen. v. 29), that he = a new Church.

468. With a Church it is the case that in course of time it decreases, and finally remains among a few. Those few with whom it remained at the time of the Flood were called 'Noah.'

—<sup>2</sup>. The last remains are what are signified by 'Noah.'

529. 'Noah' = the Ancient Church, or the parent of the three Churches after the Flood.

530. By 'Noah' is signified the Ancient Church, or the doctrine which remained from the Most Ancient.

531. 'He shall comfort us for our work, and for the toil of our hands from the ground which Jehovah hath cursed' (Gen. v. 29) = doctrine by which what had been perverted should be restored. . . 'To comfort' refers to the son (of Lamech), or Noah, by whom is signified a new regeneration, thus a New Church, which is the Ancient one; by which, or by 'Noah,' is therefore also signified rest, and comfort from rest. . .

535. That the Church called 'Noah' is not to be numbered among those which were before the Flood, may be evident from verse 29 (as above). The 'comfort' was, that it should survive and endure.

559. Therefore in order that the human race might be saved, a new Church came forth, which is 'Noah.' Tr.

596. 'Noah found grace in the eyes of Jehovah' (Gen. vi. 8) = a new Church (through which) the Lord foresaw that the human race might be saved. 597. 598.

598. By 'Noah' is signified not only a new Church, but also the faith of that Church, which was the faith of charity.

—<sup>2</sup>. As the new Church called 'Noah' was not celestial but spiritual, it is not said to have 'found mercy,' but 'grace,' in the eyes of Jehovah.

599. It treats (in Gen. vi.) concerning the state of the Church which was called 'Noah,' before its regeneration.

600, 602. That the man of the Church called 'Noah,' who is described by 'the ark,' was such that he could be regenerated. . . Tr.

605. It treats now concerning the formation of a new Church, which is called 'Noah;' and its formation is described by the ark. . .

608, 609. When internal respiration ceased, external respiration gradually succeeded. . . and with (this) a language of words. . . As (thus) the state of the man of this Church which is called 'Noah' was altogether changed from that of the man of the Most Ancient Church, he could no longer. . . be informed and illustrated in the same way. . . because his internals were closed, so that he no longer had communication with Heaven, except such as was unconscious. Nor, for the same reason, could he be instructed except by the external way. . . On this account, of the Lord's Providence, doctrinal things of faith, with some of the revelations of the Most Ancient Church, were preserved for the use of this posterity. . .

611. 'These are the nativities of Noah' (ver. 9) = a description of the reformation or regeneration of the new Church.

612. 'Noah was a man just and perfect in his generations' (id.) = that he was such that he could be endowed with charity.

617. 'Noah begat three sons' (ver. 10) = that three kinds of doctrines arose thence.

628. Every man had become corporeal, (including) those called 'Noah' . . . for these were such before they were regenerated. . . In the following verses their regeneration is treated of. . . In this verse is signified that there was nothing true, and, in the following verse, that there was nothing good, except in the remains which



were with those called 'Noah' . . . and also in the doctrinal things which they knew. But there was no understanding of truth, which is never possible except where there is a will of good . . . With the Most Ancients there was the will of good . . . and the derivative understanding of truth; but this understanding completely perished together with the will. A certain rational truth, and natural good, remained with those who are called 'Noah'; and therefore they could be regenerated.

[A.] 635. But with those who are called 'Noah,' remains had remained, which, however, could not present anything of understanding and will, but only rational truth and natural good . . . through the remains these could be regenerated . . .

639. That by 'the ark' is signified the man of this Church called 'Noah.' Ex. —°.

640°. The Lord (then) provided that the Voluntary should be separated from the Intellectual, and that man should be formed, not as before, through the will of good, but that through the understanding of truth charity should be bestowed upon him, which appears as if it were the will of good. Such was made this new Church which is called 'Noah' . . . Besides this Church there were also others at that time, as that which is called 'Enosh,' and others also of which no such mention and description are extant. Here, there is described only this Church Noah, because it was of another and an entirely different nature from the Most Ancient.

653°. The seeds of charity can never be sown in ground where falsities reign, but where truths reign. Thus it is with the reformation or regeneration of the spiritual man; and so also was it with the man of this Church which is called 'Noah.' Sig.

664. In this verse it treats concerning those to be regenerated, and thus saved, who are called 'Noah.'

682. 'Noah did according to all that God commanded him' (ver.22)=that thus it came to pass.

705. It treats here of the Flood, by which are signified not only the temptations which the man of the Church called 'Noah' had to undergo before he could be regenerated, but also the desolation of those who could not be regenerated.

709. It treats in the preceding chapter concerning the preparation of . . . the man of the Church called 'Noah' as to his intellectual things which are of faith; but here concerning his preparation as to the voluntary things which are of love.

726. Lest the celestial seed should perish, those were regenerated who are called 'Noah,' and in fact through spiritual seed.

728°. As it treats here both of the man of the Church called 'Noah,' and his temptation, and of the last posterity of the Most Ancient Church, which destroyed itself, by 'in yet seven days' is signified the beginning of Noah's temptation, and the end or last devastation and expiration of the Most Ancient Church. 730.

731°. This (celestial seed), in those called 'Noah' . . . gradually grew up . . .

736. As regards Noah, or the man of this new Church,

he was such that he believed in simplicity those things which he had from the Most Ancient Church, which were doctrinal things collected and reduced into a certain form of doctrine by those who were called 'Enoch.' And he was of an entirely different nature from the antediluvians who had perished, called 'Nephilim' . . . Men of both these geniuses or natures exist at this day; but the former can be easily regenerated; but the latter with difficulty.

737. 'Noah was a son of six hundred years' (Gen. vii. 6)=his first state of temptation. Ex. (His second state of temptation. 755).

741. 'Noah entered into the ark from before the waters of the Flood' (ver.7)=that he was protected. Ex.

765. The end of the temptations was, that there might be reborn thence a man of the Church, or a new Church . . . This Church . . . was spiritual, which is such that man is born again through the doctrinal things of faith, which, having been implanted, conscience is then insinuated into him . . . and thus he is gifted with charity . . . That the Church is now treated of may be evident from the repetition: 'In the self-same day entered Noah, and Shem, and Ham, and Japheth, the sons of Noah, and Noah's wife, and the three wives of his sons with them, into the ark' (ver.13) . . . As the Church is treated of, the sons are mentioned by name, who (then)=the man of the Church; but when they are called 'sons,' without their names, they=the truths of faith. 768.

767. 'They entered into the ark' (ver.13)=that they were saved, namely, the man of the Church, who was 'Noah,' and the rest of the Churches descending and derived from him. 768, Ex.

770. 'Noah's wife'=the Church itself; and the three wives of his sons=the Churches themselves which were derived from that Church.

773. In Noah, by whom is meant the Ancient Church in general, are contained, as in a parent or seed, the derivative Churches . . . All these churches called 'Shem, Ham, and Japheth,' together constitute the Church called the Ancient Church.

782. To verse 11 it treated concerning the Church as having been preserved in those called 'Noah.' It now follows concerning the state of the Church . . .

786. 'Forty days,'=the duration of the Church called 'Noah.'

788. Noah was not the Ancient Church itself, but was as the parent or seed of that Church. . . But Noah, together with Shem, Ham, and Japheth, constituted the Ancient Church, which immediately succeeded the Most Ancient Church. Every man of the Church called 'Noah' was of the posterity of the Most Ancient Church, consequently was in an almost like state as to hereditary evil as was the rest of the posterity, which perished; and those who were in a like state could not be regenerated and made spiritual as could those who do not derive such [a quality] hereditarily. Examp.

—°. Converted Jews therefore fluctuate more than others between truth and falsity. In like manner did the first men of this Church, which was called 'Noah,'

because they were of the race and seed of the Most Ancients. These are the fluctuations which are described here. . . That they were few has been evident to me from this: that the man of that Church is represented in the World of Spirits as a tall and slender man, clothed in bright white, in a narrow chamber. But still these were they who conserved the doctrinal things of faith, and had them among themselves. D.4072-4074.

832. It follows now (in Gen.viii.) concerning the man of the new Church, who is called 'Noah'; and in fact concerning his state after temptation, even to his regeneration, and further.

838. In the two chapters which precede it has treated of the new Church called 'Noah,' or of the man of that Church; and in fact first of his preparation to receive faith, and through faith charity; next of his temptation; afterwards of his protection when the Most Ancient Church was perishing. Here, now, it follows concerning his state after temptation, and in fact concerning the order . . . and at the same time concerning the order . . . with all who are to be regenerated . . .

841. 'God remembered Noah' (ver.1). By 'Noah' is signified, as before, the man of the Ancient Church . . .

851<sup>re</sup>. The rest of the spiritual man is expressed by a different word, from which he is named 'Noah,' which properly means 'rest.'

863. 'Noah opened the window of the ark which he had made' (ver.6)=the second state, when the truths of faith appeared to him.

865. 'He sent forth a raven . . .'=that Falsities still made disturbance. Ex.

871. 'He sent forth a dove . . .'=a state of receiving the truths and goods of faith. . . In what follows it treats concerning the three states of the man of this Church after temptations, which are signified by his sending forth the dove three times. See 874. 875. 876. 877. 878. 880. 882. 883. 884. 887. 889. 890. 891.

896. 'Noah removed the covering of the ark, and saw' (ver.13)=when falsities had been removed [there was] the light of the Truths of faith, which Truths he acknowledged, and in which he had faith. Ex.

902. 'The earth was dry'=that he was regenerated.

904. 'And God spake unto Noah' (ver.15)=the presence of the Lord with this man of the Church. Ex.

905. 'Go forth from the ark'=freedom. . . (For) so long as Noah was in the ark, and surrounded by the waters of the Flood, the signification was that he was in captivity, that is, that he was agitated by evils and falsities. Ex. 914, Ex.

906. 'Thou and thy wife'=the Church.

915. By 'Noah and his sons' (ver.18) is signified the man of the Ancient Church . . .

920. In this verse ('Noah built an altar to Jehovah . . .') is described the worship of the Ancient Church in general. . . Ex. 921.

981, 982. 'God blessed Noah and his sons' (Gen.ix.1)=the presence and grace of the Lord [with] the Ancient Church.

1019. The Truth of those Things which follow con-

cerning the Spiritual Church, is meant by 'Noah and his sons with him' (ver.8). 1021. 1024.

1025<sup>s</sup>. For there was no Noah; but the Ancient Church was so called.

1058. 'Noah,' hero (ver.17)=the Spiritual Church in general, because Noah alone is named.

1061. 'The sons of Noah who went forth from the ark' (ver.18)=those who constituted the Ancient Church, who were regenerated.

1065. 'These three were the sons of Noah' (ver.19)=these three kinds of doctrines, which are those of Churches in general.

1068. 'Noah began to be a man of the soil' (ver.20)=in general man instructed from the doctrinal things of faith. Ex.

1069. 'He planted a vineyard' (id.)=a Church thence.

1071. 'He drank the wine' (ver.21)=that he wanted to investigate the things which are of faith.

1072. 'He was drunken' (id.)=that he thereby fell into errors.

1073. 'He was uncovered in the midst of his tent' (id.)=thereby perverted.

1090. 'Noah awoke from his wine' (ver.24)=that he was better instructed.

1104. 'Noah lived after the Flood 350 years. And all the days of Noah were 950 years; and he died' (vers. 28, 29)=the duration of the first Ancient Church, and at the same time its state.

1126. They said that a man clothed in white signified those who were called 'Noah,' or who were the first of all of the Ancient Church . . . and that they were thus represented because they were few.

1140. By Noah and his sons, Shem, Ham, Japheth, and Canaan, nothing else was meant than, abstractedly, the Ancient Church as to its worship; namely, by 'Shem,' internal worship; by 'Japheth,' external worship corresponding; by 'Ham,' internal worship corrupted; by 'Canaan,' external worship separated from internal . . . And therefore by 'Noah' nothing else was meant than the Ancient Church in general, as a parent comprehending all.

1145. 'These are the nativities of the sons of Noah' (Gen.x.1)=the derivations of the doctrinals and worships of the Ancient Church, which, in general, is 'Noah.'

1238. Noah, Shem, Ham, Japheth, and Canaan never existed. But because the Ancient Church in special, and, in general, every Church, is such that there is a true Internal, a corrupt Internal, a true External, and a corrupt External, therefore these names were given in order that all the differences in general might be referred to them and their sons, as to their heads . . .

—<sup>2</sup>. This first Ancient Church, signified by Noah and his sons, was not confined to a few. (Continued under ANCIENT CHURCH.)

1254. 'These are the families of the sons of Noah' (ver.32)=the worships of the Ancient Church in particular.

[A.] 4334<sup>9</sup>. 'Until the day that **Noe** entered into the ark' (Matt.xxiv.38)=the end of the former Church, and the beginning of the New one; for by '**Noah**' is signified the Ancient Church in general . . . and by 'the ark,' the Church itself. Refs.

9960<sup>7</sup>. '**Noah**' represents the man of the Ancient Church in the beginning; and these were such (as is signified by the drunkenness of **Noah**).

P. 328<sup>2</sup>. The Ancient Church is described by **Noah** and his three sons, and by the descendants from them. It was a large Church, and was extended through many kingdoms of Asia . . . With these was the ancient Word . . .

D. 4071<sup>2</sup>. The ancient Church preserved its axis, who was **Noah** . . .

4074. By '**Noah**' is signified the Church which lasted in the posterity from the Most Ancient one as a nucleus, or axis; and by '**Noah**' were signified these remains.

E. 644<sup>27</sup>. By '**Noah**' and his sons is signified a New Church which is to be called the Ancient Church, and its instaurator after the devastation of the Most Ancient Church.

— The saving of the **Noachic** family.

650<sup>20</sup>. By the **Noachic** Flood is described the destruction of the Most Ancient Church, and also the Last Judgment upon the men of that Church; and by '**Noah** and his sons' is meant and described the succeeding Church, which is to be called the Ancient Church . . .

724<sup>28</sup>. See **JOB**, here.

Q. ix. The reason **Noah** is mentioned in Ezek.xiv. (although there was no individual man called **Noah**) is that he was mentioned in Genesis; and hence the same is signified in the Prophet as in Moses; namely, that the man with his three sons were significative of the succeeding Church.

Coro. 2. That . . . the second Church (on this Earth) is to be called the **Noachic** one.

34. The fifth state (of the Most Ancient Church, was the separation of the good from the evil . . . This state is described by 'the Flood' . . . and by '**Noah** and his sons,' by whom are meant all the good who were saved.

39. Concerning the **Noachic** Church, or the Ancient one of this Earth. Gen.art.

— As every Church is a trine: inmost or celestial, middle or spiritual, and external or natural, therefore **Noah** had three sons; and by '**Shem**' is signified the Celestial Church, by '**Japheth**' the Spiritual Church, and by '**Ham**' the Natural Church.

45. The Hells from the men of the **Noachic** or Ancient Church consist for the most part of magicians. Des.

**Noble.** *Nobilis.*

**Nobility.** *Nobilitas.*

**Ennoble.** *Nobilitare.*

**Ennobling, An.** *Nobilitatio.*

A. 5113<sup>4</sup>. 'A noble vine' (Jer.ii.21)=the man of the Spiritual Church.

—<sup>10</sup>. 'The noble vine' (Gen.xlix.11)=the Intellectual which is of the Celestial Church.

5622. (These nuts) are of a less **noble** tree, and the things which are exterior are signified by such things as are less **noble** . . .

6393<sup>3</sup>. Those who love to serve without recompense . . . are preferred to more **noble** uses . . .

C. J. 39<sup>e</sup>. Something here concerning the **noble** (or notable) English nation.

S. 77<sup>e</sup>. The Church is **noble** if in genuine truths, ignoble if not . . .

110<sup>e</sup>. The Word is held holy by a **noble** (or notable) nation among the Papists. (This statement is omitted in T.270.)

P. 257<sup>4</sup>. This **noble** nation (which holds the Word holy) is the French nation. R. 745<sup>2</sup>.

M. 148<sup>3</sup>. They compared (it) to **noble** fruit . . .

161<sup>e</sup>. As the love is then **ennobled**, it remains in its strength . . .

201<sup>e</sup>. From the **ennobling** of this form are born **noble** fruits . . .

505<sup>3</sup>. In this Hell there are many of **noble** descent . . .

T. 814. Hence this **noble** (or notable) nation (the Germans) devote themselves little to things of judgment . . .

D. 3925. Concerning a **noble** offspring of the Most Ancient Church. 4068.

E. 675<sup>7</sup>. By 'the **noble** man' (Luke xix.12) is meant the Lord.

1084<sup>4</sup>. The purest sap, which is also **nobler**, for the fruits . . .

— Aliments of such diverse purity and nobility.

1226<sup>3</sup>. In the deserts and Hells I have seen many of **noble** descent who in the world had given themselves up to idleness . . .

De Conj. 13. In those caverns there are **noble** wives, nay, those of such men as had been of the first nobility; but all there are driven to labours . . .

92. Harlots of **noble** family . . . are cast into the marshy lake . . .

**Nod.** *Nod.*

A. 398. 'In the land of **Nod**' (Gen.iv.16)=outside of truth and good; (for) the word '**Nod**' means to be a wanderer and a fugitive; and to be a wanderer and a fugitive=to be deprived of truth and good.

**Nod.** *Nutus.*

**Nod, To.** *Nutare.*

A. 8626<sup>2</sup>. The least of Divine power masters (them) at every **nod** . . .

10823. At pleasure—*ex nutu*.

H. 228. At its pleasure—*ad omnem nutum*.

453<sup>3</sup>. At their command—*ad suum nutum*.

528<sup>e</sup>. It totters till it falls.

593<sup>e</sup>. The Divine proceeding . . . sees everywhere where anything is tottering.

W. 136. The will and understanding rule the body at their **nod**. —.

R. 396. The state of the Church with them tottering to destruction. Sig. and Ex.

M. 58°. Regards other women with *disinclination-nutu inanimato*, and his only one with *inclination-nutu animato*.

125°. Depend on the *pleasure-a nutibus*-of their wives.

D. 3179°. 'To those who are suffused with shame there appears a head **nodding** in front.

4686°. When a man is not far from the end of his life his head **droops**. 4687.

E. 400°. 'The earth in staggering staggers like a drunkard' (Is.xxiv.20).

1029°. Indignant if not allowed as gods to dispose all things at their **nod**.

1053°. Takes other servants in their place if they do not serve at his **nod**.

D. Wis. ii<sup>3</sup>. The will together with the understanding actuates the muscles at its **nod**.

## Noise. *Streptitus*.

See under SOUND.

A. 2129. A **noise** was heard as if of many waters, and a conflict among them . . . which originated from the confusion of opinions concerning certain Truths . . . Des. and Ex.

6015°. 'The **noise** of his wheels' (Jer.xlvii.3)=sensuous things and their fallacies which urge on.

R. 411°. I heard a **noise** from them as of wood split up by the fire in a furnace.

T. 71. I once heard beneath me as it were the **noise** of the sea. Ex.

137<sup>13</sup>. At these words, a **noise** was made; but it was stilled by light descending from Heaven.

D. 4648. Whenever he moved, a **noise** was heard beneath, like the **noise** of punishments. Ex.

E. 323°. 'I will make the **noise** of thy songs to cease' (Ezek.xxvi.13)=vastation as to the Knowledge of good.

326°. 'The **noise** of songs' (id.)=the joys of confessions.

706°. 'The **noise** of the peoples' (Ps.lxv.7)=contradictions by falsities.

714<sup>16</sup>. 'The voice of a **noise**,' and 'a great tumult out of the land of the north' (Jer.x.22)=falsities combating against truths, and evils against goods.

**Noisome**. See under HARM and HURT.

## None. *Nullus*.

A. 379. Occurs. 1843°. 7401. H.82. 293. etc. etc.

D. Wis. xii. 4°. Beware of thinking of the infinite as of nothing.

**Noon, Noonday**. See under SOUTH-*meridies*.

## Noph. *Noph*.

A. 5044°. Truths in the ultimate of order falsified are

'the princes of Zoan,' and 'the princes of **Noph**' (Is. xix.13).

E. 654<sup>50</sup>. 'The princes of Zoan have become foolish, the princes of **Noph** have been carried away' (id.)=that the truths of wisdom and intelligence from spiritual light in the natural man have been turned into the falsities of insanity. Zoan and **Noph** were in the land of Egypt, and signified the illustration of the natural man from spiritual light.

**Nordberg**. *Nordberg*. D.4543. 4811.

## North. *Septentrio*.

## Northern. *Septentrionalis*.

See under QUARTER.

A. 195°. The darkening thence is signified by 'the people of the north' (Jer.xlvi.24).

426°. That which 'comes from the **north**' (Jer.xv.12) = what is sensuous and natural; for, relatively to what is spiritual and celestial, what is natural is as thick darkness, or as is the **north** to light and the south.

737°. 'The **north**' (Ezek.xxxix.2)=falsities.

1154°. 'The sides of the **north**,' in the opposite sense, =perverted doctrinal things.

1326°. 'The **north**' (Jer.l.3)=thick darkness, or no truth.

1458°. 'The **north**' (Is.xliii.6) = those who are in ignorance.

1605. 'Towards the **north**,' etc. (Gen.xiii.14) . . . 'The **north**' = those who are outside the Church, namely, those who are in darkness as to the Truths of faith; it also = the darkness with man.

2009°. Those who are 'from the **north**' (Gen.xvii.5) are those who are outside the Church, and in ignorance concerning the name of Jehovah, who nevertheless call upon His name when they are living in mutual charity, and adore a Deity the Creator of the universe . . .

2468°. 'The king of the **north**' (Dan.xi.40)=those who are in evils and falsities.

2702°. 'The land of the **north**' (Jer.xxxi.8) = the ignorance or desolation of truth.

2851°. 'A smoke out of the **north**' (Is.xiv.31)=that there is falsity from Hell.

—<sup>12</sup>. 'The door of the inner gate that looketh towards the **north**' (Ezek.viii.3)=the place where there are interior falsities. 'The door of the gate of the house of Jehovah towards the **north**'=the place where there are interior evils.

3325°. 'The king of the **north**'=falsities; or, what is the same, those who are in falsities. 3448°.

3708. 'Thou shalt break forth . . . to the **north** and to the south' (Gen.xxviii.14)=the infinite extension of truth; thus all states of good and truth. . . 'The **north**' = truth as yet in obscurity. Il.

—<sup>5</sup>. 'From the **north** and from the sea' (Ps.cvii.3) = those who are in ignorance of truth.

—<sup>6</sup>. 'The **north**' (Is.xlix.12)=those who are in obscurity as to truth.

—<sup>7</sup>. 'To run to and fro from the **north** even to the

east' (Amos viii.12)=from those Knowledges which are in obscurity to those which are in light.

[A.3708]<sup>8</sup>. 'The north' (Jer.iii.12,18)=those who are in ignorance of truth, and yet are in a life of good.

—<sup>9</sup>. 'The north' (Jer.xvi.15)=ignorance of truth.

—<sup>9</sup>. 'The land of the north' (Jer.xxxi.8)=ignorance of good, because of truth. . . The parts of Canaan which were distant from Zion and Jerusalem represented what is obscure as to good and truth; all this which is in obscurity is called 'the land of the north,' and also 'the sides of the earth.'

—<sup>10</sup>. Moreover as all the good which inflows with light from the Lord is terminated in the obscurity of man, the north is also called 'an assembly.' III.

—<sup>11</sup>. 'The north' (Ps.lxxxix.12)=those who are more remote from the light of good and truth.

—<sup>11</sup>. 'The land of the north' (Zech.vi.6)=those who are in ignorance of good and truth, but in a life of good, in which are the upright gentiles. . .

—<sup>12</sup>. 'Out of the land to the north' (Jer.xxiii.8)=from the obscurity of ignorance of good and truth.

—<sup>13</sup>. These are said to be 'from the north' (Jer.xv.12) because from the Natural where there is relatively obscurity and a terminus.

—<sup>14</sup>. That 'the north,' and 'the west,' in the opposite sense,=falsity and evil. III.

—<sup>15</sup>. (From these passages) it is evident what is signified by 'the north' in the opposite sense; namely, the falsity from which is evil, and the falsity which is from evil. . .

—<sup>16</sup>. From the obscurity which is of the natural man there arise both truth and falsity. Ex. . . Hence it is that with the former 'the north'=truth, and with the latter falsity. . .

—<sup>17</sup>. That 'the north'=the thick darkness of falsity. . . is evident from Dan.viii. . . Concerning 'the king of the south' and 'the king of the north'; where by 'the king of the south' are signified those who are in the Knowledges of truth; and by 'the king of the north,' those who are in falsity (Dan.xi.) . . 'The king of the north'=those who are at first in shade, and afterwards in the thick darkness of falsity. . .

4592<sup>8</sup>. 'Evil out of the north' (Jer.vi.1)=from man's Sensuous and the derivative Scientific.

6385<sup>5</sup>. 'The king of the north'=falsities from evil.

8313<sup>3</sup>. 'A people out of the land of the north' (Jer.vi.22)=those who are in falsities from evil.

8408<sup>3</sup>. 'The north' (Jer.i.13)=the Sensuous and Corporeal of man, from which 'evil' springs.

9042<sup>2</sup>. 'To bring them out of the land of the north' (Jer.xxxi.8)=out of the obscurity of faith.

9642. This state of truth in shade is signified by 'the north.'

—<sup>2</sup>. 'To say to the north' (Is.xliii.6)=to those who are in darkness or ignorance concerning the truths of faith, who are the gentiles outside the Church.

—<sup>7</sup>. 'The king of the north'=reasoning from scientifics concerning truths.

9648. 'For the other side of the Habitation to the angle of the north' (Ex.xxvi.20)=towards the exteriors of that Heaven where truths are in obscurity. . . 'The north'=the exteriors where truth is in obscurity.

—<sup>1</sup>. There are four states to which correspond the four quarters. . . The north corresponds to a state of truth in shade. . . The state of truth to which the north corresponds is an exterior one. . .

9668<sup>3</sup>. In Heaven. . . to the north are those who are in the shade of truth.

9685. 'Thou shalt put the table at the side of the north' (Ex.xxvi.35)=good in obscurity. . . 'The north'=what is obscure as to the truths of faith; and, when truth is in obscurity, good also is in obscurity with it. For, in the Lord's Spiritual Kingdom, good appears through truth. . . Hence it may be evident why that table was placed at the side towards the north.

9750. 'And so at the corner of the north in length' (Ex.xxvii.11)=where the good of truth is in obscurity. 'The corner of the north'=where truth is in obscurity. . .

9927<sup>8</sup>. 'The north' (Ezek.xlvi.)=the state of the truth of faith in the external man.

10061<sup>3</sup>. 'The north' (Ps.lxxxix.)=those in the Church who are in an obscure state as to truth.

10105<sup>6</sup>. 'The north' (Jer.i.13,14)=an obscure state as to the truth of faith; and also thick darkness from falsities.

10179. 'Breadth' is reckoned from the south to the north; and by 'the south' and 'the north' is signified truth from one terminus to the other. Such is the case in Heaven. . . Those who are in the obscure light of truth are in the north.

10189. For the sides, which are called 'ribs,' look to the south and the north. . . and by 'the north' is signified truth in shade.

—<sup>2</sup>. In Heaven. . . on the left hand are those who are in the shade of truth, thus those who are in the north.

10261<sup>9</sup>. Those are said to be 'at the north' (Zech.xiv.4) who are in falsities.

H. 141. In Heaven. . . at the right is the south, and at the left is the north; and this in every turning of the face and body. 142.

148. To the south and north dwell those who are in the derivative wisdom. . . to the north those who are in the obscure light of wisdom.

149. In like manner in each Society of Heaven. . . to the north are those who are in less light of wisdom and intelligence.

150. Hence. . . the north=wisdom and intelligence in obscure light.

151. The north (to those in Hell) is on the left.

—<sup>9</sup>. Those (infernals) who are in the falsities of evil dwell from their south to their north.

513. Instructions are given. . . especially by those Angels who are in the northern and southern quarters; for those angelic Societies are in intelligence and wisdom from the Knowledges of good and truth. The places of instruction are to the north. . .

558<sup>2</sup>. Evil Spirits whose dwellings are in the middle quarter between the north and the west. . .

587<sup>4</sup>. There are many Hells in the northern and southern quarters. In these are those who. . . had

been in the love of the world, and thence in evils of various kinds . . . The worst Hells of this kind are in the **northern** quarter . . . Their direfulness increases in proportion as they are nearer to the western quarter . . .

596. That (kingdom of Hell) which is opposite to the Spiritual Kingdom is in the **northern** and southern quarter; and those who are there are called Spirits.

J. 48. The Germans (appeared) towards the **north**.

58<sup>3</sup>. In the **north** dwell those (Babylonians) who had excelled less in cleverness, and had confirmed themselves less in their religiosity, from the fact that they had been in an obscure faculty of seeing, and thence had been in blind faith. There was not so great a multitude there as in the south. Further des.

61<sup>2</sup>. The Last Judgment upon those in . . . the **northern** quarter, where also there was a great city. Des.

C. J. 42<sup>2</sup>. In the **northern** quarter (of London there) dwell those who surpass all the rest in loving the freedom of speech and writing.

79. After the Last Judgment the Jews were translated into the **north** . . . D.5619<sup>2</sup>.

F. 53. 'Waters ascending out of the **north**' (Jer. xlvii.2)=falsities from Hell.

W. 121<sup>2</sup>. Those who are in a lower degree of wisdom dwell in the **north**. Hence 'the **north**'=wisdom in shade.

125<sup>2</sup>. Those who are less in wisdom see the Lord obliquely to the left; therefore these are in the **north**.

R. 20<sup>3</sup>. 'The king of the **north**'=those who are in falsities. (=those who are in darkness from evil. E.31<sup>4</sup>.) E.355<sup>21</sup>. 514<sup>14</sup>.

442<sup>3</sup>. These (here treated of) pass their time in the **northern** quarter . . . 456<sup>2</sup>.

484. I heard a sound as of a mill; it was in the **northern** quarter . . .

—7. In the **northern** quarter . . . I heard as it were a noise of waters . . .

901. 'On the **north** three gates' (Rev.xxi.13)=that the Knowledges of truth and good . . . by which there is introduction into the New Church, are for those (also) who . . . are less in wisdom or the affection of truth. Ex.

—e. Those who are less in wisdom from the affection of truth . . . dwell in the **north**.

M. 3. (Two companies of Spirits from the **north**: their sentiments concerning eternal happiness.)

5. They were introduced to an assembly in the **northern** quarter . . .

77<sup>5</sup>. If polygamists invade, they are cast out into the darkness of the **north**. . . The darkness of the **north** is dulness of mind, and ignorance of Truths.

78. The people of the Iron Age pass their time in the **north** on the side of the west . . .

82. A man came running vehemently from the **northern** quarter . . .

261. In the higher **northern** quarter near the east . . .

there are places of instruction for boys, for youths, for men, and also for old men. Into these places are sent all who die as infants, and are being educated in Heaven . . . This tract is near the east, in order that all may be instructed through influx from the Lord . . .

268<sup>2</sup>. They were looking towards the west and the **north**.

T. 134. A black cloud coming out of the **north** . . .

160<sup>2</sup>. I saw in the **north** a paved way, so crowded with Spirits that there was scarcely room to step between two. Ex.

185<sup>2</sup>. I was brought in spirit into the **north**. (The frozen scenery of the boreal Spirits des.)

476. In boyhood, as man learns the first lessons of religion, he gradually (as to his spirit) leaves the **north** for the south . . . For in the Spiritual World . . . in the **north** dwell those who are in ignorance.

D. 4739. Concerning the **north**, and concerning those who dwell there. Des. . . Those who are there are those who have been in natural truth, and have lived a good life in it or according to it.

5233. See LAST JUDGMENT, here. 5346<sup>8</sup>. 5476. 5503. 5654.

5482. In the **northern** quarter, towards the west, there are those who are dull . . . but towards the east there, dwell those who have insinuated and seduced by lies, thus who have been cunning and malicious in that way . . .

5674. To the **north** (in the other life) are those who are not in light, thus are in worldly things, and in riches; thus who are relatively in darkness and poverty.

5692<sup>8</sup>. Therefore the most cunning and deceitful are near the **north** there, where are the most stupid. Such are their Hells.

E. 21. When Europe is mentioned, the Angels perceive the **north**.

175<sup>9</sup>. 'The **north**' (Jer.vi.)=falsity from evil.

208<sup>8</sup>. 'The **north**' (Jer.i.)=falsity; here, the falsity from which is evil.

239<sup>10</sup>. 'The **north** and the south' (Is.xliii.)=where the truth of faith is in obscurity, and in clearness.

—13. 'The land of the **north**' (Jer.xxxi.)=where is the falsity of ignorance.

275<sup>15</sup>. 'A people coming from the **north**' (Jer.l.)=those who are in falsities from evil.

298. To the left there, is the **north** . . . and by 'the **north**' is signified Divine truth in shade.

316<sup>16</sup>. By 'the west, the **north**, and the south,' towards which the ram pushed (Dan.viii.4) are signified the goods and truths which those receive who are in charity and the derivative faith, and by which they disperse evils and falsities.

340<sup>22</sup>. The multiplication of truth thence is signified by its 'spreading itself towards the **north** and the south' (Gen.xxviii.14).

355<sup>9</sup>. By 'the **north**' (Zech.vi.) is meant what is obscure of truth with them.

[E. 355]<sup>16</sup>. By 'the north' from which he will come (Ezek.xxvi.7) is signified the source whence all falsity comes; in special, the Hell from which it arises.

—<sup>19</sup>. 'The land of the north' (Jer.vi.)=whence are falsities. . . For by 'the north' is signified that which is remote from truths.

—<sup>20</sup>. 'The sides of the north' (Ezek.xxxviii.15)=what is remote from goods and truths; and thus whence come falsities of evil.

357<sup>16</sup>. 'The land of the north' (Jer.i.)=the Hell where there is nothing but falsity.

386<sup>11</sup>. 'From the north to the east' (Amos viii.12)=on every side where there are truth and good; 'the north'=where truth is in obscurity.

388<sup>11</sup>. By 'the north' (Zeph.ii.13) is signified the natural and sensuous man, and the Scientific which is there.

401<sup>28</sup>. 'The north' (Is.xli.25)=what is obscure of truth; thus those who are outside the Church. . .

405<sup>23</sup>. 'The north' (Zech.xiv.4)=where are those who are in the falsities of evil, because in darkness.

—<sup>27</sup>. 'The sides of the north' (Ps.xlviii.2)=truths from celestial good . . . because those who are in the Lord's Celestial Kingdom, in Heaven, dwell in the east; and those who are in truths from this good, towards the north there.

—<sup>28</sup>. 'The sides of the north' (Is.xiv.13)=the truths in the Lord's Celestial Kingdom.

412<sup>10</sup>. By 'Cry ye to the north' (Jer.iii.12) is signified to those who are in falsities and the derivative evils . . . because those who are in falsities and the derivative evils, in the Spiritual World, dwell in the northern quarter.

—<sup>29</sup>. 'The north' (Ezek.xx.47)=the exterior or ultimate things of the Church . . . because, in the Spiritual World . . . in the northern quarter are those who are in what is obscure of truth from the Lord; and beneath them in the Hells there, those who are in falsities, but not in any natural lumen by which they have confirmed their falsities.

417<sup>2</sup>. In the northern quarter dwell those who are in the obscure light of truth.

418<sup>2</sup>. Into the two quarters northern and southern, the Lord inflows with Divine truth more strongly than with Divine good; whence these are more in wisdom and intelligence.

419<sup>11</sup>. With those who dwell below the Heavens upon the earths . . . the determinations of the winds are from the quarters into which the Divine inflows, especially from the north.

422<sup>3</sup>. Those Angels and Spirits who are in truths from the good of love to the Lord dwell in the south and the north . . . The Divine truth which inflows from the east into the west is in its essence the good of love; whereas that which inflows into the sides both ways is in its essence truth from that good; hence those who dwell in the south and in the north . . . are in the light of truth; those who are in the south are in the clear light of truth, and those who are in the north are in the obscure light of truth. The light of truth is intelligence and wisdom. . . Therefore (in the Word) 'the south'=truth

from the good of love in clearness; and 'the north,' truth from that good in obscurity.

—<sup>4</sup>. But . . . in the southern and northern quarter (under the Lord as a Moon, which is 30 degrees distant from the former one) are those who are in truths from the good of charity towards the neighbour, which are called the truths of faith. These quarters also are sometimes mentioned in the Word . . .

433<sup>15</sup>. 'The land of the north' (Jer.iii.18)=a state of ignorance, and (also) the falsity of religion.

438<sup>6</sup>. The tribe of Asher encamped on the north, because in Heaven those dwell to the north who are in the affection of spiritual Knowledges from the good of charity.

449<sup>7</sup>. 'The north' from which 'evil looks forth' (Jer.vi.1)=the falsity of evil.

518<sup>34</sup>. 'Waters from the north' (Jer.xlvii.2)=the falsities of doctrine which are from Own intelligence. Coro.34<sup>2</sup>.

—<sup>38</sup>. 'The north' (Jer.xlvi.6)=those with whom there is falsity, and the source of it.

539<sup>6</sup>. 'The north' (Is.xiv.31)=the Hell where and whence are falsities of doctrine and falsities of faith. . . Hence 'a smoke cometh from the north'=vastating falsity from the Hells.

569<sup>19</sup>. 'The north where they have stumbled and fallen' (Jer.xlvi.6)=the source of these falsities.

573<sup>12</sup>. 'The king of the north'=those within the Church who are in the falsities of evil. (=those who are in knowledge from the Word, and yet not in life . . . 717<sup>17</sup>.) 811<sup>11</sup>.

600<sup>9</sup>. In Heaven . . . to the left is the north . . . and in the north are those who are in the obscure light of truth from good.

—<sup>10</sup>. 'The north and the right hand thou hast created' (Ps.lxxxix.12) . . . As these things, or those who are in them, are in the north and in the south . . . it is said 'the north and the right hand.'

650<sup>56</sup>. 'The north upon which Jehovah will stretch out His hand' (Zeph.ii.13)=the Church which is in falsities.

652<sup>2</sup>. Those who are in an obscure perception of truth dwell in the northern quarter (of the cities in the Spiritual World), and also walk there. J.(Post.)12.

714<sup>16</sup>. 'The land of the north' (Jer.x.22)=where are those who are in the falsities of evil.

717<sup>17</sup>. The reason of this signification of 'the king of the north,' is that 'the north'=night, and also a cold light, such as is the light in winter, from which . . . there is no fructification.

721<sup>10</sup>. 'The north' (Jer.xxxi.8)=falsities.

—<sup>20</sup>. 'A people coming from the land of the north' (Jer.vi.22)=those who are in the falsities of evil; and, abstractedly, the falsities of evil which are in the Church then vastated. (=those in Own intelligence who falsify the Word. 734<sup>16</sup>.)

724<sup>20</sup>. 'The north' (Is.xliii.5)=the truth of doctrine in obscurity, such as is with those who from ignorance of truth are in falsities, and still long for truths. 768<sup>6</sup>.

817<sup>9</sup>. 'The north' (Is. xiv. 31) = Hell.

971. The Spiritual Kingdom consists of the Heavens . . . which are in Divine truth ; and these Heavens are in the southern quarter and in the northern quarter.

J. (Post.) 268. To the north (of the London there) dwell those who are not lettered, and who are in the highest freedom of speech, which they love.

## Nose. *Nasus*.

See NOSTRIL, and under ODOUR, and SMELL.

A. 3103. The ornament—*monile*—of gold' (Gen. xxiv. 22) was placed upon the nose, as is evident from . . . verse 47 ; for the reason that the nose signified the life of good, from the respiration which is there, which, in the internal sense, is life ; and also from the odour, which is what is grateful of love . . .

3869<sup>9</sup>. 'To remove the nose and the ears' (Ezek. xxiii. 25) = to remove the perception of truth and good, and the obedience of faith.

5058<sup>2</sup>. The upper part of his nose appeared filthily furrowed . . .

8286<sup>e</sup>. Hence it is that by 'the nose,' when predicated of the Lord, is also signified wrath ; thus the punishment, vastation, and damnation of those who are in evils and falsities. III. E. 741<sup>22</sup>.

10163. (In the Second Earth) their eyes and nose are small, (which) with them is a beauty.

10754<sup>e</sup>. (In the Fifth Earth) with the men, the nose is more snowy than fleshy in colour.

H. 354<sup>2</sup>. The head (with those who have confirmed themselves against the Divine and in favour of nature) appears callous, as if of ebony, even to the nose ; a sign that they no longer have any perception.

W. 254<sup>3</sup>. The natural man who has been made sensuous through evils and the derivative falsities, in the light of Heaven appears . . . with nose retracted. The reason the nose is drawn in, is that the nose corresponds to the perception of truth.

P. 310. In the Spiritual World it is said of (these sensuous ones) that, as they confirm themselves, so do they close up the interiors of their minds, even to the nose at last ; for the nose = the perception of truth . . .

—<sup>5</sup>. Such do they become who in the world do not believe that there is anything of Divine Providence, and who explore nothing with others than their cupidities and desires, and thus lead them until they dominate over them . . . Seen in the light of Heaven, they appear without a nose . . . They are more sensuous than all others.

R. 611<sup>8</sup>. The understanding, when closed up by religion . . . has nothing in it but thick darkness, (which) . . . establishes a barrier against all spiritual light in the Corporeal Sensuous, far below the Rational . . . that is, puts it close to the nose, and fixes it in the cartilage of it ; owing to which it cannot afterwards have even a scent of spiritual things . . . By scent I mean perception.

D. 1126b. These serious Spirits were said to act into the interior left part of the nose ; for on the septum of

the nose, as an axis, the rest of the things of the face depend, as circumferences.

1376. His nose was rather sharp, and had so decreased with age that scarcely any nose remained, only some of the tip.

6016. Therefore they have no nose, and some of them but little of a nose ; for they cannot have perception.

D. Min. 4732<sup>2</sup>. The upper part of his nose was seen to be filthily furrowed with a filthy wound . . .

E. 272<sup>8</sup>. 'A nose-jewel—*monile*—upon the nose' (Ezek. xvi. 12) = the perception of good.

324<sup>16</sup>. 'In thy nose' (Dent. xxxiii. 10) = to perception.

923<sup>4</sup>. 'A hook in his nose' (Is. xxxvii. 29) = that he will be stupid and silly ; for 'the nose' = perception, and 'a hook' the extraction of it ; properly, immersion in the Corporeal Sensuous, which, separated from the Rational, is stupid.

1056<sup>3</sup>. Lastly, the natural mind is closed, even to the sensuous mind, which is expressed in Heaven by its being said, Even to the nose ; and thus they become merely sensuous, who are the most stupid of all in spiritual things . . .

## Nose-jewel. *Monile*.

A. 3103. 'The man took an ornament of gold' (Gen. xxiv. 22) = Divine good . . . It was customary . . . to give the bride an ornament of gold and bracelets . . . and the good of the Church was represented by the ornament . . . the ornament of gold was placed upon the nose. (Continued under NOSE.) 3132.

—<sup>2</sup>. That 'a nose-jewel' was an ensign of marriage as to good. III.

—<sup>4</sup>. 'A nose-jewel' (Hos. ii. 13) = an ensign of the good of the Church.

4551<sup>e</sup>. The ear-rings were of two kinds . . . those which were applied above the nose to the forehead were ensigns representative of good, and are called 'nose-jewels.'

9930<sup>9</sup>. 'A ring upon the nose' (Ezek. xvi. 12) = the perception of good. E. 272<sup>8</sup>.

10540<sup>3</sup>. 'A ring' (id.) = truth as to perception.

E. 195<sup>7</sup>. 'The bracelets,' 'chain,' 'nose-jewel,' etc. (id.) are insignia by which are signified spiritual things of various kinds . . . That 'nose-jewels' and 'ear-rings' are representatives of perception and obedience. Ref.

577<sup>3</sup>. 'A ring upon the nose' (id.) = the perception of truth from good.

## Nostril. *Naris*.

See NOSE, and under MUCUS, ODOUR, and SMELL.

A. 94. 'To inbreathe into his nostrils the breath of lives' (Gen. ii. 7) = to give him the life of faith and love.

96. By 'the nostrils' was understood whatever was grateful, from the odour, which = perception. III.

4403<sup>e</sup>. Those who are at the nostrils are those who enjoy perception.

4622. Concerning the correspondence of Odour and of the nostrils with the Grand Man. Gen. art.



[A.] 4624. To the province (of the sense of smell and thence of the **nostrils**) pertain those who are in general perception, so that they may be called perceptions. To these corresponds the smell, consequently its organ. Hence it is that to smell, to scent, to be keen-scented—*sagax*, and also the **nostrils**, in common discourse are predicated of those who by divination come near the Thing, and also who perceive.

4625<sup>2</sup>. I have spoken with those who, in the Society into which I was sent . . . pertain to the province of the **nostrils**, from which it has been given me to know . . . that they are perceptions; for they perceived whatever has happened in the Society in general; but not so much in particular as those who are in the province of the eye . . .

4627. But those who relate to the interiors of the **nostrils** are in a more perfect state as to perception than those who relate to the exteriors of them. (A representative of them seen.)

—<sup>2</sup>. The abodes of those who constitute the province of the internal **nostrils** were there; for they were of the female sex; and the clearness of the perception of those who dwell there is represented by such holes. Ex. D. 4028.

—<sup>3</sup>. Those who were cast down (from among them) relate to the mucus of the **nostrils**, who are dull and stupid. Des.

—<sup>4</sup>. There was then shown me the lucidity in which those live who relate to the internals of the **nostrils**. Des. It was also shown that they have holes opening at the side, through which they see as it were the sky with stars in the azure. (Further representatives of the perceptions in which are those who correspond to the smell of the internal **nostrils**.) Des. D. 4031.

5180. The region (of these Spirits) was observed from the plane of the septum of the **nostrils** rising up towards the plane of the left ear.

6013<sup>o</sup>. The **nostrila** (are formed) to the sense of the fluent parts in the atmosphere. 6057.

8286. 'The wind of Thy **nostrils**' (Ex. xv. 8) = Heaven . . . because by it is meant the breath of life, thus the Divine life; and as this makes the life of Heaven, by 'the wind of the **nostrils** of Jehovah' is signified Heaven.

—<sup>3</sup>. It is said 'through the **nostrils**' (Gen. ii. 7), because the respiration is through them, and through the respiration there is life.

—<sup>4</sup>. As by the presence of Heaven where the Lord is evils and falsities are cast into Hell, this effect also is signified by 'the wind of the **nostrils** of Jehovah.' Ill.

9049<sup>o</sup>. The **nostrils** correspond to the perception of truth.

9936. The interiors . . . which are of perception (have their province allotted) in the province of the **nostrils**.

H. 96<sup>2</sup>. Those in the Grand Man who are in the **nostrils** are in perception.

97. Hence by 'the **nostrils**' (in the Word, is signified) perception.

W. 383<sup>3</sup>. As the respiration passes through the **nostrils**, by them is signified perception; and one who

is intelligent is said to be a man of sharp **nostril**; and one who is not intelligent to be of dull **nostril**. D. Wis. vi<sup>4</sup>.

M. 132<sup>3</sup>. 'In the **nostrils**' (Gen. ii. 7) = into the perception that the will of good and the understanding of truth—and thus 'the soul of lives'—was in him.

I. 8<sup>2</sup>. 'To inbreathe into the **nostrils** the soul of lives' = to implant the perception of good and truth.

T. 159<sup>o</sup>. They were so enraged that smoke and fire came out of their **nostrils**.

186<sup>o</sup>. When they hear these truths they compress the **nostrils**, lest the odour of them should . . . excite nausea; but they open all their senses to falsities, and draw them in as whales do water.

371<sup>8</sup>. There is a like reciprocal mutual conjunction . . . of odour and the **nostril**.

569<sup>5</sup>. With his **nostrils** stopped up he went near those who were in the odour of Heaven . . .

D. 939. The mamillary processes imbibe the phlegm of the medullary substance of the brain through their interstices, and excrete it into the **nostrils** . . . 1267.

1793<sup>2</sup>. These are altogether external men, because they obstruct the respiration through the **nostrils**; and therefore it is determined through the mouth, and thus into the pharynx, otherwise than is wont to be the way of natural respiration, which is through the **nostrils**, by reason of the concordance of the brain and its animation with external things . . .

3322<sup>o</sup>. Such a respiration (of the Most Ancients) flowing out through the lips, and entering through their mouth, thus through the **nostrils**, and through the Eustachian tube into the ear . . .

5143<sup>o</sup>. They inflicted on my left **nostril** an uncomfortable coldness . . .

E. 419<sup>7</sup>. For 'the spirit,' and 'wind,' of 'the **nostrils**,' in the supreme sense, = Divine truth. Ill.

427. The **nostrils** correspond to perception.

684<sup>32</sup>. 'The spirit of our **nostrils**' (Lam. iv. 20) = the life of the perception of good and truth.

1080<sup>2</sup>. The perception of the mind corresponds to the odour of the **nostrils** . . .

D. Wis. vi<sup>4</sup>. The **nostrils**, from the correspondence of the respiration through them, = perception . . .

x. 5<sup>o</sup>. The continuance (of the lungs) thence is into the **nostrils** and the tongue . . .

## Not. Non.

A. 2334. 'They said, **Nay**' (Gen. xix. 2) = the doubting which is wont to be of temptation.

2945. '**Nay**, my lord, hear me' (Gen. xxiii. 11) = that . . . they were in obscurity of faith . . .

3428<sup>3</sup>. (Wisdom thought to consist in proving that it is not so.) 3833.

3990. '**Not** to give anything' (Gen. xxx. 31) = not to be brought . . .

5225. '**No** one,' in the internal sense, is the negative of a Thing, thus **not** . . . 5253.

5256. 'Saying, Not to me' (Gen.xli.16)=that it was not from the human alone.

5434. 'To say to him, **Nay**, my lord' (Gen.xlii.10)=that they were not seeking for gain.

5444. 'And one is not' (ver.13)=that the Divine Spiritual *a quo* does not appear.

9166<sup>2</sup>. Hence the celestial Angels . . . merely say Yea or **Nay**. The reason is, that they perceive and see truths from the Lord.

10124<sup>3</sup>. These are they who are meant by the Lord in Matthew: 'Let your discourse be, Yea, yea; **Nay**, **nay**; that which is beyond these is from evil' (v.36,37); for to reason from truths as to whether it is so is not from good, because then truth is not perceived, but is only believed from authority and the consequent confirmation by one's self . . .

Life 58. In the second Table . . . it is said that man shall not do this or that evil . . . The reason is that man cannot do any good from himself, but when he does not do these evils, he then does good not from himself but from the Lord. (Compare T.329.)

**Note.** See under TONE.

## Nothing. *Nihil*.

A. 1271. They infused into them to say that they were **nothing** . . .

1396. A certain Spirit who wanted to arrogate merit to himself . . . said that he was **nothing** . . .

3938<sup>5</sup>. For that which is unknown is believed to be **nothing**.

4981. He then makes (honours and riches) as **nothing** . . .

5025<sup>6</sup>. The natural man . . . regards (spiritual influx) . . . as **nothing** . . .

5094<sup>3</sup>. The sensuous man . . . supposes that to be **nothing** which he does not see and touch.

5125<sup>6</sup>. The happiness and blessedness within the delights of sensuous things he regards as **nothing**. That which is unknown to anyone is believed not to be.

5145<sup>6</sup>. When (good and truth, or justice and equity) are held to be relatively as **nothing** . . .

5185<sup>6</sup>. When (the Spirits of these ducts) are in their natural state, they think **nothing**. To think **nothing** is to think obscurely about many things at once, and **nothing** distinctly about anything.

5224<sup>2</sup>. To him . . . internal things are as **nothing**.

5651. That whatever is in each Natural is as **nothing**. Sig. and Ex.

—<sup>2</sup>. In order that man may become spiritual, his Natural must become as **nothing**, that is, so that it can do nothing whatever from itself . . .

5985. As the Subject (Spirit) thinks or speaks **nothing** whatever from himself . . . those who inflow suppose that the Subject is as it were **nothing** . . .

—<sup>e</sup>. It once happened that he who said that the Subject was **nothing** was made a Subject; and then the rest said concerning him that he was **nothing**, at which he was very angry.

6000<sup>3</sup>. The things of Heaven, to these persons, are relatively as little or **nothing**.

8995<sup>4</sup>. When a man . . . holds himself, and also the world, as **nothing**; and if he regards himself as anything, it is in order that he can serve the Lord (he is regenerate); but the contrary had been the case with him; for, when he looked to himself, he had held the Lord as **nothing**, and if as anything, it was only in order that he might have gain and honour therefrom.

9131. 'If he has **nothing**' (Ex.xxii.3)=if not anything remains of the good and truth taken away.

9981. 'Hoping for **nothing**' (Luke vi.35). Ex.

10185<sup>6</sup>. If the communication were taken away, all things of the Earth would fall into **nothing**.

10236<sup>4</sup>. (Snch) believe **nothing**.

—<sup>6</sup>. The things which do not appear before their senses they believe to be **nothing**.

W. 55. It is said that the world . . . has been created out of **nothing**; and concerning **nothing** the idea is cherished as of utterly **nothing**; when yet from utterly **nothing**, **nothing** is made, nor can be made. . . From **nothing**, which is not, to create that which is, is quite contradictory.

82. See NEWTON, and EMPTY=*vacuus*, here. J.(Post.) 265.

282. That the Lord from eternity . . . created the universe and all things of it from Himself, and not from **nothing**. Gen.art.

283. (For) not anything can be made out of **nothing**; for **nothing** is **nothing**; and to make something out of **nothing** is contradictory.

373<sup>6</sup>. A vacuum is **nothing**, and in **nothing** **nothing** is done; and from **nothing** **nothing** comes forth.

P. 19<sup>2</sup>. As the evil have **nothing** of power, the universal Hell before the Lord is not only as **nothing**, but is utterly **nothing** as to power.

309. (They said,) Would not a man thus be **nothing** and emptiness?

—<sup>3</sup>. Of all these it can (truly) be said that they are **nothing** and empty . . . and therefore such are called 'dead,' also '**nothing** and empty' (Is.xl.17,23).

M. 444. The two Angels said . . . Leave out these things, because they are **nothing**. But I replied, This (scortatory) love . . . is not **nothing**, because it exists—*datur*.

—<sup>3</sup>. Evil is not from creation; and yet evil, regarded in itself, is not **nothing**, although it is **nothing** of good. When this least degree of good becomes **nothing**, evil rises up on the other side . . .

T. 76. (We had thought) that all things were created by God out of **nothing**; and yet we now perceive that from **nothing** **nothing** is made . . .

—<sup>4</sup>. All things lead to the conclusion that God did not create the universe out of **nothing**; because, as you said, From **nothing** **nothing** is made . . .

D. 910. A Spirit who as if in sleep said, I am **nothing**, I am **nothing** . . . (from fear of robbers). Ex.

2043. What is signified by being **nothing**. Gen.art.

—<sup>e</sup>. Spirits who did not understand what was

meant by its being said that we are to be annihilated, or to become **nothing** . . . have often said to me that I was **nothing**, and should become **nothing** . . . But it was given me to reply to them that I desired this, namely to be **nothing**, nay, utterly **nothing**; for then I should first begin to be something.

[D.] 2044. They were afterwards instructed that **nothing** signifies this: that a man should lose all that is his own; that is, his cupidities, thus his iniquities; and thus that he should come forth as another person; and that they could not be anything until they had lost that which was theirs; and that in the proportion in which they lose it, or are annihilated, they begin to be something; and that then they would have whatever they should ever long for. Further ex.

2060. Why a man or a Spirit ought to know **nothing** from himself; and that he is then wise for the first time. Ex.

—<sup>e</sup>. This is the same as to say that he who is **nothing** is something; or, that in proportion as he is **nothing**, he is more than **nothing**; because then first the Lord is with him . . .

2327. When this proposition had been confirmed by the Angels, (the Spirits) . . . confessed that they are **nothing**; and it was said to them, that such a confession [made] with intellectual faith is the beginning of humiliation.

2418. Concerning the understanding and perception of evil Spirits . . . concerning the fact that they are **nothing**.

—<sup>e</sup>. What is said as to their being **nothing** they tolerate less than other things of the doctrine of faith; and this from the love of self; others, partly from ignorance.

2465. When the Spirits said that thus they are **nothing**, it was replied that it is true; and that it is enough for them that they seem to themselves to have ability, think, speak, and act, as from themselves, and to be their own. What more do they want?

2467. Some were indignant that thus they were **nothing**, and thus are not able from themselves to lead themselves; which is a familiar thing with almost all Spirits, except the best ones. [One of them] said that he did not want this to be shown so manifestly, that he was so led and thus was **nothing**; and that it is sufficient if he knows this, and can say that it is so. But it was given me to reply, that it is not enough; but that it is necessary to believe it. 2671<sup>2</sup>.

2470. I have manifestly perceived that nothing else is required with man, than to be a yielding vessel . . . In order that man may not be resistant, but yielding, it is needful for him to be faith . . . to be **nothing** . . . and to suffer himself to be driven. He thus acts as it were from himself, with ineffable happiness. . . This was confirmed by the Angels, who say that they are in such a state, when it so pleases the Lord.

2520. Heaven consists . . . in everyone regarding himself as **nothing**.

2944. Certain Spirits said, that they wanted to reduce me so that I should be **nothing**. Wherefore it was replied to them that they themselves confess that there is a **nothing** . . .

3430. He who thus appeared . . . said that he was **nothing** . . . and this often . . . and therefore . . . evil Spirits could not do any evil to him; for it was from his persuasion that he was **nothing**, and that his life consisted in this. But how he was **nothing** . . . I could not perceive, but only that it was not from humility towards the Lord; nor from the fact that in him there was nothing except what is evil and filthy . . . for [such] suppose themselves to be thus pure . . . 3431, Ex.

3579. Concerning Spirits who say that they are **nothing**, and yet want to be everything; or concerning the Antediluvians. Gen. art.

3587. They held with themselves this: that all others compared to them are **nothing** . . . This Persuasive penetrates others . . .

3645. That in the World of Spirits every one supposes another to be **nothing**. Ex.

3648<sup>e</sup>. (This pontiff) wanted to humble himself, saying that he was **nothing** . . .

3786. Spirits speaking through another consider that other . . . as **nothing** . . .

3816. A certain Spirit said to me that I am **nothing** . . .

3907. Without the Lord's love and His derivative mercy, not only would each and all things be indeterminate, but utterly **nothing**; and therefore the Lord is all in all.

3939. What it is to be **nothing**. Ex.

—<sup>e</sup>. It was perceived that to be **nothing** signifies to be **nothing** but evil; for, in itself, evil is death, and therefore relatively to life it is **nothing**. That good and truth is everything, is evident; and therefore evil and falsity is **nothing**. Hence humiliation goes to the point that one is **nothing**, with the internal confession that there is **nothing** of good and truth in self . . . It signifies, also, that, relatively to the Grand Man, one is only the very smallest particle, so as to be as it were **nothing** . . . As, then, relatively to the Grand Man, he is almost **nothing**, he is in the Truth of faith when he holds himself as **nothing** relatively to a General, whatever it be, which is good and true.

4067. What it is to be **nothing**. Ex.

—<sup>e</sup>. The most deceitful ones above the head . . . said that they cannot destroy me, because there is **nothing**; but if there were anything, they could . . .

—<sup>e</sup>. Thus is he safe, who in the Truth of faith, believes himself to be **nothing**.

4100. Concerning **nothing**. — Spirits are especially unable to tolerate the expression that they are **nothing**. But it was said to them that they are always something, but that (something) is from the Lord . . .

4228. They said that I am **nothing**, because I am carried to think, to speak, and to all things; and thus there is **nothing** from me. (The advantage of being in this state. Ex.)

4341. What it is to be **nothing**. — A certain upright Spirit . . . said that he was **nothing** . . . I perceived that he had the conception of being **nothing** as relatively to the multitude of Spirits and of the whole universe. But it was given to say that this is one conception, but

that there are many others; namely, that he has no power from himself; also that he has no thought from himself; then, that he has no life from himself; especially, that, from himself, he is a dead thing, filthy, and nothing but evil, and thus that all good is from the Lord; and that these are the ideas of **nothing**.

4434. That Spirits have absolutely **nothing** of ability, and thus that they are **nothing**. Ex.

E. 328<sup>16</sup>. 'Asshur oppressed them for **nothing**' (Is. lii. 4) = the falsification of these things through the reasonings of the natural man... 'To oppress for **nothing**' = falsification; for falsities are **nothing**, because there is **nothing** of truth in them.

## Notice, To. *Animadvertere*.

### **Animadversion.** *Animadvertentia*.

See under **APERCEIVE**.

A. 24<sup>3</sup>. The second thing which a man **notices** when he is being regenerated...

219. 'The voice of Jehovah' = ... conscience, or internal **animadversion**...

295. They **took notice** that they were in evil: this is called 'nakedness.'

450. They **took notice** with shame that...

1270<sup>2</sup>. On awaking, I **noticed** that they were near me.

1311<sup>2</sup>. As it appears at first as if the Lord does not see or **notice** that the evil exists...

1410. 'Jehovah said to Abram' = the first **animadversion** (or act of **taking notice**) of all...

—c. As when in the Ancient Church anyone was **made to take notice** through conscience, or through another dictate, or through the Word, that it was so, then it was said in like manner that 'Jehovah said.'

1426. What is said from the first verse to this, represents and signifies the first **animadversion** that He was putting on celestial things, and thus Divine ones.

1491<sup>e</sup>. **Animadversion** comes through knowledge.

1820<sup>2</sup>. As soon as they **notice** the smallest thing which a man loves, or apperceive as it were by scent what is delightful and dear to him...

1884<sup>2</sup>. I **noticed** that I was in another place. H. 441.

1936. It **noticed** that it ought not to trust to itself. Sig. and Ex.

2488. The Spirits with man know and observe the smallest things of his memory and thoughts...

2831<sup>2</sup>. The celestials know at once from a certain internal **animadversion** whether it is good and whether it is true; for the Lord insinuates this, because they are conjoined with the Lord in love; whereas spiritual men have not such a perception of good and truth...

2953<sup>3</sup>. It is **noticed** at once by the Angels that a man's ideas are from the Word.

4658. I **observed** that there were Spirits who...

5075<sup>e</sup>. The understanding is called the internal sight... **Animadversion** and obedience are called hearing and hearkening; the apperception of a Thing, smell; and so on.

6258. 'He could not see' = no **animadversion**.

6484<sup>e</sup>. Brute animals have like senses, a like life, and also **animadversion** and prudence.

6663<sup>2</sup>. He who defends his opinion against others who attack it, confirms himself in it more and more, and also finds many things confirmatory of his opinion which he had not **noticed** before...

7281. 'In stretching out My hand upon the Egyptians' = when they **observe** in themselves the Divine power.

8542. If they **observe** that any begin to think wrongly about God, they first admonish him...

10217. The same word as that by which 'to number' is here expressed, in the Original Language means to survey—*lustrare*, to estimate—*censere*, to **animadvert**.

10736. After I had **observed** that I was in the starry heaven as to my spirit... For this may be **observed** from the changes of state...

10813<sup>2</sup>. That they fled at the mere idea of absolute command or domination, I **observed** from the fact that...

H. 109<sup>e</sup>. When I have been in gardens... I have **noticed** the correspondences in Heaven...

143<sup>2</sup>. The presence of the Lord was **observed** before my face.

452<sup>2</sup>. When (after their decease) they **take notice** that they are alive...

W. 266<sup>2</sup>. Let everyone consult himself, and he will **observe** that it is so.

341<sup>2</sup>. Once in my garden I **observed** that...

382. Everyone can **observe** in himself that...

P. 34. How the body operates these things is **observed**; but not how the soul.

42. The more distinctly he appears to himself as his own, the more evidently he **animadverts** that he is the Lord's. 44.

58<sup>e</sup>. The Angels **take notice** also that the conjunction is only what may be called adjunction.

71<sup>2</sup>. Whoever attends to his acts of will... will **observe** that such a determination comes in between.

234. The Divine Providence... where it **observes** man to swerve...

235<sup>2</sup>. Those who have confirmed themselves in favour of human prudence... in whatever they see, hear, and read, **notice** nothing else...

T. 449. If they do not **observe** the same things in the person after death, they at once recede from the friendship.

459<sup>18</sup>. I **noticed** this from their faces.

504<sup>2</sup>. I **noticed** that smoke, as it were, ascended from Hell...

526. Whereinsoever ye shall **perceive** yourselves to have offended...

650<sup>e</sup>. In the Spiritual World I have often **observed** this transmutation and turning.

796<sup>2</sup>. As Luther **observed** that the number of those who resorted to him diminished daily...

D. 892. There is a certain interior perception, or

**animadversion**, in those who are led by the Lord, as to the things which are to be done with them, especially in the doing . . .

[D.] 3842. From the **animadversion** given me by the Lord, I perceived this so manifestly . . . If the **animadversion** had not been given, I should not have at all perceived whence (the influx came).

4627<sup>8</sup>. Hence from light are thought, apperception, reflection, **animadversion**, etc.

—<sup>11</sup>. I have observed from frequent experience . . .

5640. (Those) in a lower sphere . . . have not interior perception, nor **animadversion** from Knowledges.

D. Min. 4721<sup>e</sup>. The **animadversion** of resistance, or its reception, is sometimes sufficient.

## Notion. *Notio.*

A. 449. What **notion** they have conceived of Heaven . . .

3857<sup>3</sup>. (Being in worldly and corporeal affections, man) can have **notions** concerning celestial and spiritual ones.

4269. General **notions** must precede . . .

4301<sup>2</sup>. In order that some **notion** may be had of this Thing . . .

4893<sup>2</sup>. Those things fall into the shade (of the understanding) which do not coincide with the things of which it before had some **notion**.

4901<sup>2</sup>. (Spirits) have thought from states of life, and this without **notion** of times.

— Hence no **notion** of time enters their thoughts; but a **notion** of state and its progressions. **Notions** are taken from those things which are and come forth before the senses.

5354<sup>10</sup>. The Intellectual of the Church is the understanding with the men of the Church concerning truths and goods . . . thus their **notion**, concept, or idea, concerning them.

H. 162. Nevertheless the Angels have no **notion** and idea of time and space . . . 191. 195.

T. 4<sup>3</sup>. As the idea concerning God, with all **notion** of Him, has been torn to pieces . . .

D. 982. Even general **notions** (of this science) would fill innumerable sheets.

1126. Those things which are of life . . . are successively inserted into this general **notion**.

1935. For each **notion** contains infinite things . . .

2697. The **notion** of this has been sometimes given me in sleep.

3476<sup>2</sup>. Therefore the **notion** of time and space does not exist with Spirits, except with those who are corporeal . . . and even with them there is no reflection upon such things, and without reflection there is no **notion** of such things; as may be evident from man in the body: when he is not reflecting upon such, and corporeal, things, neither is he then in the **notion** of them.

3477. As they (then) have no other **notion** than that of time . . . they deduce absurdities . . .

3482. I have been led into a certain perception of forms, the **notion** of which far surpasses . . . the **notions** taken from geometrical things; for the forms . . . so surpass the forms of geometrical **notions**, that they cannot possibly be perceived from them. 3484.

3945. Concerning the **notion** of love and of heaven.

— An idea or **notion** of it occurred exceedingly gross, which ideas and **notions** can scarcely be described . . . But when the persuasive life of Spirits occurred, the idea or **notion** was subtle . . .

3954<sup>2</sup>. That he should have the **notion** (of the spirit) which he has now, had been impossible . . .

5623. As the Sun is not such as it is in the world, they can have no **notion** of time; but only of state . . .

5625. How that natural thought, and especially sensuous thought, cannot recede from the **notion** of space and time.

5627. Still, they have a **notion** of heat and cold, and also of light and shade; but not from time; but from the state of their life.

E. 388<sup>12</sup>. From this general **notion** concerning the contents, it may be seen . . .

## Nourish, To. *Nutrire.*

### Nourishment, Nutrition. *Nutritio.*

See NURSE.

A. 1973<sup>e</sup>. Knowing and learning are as it were the food (of Spirits) by which they are **nourished**.

3951<sup>3</sup>. As with the **nourishment** of man; **nutrition** has for its end that there be a sound mind in a sound body. If a man deprives the body of its **nourishment**, he deprives himself also of the state of the end; and therefore he who is a spiritual man does not despise **nourishment**, nor the pleasures of it either; but he does not have it for the end, but for a means of serving the end.

4459<sup>6</sup>. For example: the **nourishment** of the body, and the **nourishment** of the soul. He who is in merely external pleasures, takes care of his skin, indulges his stomach, loves to live sumptuously, and places the height of pleasure in eatables and drinkables; but he who is in internals, also has pleasure in these things, but his regnant affection is that the body may be **nourished** with foods with pleasure for the sake of its health, to the end that there may be a sound mind in a sound body; thus principally for the sake of the health of the mind, to which the health of the body subserves as a means.

4792. As food and **nourishment** correspond to spiritual food and **nourishment**, the taste corresponds to the perception and affection thereof. (Continued under FOOD.)

4795. In so far as the tongue subserves **nourishment**, it corresponds to the affection of knowing, understanding, and being wise as to truths . . .

4976<sup>2</sup>. Man in the other life is not **nourished** by any natural food and drink; but by spiritual food and drink, (which are) good and truth . . .

—<sup>e</sup>. Hence it can be seen . . . how the truth of faith without the good of charity can **nourish** the

internal man, in that it is as drink alone does without food . . .

5147. Full of celestial good for the **nourishment** of the Natural. Sig. and Ex.

—<sup>3</sup>. That such things yield **nourishment** to the spirit of man, when material foods are [doing so] to his body, may also be evident from the fact, that foods without delights conduce but little, but with delights they nourish. The delights are what open the passages or ducts which receive and convey into the blood; but things undelightful close them. These delights with the Angels are the goods of love and of charity . . .

5293. Food, in the internal sense, properly signifies those things which **nourish** the soul of man; that is, which **nourish** him after the life of the body . . . These are the things with which the Angels are **nourished**, and which are therefore called spiritual and celestial foods . . . The mind of man is **nourished** with no other food. (Continued under Food.)

5360. These are the things with which Angels and Spirits are **nourished**. (Continued under Food.)

5576. Famine there . . . is famine for such food as **nourishes** their minds . . . Wonderful to say, the Angels are **nourished** by this food. (Continued under Food.)

—<sup>3</sup>. He who enjoys material food for the **nourishment** of the body, is better **nourished** by such food if at the same time he is cheerful in spirit, and is engaged in conversation about such things as are favourable thereto. (Continued under Food.)

6078. If man takes food [in the intervals] between speaking and listening, the vessels which receive the chyle are opened, and he is **nourished** more fully than if alone. Spiritual truths, and instructions in them, would have such an effect with men, if they were in the affection of good.

— But in order that scientifics may yield health-bringing **nourishment** to the soul, there must be in them life from the goods of truth . . .

6110. Truths and goods, and the Knowledges thereof . . . are the celestial and spiritual foods with which (the Angels) are **nourished** . . .

6158. 'For seed of the field' = for the **nourishment** of the mind.

—<sup>3</sup>. When the mind is in the genuine sense a man, it is **nourished** and supported by truth and good; and, as truth and good are signified by 'seed,' **nourishment** also is signified by it . . .

7996. See FEAST=convivium, here.

8352<sup>3</sup>. The **nourishment** of the spiritual life is good and truth . . . On account of this correspondence, food and drink **nourish** the body better and more suitably, when at supper or dinner a man is at the same time in the delight of conversation with others about things he loves. (Continued under Food.)

8410. 'Bread' = the primary thing which **nourishes** the soul . . .

9003<sup>2</sup>. When man becomes a Spirit . . . his **nourishment** or support is not from natural meat and drink, but from spiritual; which, to an evil Spirit, is falsity from evil; and, to a good Spirit, truth from good. The

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**nourishments** of human minds, while they are living in the body . . . are no other; and hence it is that all things which relate to food, as bread, flesh, wine, water . . . = such things as are of spiritual **nourishment**.

9013. He who is in deceit meditates on evil, and thereby **nourishes** his understanding . . . and thus destroys everything there which is of man . . .

H. 274. Moreover, knowledge, intelligence, and wisdom are spiritual **nourishment**, as food is natural **nourishment** . . .

340<sup>2</sup>. For intelligence and wisdom are spiritual **nourishment** itself; and therefore the things which **nourish** the minds (of infants there), **nourish** also their bodies, and this from correspondence; for the form of the body is nothing but the external form of the interiors. M.411<sup>2</sup>.

479<sup>5</sup>. For every love wants to be **nourished** by its own things; an evil love by falsities, and a good love by truths.

Life 37. In order that good may come forth, it desires . . . truths: from these are its **nourishment** and formation. 39.

W. 331. Uses to sustain the body relate to its **nourishment**, etc. . . The uses created for the **nourishment** of the body are all things of the vegetable kingdom which are for food and drink (enum.) also all things of the animal kingdom which are eaten (enum.).

333<sup>2</sup>. Nutrition is to be applied (by correspondence) to the goods of love; clothing, to the truths of wisdom . . .

420<sup>2</sup>. That the blood **nourishes** itself with conducive things from the indrawn air. Ex.

—<sup>3</sup>. That the blood in the lungs purifies and **nourishes** itself correspondently to the affections of the mind . . .

P. 233<sup>8</sup>. In the memory there are . . . spiritual foods, which are meant by truths, and, in themselves, are Knowledges: in proportion as man takes out thence by thinking, and as it were ruminating, them, in the same proportion his spiritual mind is **nourished**. The love of the will is that which longs for . . . them, and causes them to be imbibed, and to **nourish**. If this love is evil, it . . . longs for unclean things; but if good, it longs for . . . clean ones; and those things which do not agree, it separates, dismisses, and casts out; which is done in various ways.

T. 494. The soul is in the supremes, and its **nutrition** is from no other foods than spiritual ones . . .

709. Every man . . . can know that there are natural **nourishment** and spiritual **nourishment**, and that natural **nourishment** is for the body, and spiritual **nourishment** for the soul. 111. Now, as the body dies, and the soul lives after death, it follows that spiritual **nourishment** is for eternal salvation. Who cannot see from this, that these two **nutritions** are by no means to be confounded? . . .

D. 4757<sup>2</sup>. The Word contains in it the most arcane things which are open in the three Heavens in order; and the Divine wisdom is in it; and thence is their celestial and spiritual **nourishment** . . .

[D.] 6088<sup>6</sup>. As the food is from a spiritual origin . . . and as Spirits and Angels . . . are endowed with a spiritual body, therefore such spiritual nourishment is of service to them . . .

6095. The Africans imbibe truths from longing desire more than others : this they call being **nourished** . . .

E. 329<sup>3</sup>. Spiritual nourishment is from the good and truth which proceed from the Lord ; as all the **nourishment** of the body is from meat and drink . . .

386. The spiritual life itself equally needs its **nourishment** and sustenance . . .

403<sup>10</sup>. That there is no spiritual nourishment. Sig.

444<sup>6</sup>. 'An inn' is where meat and drink are bought, by which are signified the Knowledges of good and truth, and thence the spiritual **nourishment** which is given by instruction.

507. For whatever is born in gardens and fields, and subserves for the **nourishment** of either man or beast, has a correspondence with such things as subserve for the **nourishment** of the animus and mind ; which **nourishment** is called spiritual **nourishment**.

617<sup>2</sup>. To be spiritually **nourished** is to be instructed and imbued, consequently, to know, to understand, and to be wise. Unless man enjoys this **nourishment** together with the **nourishment** of the body, he is not a man, but a beast ; which is the reason why those who place all delight in eatings and feastings, and who daily indulge the palate, are obese as to spiritual things, however well they can reason about the things of the world and of the body ; whence, after death, they lead a life *ferine* rather than human ; for in place of intelligence and wisdom they have insanity and folly.

710<sup>8</sup>. 'My mother's breasts' = spiritual **nourishment** in such things as are of the Church.

725<sup>7</sup>. As all spiritual **nourishment** is from the truths which are from good, the law was delivered, that 'a male among the priests should eat the holy things' . . . (by which) was signified spiritual **nourishment**.

727<sup>2</sup>. 'Thou settest a table before me . . . ' = spiritual **nourishment** through Divine truth . . .

750<sup>15</sup>. As by 'the manna' is signified spiritual **nourishment**, it is also the faith and understanding or intelligence of man which are spiritually **nourished** ; and, as the sons of Israel had no natural **nourishment**, they said, 'Our soul is dry . . . ' By 'there is nothing but manna before our eyes' is signified that there is only spiritual **nourishment** ; and, as they loathed this, the flesh of quails, or of selav, was given them, by which flesh is signified natural **nourishment**.

—<sup>16</sup>. By 'eating,' 'drinking,' and 'food,' is signified spiritual **nourishment**, which is the **nourishment** of faith, and, with this, the **nourishment** of the understanding, whence is intelligence in spiritual things . . .

780<sup>10</sup>. When they were instructed concerning goods and truths from the Word, even to the full **nourishment** of the soul. Sig.

911<sup>14</sup>. By all things which are of natural **nourishment**, as wheat, barley, oil, wine, and many other things, are signified such things as are of spiritual **nourishment** . . . and the things which are of spiritual

**nourishment**, in general relate to good and truth, and the Knowledges of them ; thns to doctrine, and to life according to those Knowledges. Ill.

**Novitiate.** *Novitius.*

**New-comer.** *Novus advena.*

See under CHOIR, and SOUL.

A. 318. A certain (**novitiate** Spirit) supposed himself to be in the world ; and when it was given him to know that he was in the other life, and that now he had not anything . . . he was affected with anxiety . . . He was transferred among celestial Spirits, who were of the province of the heart ; these performed all offices for him . . . Being again left to himself, he began from charity to think how he could repay such great kindness ; from which it was evident that while in the life of the body he had been in the charity of faith, and he was therefore at once taken up into Heaven. D. 2030. 2042.

1106<sup>6</sup>. When the time of vastation has passed, they are taken up into Heaven ; and, as **novitiates**, are instructed in the truths of faith ; and this by the Angels by whom they are received.

1641<sup>2</sup>. Good Spirits love nothing more than to instruct **novitiates** . . .

1708. 'The trained men,' or **novitiates**, of Abram, = the goods in the external man which can be conjoined with the interior man.

2016. The Angels confess (that all good and the derivative truth are from the Lord) before **novitiate** Souls . . .

2209<sup>8</sup>. This might be evident from **novitiate** Spirits, who take the greatest delight in the appearances which they have brought with them from the world ; saying that if these were taken away from them they do not know whether they could think.

2704<sup>8</sup>. The Angels perceive nothing more blessed and happy than to teach **novitiate** brothers, and imbue them with the truths and goods which are of heavenly order.

3704<sup>8</sup>. **Novitiates** who are coming into Heaven (are taught) with solicitous care that there is one God ; and those who had been within the Church, that all the Trine is in the Lord.

4415. Recent Souls, or **novitiate** Spirits, namely, those who some days after death are coming into the other life, are very greatly surprised that there is light there . . . These, if they have been good, in order that they may be instructed, are elevated to heavenly Societies, and from Society to Society . . .

H. 391. There are some Societies who protect **novitiate** Spirits—who are those who come recently from the world—from infestations by evil Spirits.

520. The ways which lead from the places (of instruction) to Heaven, and through which **novitiate** Angels are introduced. Des.

P. 290<sup>2</sup>. **Novitiate** Spirits wonder at this my state ; not seeing otherwise than that I do not think and will anything from myself, and am therefore like some empty thing . . .

R. 153. I. When they are dead, and revive as to the

Spirit, which generally happens on the third day after the heart has ceased to beat, they appear to themselves to be in a body like that in which they had been . . . so that they know no otherwise than that they are living in the former world . . . II. After some days they see that they are in a world where there are various Societies instituted, which World is called the World of Spirits . . . III. The novitiate Spirit, or spiritual man, is conducted and transferred into various Societies, both good and evil, and is explored as to whether he is affected with truths, and how; or whether he is affected with falsities, and how. IV. If he is affected with truths, he is led away from the evil Societies, and is led into good Societies, and also into various ones, until he comes into a Society corresponding to his natural affection; and he there enjoys the good which agrees with that affection: and this until he puts off his natural affection, and puts on a spiritual one; and he is then elevated into Heaven. But this takes place with those who in the world have lived a life of charity, and thus also a life of faith; which is, that they have believed in the Lord, and have shunned evils as sins. V. But those who in doctrine and in life have confirmed themselves in faith even to justification by it alone . . . are led away from the good Societies, and are led into the evil Societies, and also into various ones, until they come into a Society corresponding to the concupiscences of their love: for he who loves falsities cannot do otherwise than love evils. (Their subsequent experience described at great length.)

565. (The dragonists) attacking novitiates with the design of seducing them. Sig. and Ex.

875<sup>3</sup>. There was with me then a novitiate Spirit who inquired . . . And the Angel replied . . .

M. 44. I once saw three novitiate Spirits from the world, who were wandering about, examining, and making inquiries. They were in wonderment that men lived altogether as before . . . In order that they might be deprived of all doubt that they were truly men, they by turns looked at and touched themselves and others, and felt at objects, and by a thousand things confirmed themselves that they were now men as in the former world; besides that they saw each other in a brighter light, and objects in a superior splendour, and thus more perfectly. (—<sup>2</sup>.) Then by chance two angelic Spirits met them, and stopped them, saying, Whence are you? And they replied, We have deceased out of a world, and again we live in a world; thus we have migrated from a world into a world. We are now wondering at this. And then the three novitiates interrogated the two angelic Spirits concerning Heaven; and as two of the three novitiates were adolescents, and from their eyes there darted out as it were a spark of lust for the sex, the angelic Spirits said, Perhaps you have seen women; and they replied, We have. And as they had made inquiry about Heaven, they said these things: In Heaven there are all magnificent and splendid things, and such as the eye has never seen; and there are virgins and youths there; virgins of such beauty that they may be called beauties in beauty's own form; and youths of such morality that they may be called moralities in morality's own form; and the beauties of

the virgins and the moralities of the youths correspond to each other, as forms mutual and coadaptable. And the two novitiates asked whether in Heaven there are human forms altogether similar to those which are in the natural world; and it was replied that they are altogether similar; nothing is taken away from the man; and nothing from the woman . . . retire, if you like, and examine yourself as to whether anything is wanting . . . (Continued at length under LOVE OF THE SEX.)

182. I saw them ascending as before from the Athenian city and its confines, and in the midst of them three novitiates from the world. These three were from Christians, one a priest, one a politician, and the third a philosopher. . . (—<sup>3</sup>. After entering the Palladium, the three novitiates tell them the news from the earth; first about Swedenborg, and the revelation concerning the Spiritual World given through him, and then of the reception accorded thereto by the people of the Earth.) T.693.

461. I once spoke with a novitiate Spirit, who, when he was in the world, had meditated much about Heaven and Hell. By novitiate Spirits are meant men newly deceased, who, being then spiritual men, are called Spirits. He, as soon as he entered the Spiritual World, began to meditate in like manner about Heaven and Hell . . . When he observed that he was in the Spiritual World, he at once asked where Heaven was, and where Hell . . . And they replied, Heaven is above your head, and Hell is beneath your feet; for you are now in the World of Spirits . . . But as to what and of what quality are Heaven and Hell, we cannot describe in a few words. And then, as he burned with the longing desire to Know, he threw himself upon his knees, and prayed devoutly to God that he might be instructed. And behold an Angel appeared at his right hand, and raised him, and said, You have supplicated to be instructed about Heaven and Hell. Inquire and learn what delight is; and you will know; and, having said this, the Angel was taken up. (Continued under DELIGHT—*jucundum*.) T.570.

—<sup>8</sup>. When (the three devils) saw the novitiate Spirit with the Angels, fury came upon them . . .

T. 12. Once, while speaking with the Angels, there were present some novitiates from the natural world. Seeing them, I wished them a happy arrival, and told them many unknown things about the Spiritual World. (They state their opinions concerning God and nature; and receive much instruction from Swedenborg on these subjects.)

16. I saw some new-comers from the natural world . . . talking together about three Divine Persons from eternity; they were dignitaries of the Church, and one of them a bishop. (They state to Swedenborg their ideas on this subject, and then are instructed by him.)

797<sup>2</sup>. As soon as Melancthon entered the Spiritual World, a house was prepared for him like the house in which he had stayed in the world. This is also done with most of the new-comers, from which they know no otherwise than that they are still in the natural world, and that the time which has passed since their death has been only like a sleep. In his chamber also all things were like: a like table, etc. . . and therefore,



as soon as he came thither, he at once, as if he had awakened from sleep, placed himself at the table, and continued to write. (Continued under MELANCTHON.)

[T.797]<sup>6</sup>. When any **novitiates** from the world entered his chamber to speak with him and to see him, he summoned one of the magical Spirits . . . who then adorned his chamber . . .

D. 299. The Angels are greatly gladdened at newcomers, and with the greatest assiduity want them to be associated; but, from that exquisite perception, they at once know and perceive whether he is such that he can be among them; if not, they grieve; but still they labour with the greatest assiduity to initiate him; but, when there is no concord, they separate themselves, and so it is again given to the Soul to be transferred around as in vehicles . . .

357. I have observed that Spirits as yet **novitiate** . . . are snatched along in a spiritual stream . . . I have observed the resistance of these Spirits; but still they were compelled to be among them, and little by little they were drawn towards interior things . . .

E. 208<sup>2</sup>. When **novitiate** Spirits are being introduced into a heavenly Society, there is opened to them by the Lord a way which leads to it; and, when they come thither, there appears a gate with a door at the side where are guards, who intromit him; and then others appear who receive and introduce him.

5 M. 4. When any man goes after death into the Spiritual World, which for the most part takes place on the third day . . . he appears to himself in a like life to that in which he had been in the world, and in a like house, chamber, and bed; in a like covering and clothing; and in a like company within the house; if he has been a King or Prince, in a like court; if a husbandman, in a like cottage . . . This happens to everyone after death . . . in order that death may not appear to be death, but a continuation of life; and in order that the last of natural life may become the first of spiritual life, and, from this, may progress to its goal, which must be either in heaven or in Hell. (5.) The reason such a fresh likeness of all things appears to the deceased, is that the mind remains the same with them . . . and as the mind is not solely in the head, but is also in the whole body, [the **novitiate**] has a like body . . . and as, after death, he is the same man, there exist like things according to the ideas of his mind which he possessed in the world when at home; but this lasts for some days only. . . (6.) When **novitiate** comers are in this first state in the Spiritual World, Angels come to them for the sake of wishing them a happy arrival, and at first they are exceedingly delighted from their conversation with them, because they know that they are then thinking no otherwise than that they are still living in the former world; and therefore they interrogate them as to what they think about the life after death; to which the strangers reply in conformity with their former ideas . . . (7.) The Angels (then) say, Welcome, we will make manifest to you a new thing . . . that every man lives a man after death in a body exactly as he had lived before. To these things the **novitiate** Spirits retort, That is impossible. Whence has he a body? Does it not lie dead in the grave with all things belonging to it? To these

things the Angels merrily reply, We will demonstrate this to the eye. And they say, Are you not men in a perfect form? Look at yourselves, and feel at yourselves. And yet you have died out of the natural world. The reason you have not known this until now, is that the proximate state of life after death is exactly like the last state of life before death. On hearing these things the new guests are astounded, and exclaim from joy of heart, Thanks be to God that we are alive; and that death has not extirpated us! I have often heard **novitiates** instructed in this way concerning their posthumous life, and exhilarated by their resurrection.

### Now. *Nunc*.

A. 6984. 'From **now**,' or from to-day (Ex.iv.10)= what is eternal; thus to eternity; because it involves the subsequent time. Refs.

T. 508<sup>3</sup>. **Now** it is allowable . . .

E. 899. 'Blessed are the dead who die in the Lord from **now**' (Rev.xiv.13)=their resurrection into eternal life . . . The reason it is said 'from **now**,' is that those are meant who have lived this life heretofore, and will live it henceforth. Ex.

**Noxious**. See HURT.

**Nucleus**. See KERNEL.

**Number**. See under MORE.

**Number, A.** *Numerus*.

**Number, To.** *Numerare*.

**Numeral.** *Numeralis*.

**Numeration.** *Numeratio*.

**Numerous.** *Numerosus*.

See ONE, TWO, THREE, etc., TWENTY, THIRTY, FORTY, etc., HUNDRED, THOUSAND, and MYRIAD.

A. 481. '130 years' (Gen.v.3)=the time before a new Church arose . . .

487<sup>2</sup>. The Most Ancients had their **numbers**, by which they signified various things of the Church, as the **numbers** 3, 7, 10, 12, and many which were compounded of these and others; and thus they comprehended the states of the Church; and therefore these **numbers** contain arcanæ . . . It was a computation of the states of the Church. The like occurs also in the Word *passim*, especially in the prophetic one. In the rites of the Jewish Church also there are **numbers**, of both times and measures . . . which everywhere signify holy things according to their application. . . In what follows . . . it shall be told what the simple **numbers** signify up to 12. Unless these are first known, what the composite **numbers** signify cannot be apprehended.

493. Whenever they are applied, by the **numbers** of the days and years, and also by the **numbers** of the measures, is signified something abstractedly from the times and measures, according to the signification of the number. Examps. . . Here the **numbers** are such as signify a something which is peculiar abstractedly from those things to which they are applied; and when they are abstracted, there are then the states which are signified by the **numbers**.

520. 'All the days of Enoch were 365 years' (Gen.v. 23)=that they were few.

575. 'The days of man shall be 120 years' (Gen.vi.3) =that he ought to have the remains of faith.

— Here in like manner there occur numbers of years, which no one can ever know the signification of, unless he knows what lies hidden in the single numbers from 1 to 12, and so on. Ex. . . But what the number 120 involves, is evident solely from 10 and 12, from the multiplication of which it is composed ; namely, that it =the remains of faith. Ex.

647. The numbers '300,' '50,' and '30' = remains, and, indeed, few. Those who are in the internal sense, as good Spirits and Angels, are outside of all those things which are terrestrial, corporeal, and merely mundane ; thus are outside all things which belong to numbers and measures ; and yet it is given them by the Lord to perceive the Word fully . . .

648. That the numbers and measures in the Word = celestial and spiritual things, may be manifestly evident from the measurement of the New Jerusalem and Temple in John and Ezekiel.

—<sup>2</sup>. Here, also, the numbers, regarded in themselves, signify nothing but the holy Celestial and Spiritual abstracted from the numbers. So all the numbers of the dimensions of the ark ; of the propitiatory ; of the golden table ; of the habitation ; of the altar ; and all the numbers and dimensions of the temple. III.

716. In the internal sense, there is nothing whatever which is from numbers ; as here ; for they who are in the internal sense, as Angels and angelic Spirits, do not even know what number is . . .

—<sup>e</sup>. From these things also it is manifestly evident that the numbers in the Word . . . never signify numbers.

730<sup>3</sup>. (A round number taken instead of the exact one.)

737. 'Noah was a son of 600 years' (Gen.vii.6)=his first state of temptation ; as is evident from the fact, that here, up to Heber, by the numbers, and by the ages of the years, and by the names, nothing else is signified than Things . . . That here '600 years'=the first state of temptation, may be evident from the numbers which dominate therein ; which are 10 and 6, twice multiplied into themselves. A greater or less number from the same [factors] changes nothing. 755.

813. '150' (Gen.vii.24)=the last and first terminus. . . (For) '15'=so few as to be scarcely any ; thus still more so the number 150, which is composed therefrom by multiplication into 10, which=remains. The multiplication of a few—as the multiplication of a half, a fourth, or a tenth—makes it still less, so that at last it becomes almost nothing, consequently the end or the last terminus. The same number occurs in the following chapter (viii.3), where it is said : 'the waters receded at the end of 150 days,' where it signifies the like.

—<sup>2</sup>. The numbers in the Word are to be understood in a sense entirely abstractedly from the sense of the letter. They are inserted only to connect together the historic series . . . Thus where '7' occurs, it=what is holy, quite abstractedly from the times and measures with which it is wont to be adjoined. For the Angels,

who perceive the internal sense of the Word, know nothing of time and measure, still less of the number designated ; and yet they understand the Word fully when it is being read by man. And therefore when any number occurs anywhere, they can never have the idea of any number, but of the Thing signified by the number. So here, by this number, they understand the last terminus of the Most Ancient Church ; and, in the following chapter (ver.3), the first terminus of the Ancient, or new, Church.

849. '150 days'=a terminus . . . here, the terminus of the fluctuation, and of the new life.

893<sup>2</sup>. 'It came to pass in the 601st year' (Gen.viii.13) =the last terminus ; (for) the number 600 . . . =a beginning ; and, indeed, there, the beginning of temptation : its end is designated by the same number, a whole year having passed . . . and therefore it is added, 'in the first month, the first day of the month ;' by which is signified the first terminus. Ex.

901. No numbers in Heaven.

1429. That the numbers of the years of Abram, in the internal sense, =other things . . .

1709. '318 men' (Gen.xiv.14)=their quality, namely, that they are the holy things of combat. The number 18 involves this, as also the number 300 ; for these numbers are composed from 3 and 6 ; and '3'=what is holy, and '6,' combat.

1808. 'Number the stars' (Gen.xv.5)=the representation of goods and truths by a view of the constellations. 1809.

1847. '400 years' (ver.13)=the duration and state ; namely, of temptations ; (for) '400'=which number =the same as 40=the durations and states of temptations . . . In the literal sense these words have regard to the duration [or stay] of the sons of Israel in Egypt ; and that this was 430 years is evident from Ex.xii.40 ; although the duration was not so great from the coming of Jacob into Egypt, but from the sojourning of Abram there. The number 430 is said, because this number involves temptations, which they represented by their servitude in Egypt ; and also afterwards by the 40 years afflictions in the desert.

1856. Whether a number be greater or less, provided it be of the same stock, it involves the same. Examp.

1941. 'It shall not be numbered for multitude' (Gen.xvi.10)=multiplication beyond measure. Ex.

1963. From these three numbers (40, 6, and 10) is composed the number 80 and 6, which involves such things, and which thus signifies the state of the Lord as to the celestial goods acquired through the combats of temptations. For all the numbers in the Word = Things. Ex.

1988. 'Abram was a son of 90 years and 9 years' (Gen.xvii.1)=the time before the Lord fully conjoined the internal man with the rational ; as is evident from the signification of '9' when it precedes '10 ;' or, what is the same, '99' when it precedes '100 ;' for Abram, when Isaac was born to him, was 100 years of age . . . All numbers whatever, in the Word, = Things. Examp. 2106.

[A.1988]<sup>2</sup>. So is it with the number '99;' and that it signifies the time before the Lord fully conjoined the internal man with the rational is evident from the signification of '100 years.' (Continued under HUNDRED.)

2075. 'Shall Sarah, a daughter of 90 years, bear?' (ver.17)=that truth conjoined with good will do this . . .

—<sup>2</sup>. The number '9'=conjunction, and still more the number '90,' which is composed from 9 multiplied by 10; for '10'=remains through which is conjunction . . .

2227. 'Abraham in being shall be for a nation great and numerous' (Gen.xviii.18)=that from the Lord will be all good, and all the derivative truth . . . 'Numerous' is predicated of truth. —<sup>v</sup>.

2252. The numbers themselves; as, here '50;' and, in what follows, '45,' '40,' '30,' '20,' and '10,' by those who are in the internal sense, are never perceived as numbers; but as Things, or states. Refs.

—<sup>3</sup>. The Ancients also designated the states of their Church by numbers, and what the nature of their computation was, may be evident from the signification of the numbers in the places cited. They had the signification of the numbers from the representatives which come forth in the World of Spirits, where, when anything appears as numbered, it does not signify anything determined by the numbers; but the Thing, or state . . .

—<sup>4</sup>. For from the Ancients (the Israelites) had certain (or fixed) representative and significative numbers, which they observed, and which were also commanded in their rites; but most did not know what they signified.

2269. The simple numbers retain their signification even when they are multiplied; and thus the greater numbers have a signification like that of the less. Examp.

2575<sup>4</sup>. Yet by the numbers, equally as by the names, in the Word, are signified Things. Refs.

2625<sup>3</sup>. By the numbers, in the Word, are not signified numbers; but certain states in special.

2905. '100 years and 20 years and 7 years' (Gen. xxiii.1)=their fullness. Ex.

2959. 'Land of 400 shekels of silver' (ver.15)=the price of redemption by truth. . . Because '400'=vastation.

—. As '400,' when predicated of time, as '400 years,'=the duration and state of vastation, so when '400' is predicated of shekels, it=the price of redemption.

—<sup>2</sup>. That '400 years'=the duration and state of vastation. III.

— (Why Israel was said to be 400 years in Egypt.)

2966<sup>e</sup>. With those who believe all good and all truth to be from the Lord, the price of redemption is signified by '40,' and in a higher degree by '400.'

3104<sup>e</sup>. 'Mene,' or 'He has numbered,' is predicated of truth . . .

3239<sup>e</sup>. The half of a number involves the same as the

whole one; for multiplication and division, provided there is what is like therein, do not vary the Thing itself as to what is essential.

3252. '100 years and 70 years and 5 years' (Gen.xxv.7)=the things which are of its state. Ex.

—<sup>e</sup>. For in number, as number, there is nothing holy.

3275. '100 years and 30 years and 7 years' (ver.17)=the things which are of that state.

3325<sup>e</sup>. '144' (Rev.xiv.1), or 12 times 12,=those who are in the faith of charity.

3812<sup>7</sup>. 'I can number all my bones' (Ps.xxii.17)=to want to dissipate Divine truths by reasonings and falsities.

3858<sup>3</sup>. '12'=all things in one complex; in like manner '144;' for this is 12 times 12. 6419<sup>4</sup>.

3960<sup>e</sup>. Half a number, and the double of it, are of the same signification in the Word, when it treats concerning the same Thing.

4177. For a number doubled, and multiplied into itself, does not take away the signification.

4248. 'And 400 men with him' (Gen.xxxii.6)=the state of good now, that it may take the first place; (for) '400,' properly, =temptations and their duration. 4341.

4264. All the numbers in the Word=Things . . .

—<sup>2</sup>. Sometimes the speech of the Angels, when it has fallen down into the World of Spirits, has fallen into various numbers; and where numbers are read in the Word, by the Angels there are understood Things; for number never penetrates into Heaven; for numbers are of measure and space, and also of time; and these are of the world and of nature, to which in the Heavens correspond states and the changes of states. The Most Ancients . . . knew what was signified by the single numbers, and also by the composite ones; and hence the signification of them was derived to their descendants.

4495. That the numbers 3, 7, and 12 involve arcana, cannot but be evident to everyone who searches into the Word as to its interiors; and if there is an arcanum in these numbers, it follows that there is in the rest of the numbers which are in the Word; for the Word is holy everywhere.

—<sup>2</sup>. Sometimes, when I have been speaking with the Angels, numbers have been seen, as it were written before the eyes, like those which are seen on paper in clear day; and it was seen that the Things themselves which were being spoken of fall into such numbers; from which experience also it has been given to know that every number in the Word contains some arcanum. III.

—. The number 666 is from a ternary and sextary number.

4518. 'I am mortals of number' (Gen.xxxiv.30)=easily; (for these words)=few; but when quality is meant instead of quantity . . . there is signified easily . . .

4617. '100 years and 80 years' (Gen.xxxv.28)=the quality of the state; (for) all the numbers in the Word

= Things (Refs.); thus '100 years and 80 years' = the quality of the Thing, or the quality of the state, which is being treated of. '100' = a full state; and '80' = temptations; here, through temptations; besides many things which cannot be known; for the numbers have their signification from the more simple numbers . . . as this number from 12 and 15, and also from others still more simple.

4670. That all the numbers in the Word = Things and states. Refs.

—<sup>2</sup>. It appears, indeed, as if numbers of years . . . = nothing else, because in these there is something more historical than in the other numbers; but still that these also involve Things and states, may be evident from . . .

5265<sup>2</sup>. That '7' = holy things, is from the signification of numbers in the World of Spirits. Every number there involves some Thing. There have sometimes appeared to my sight numbers, simple and compound, once also in a long series, and I wondered what they signified, and it was said that they came forth from angelic speech; and that Things also are sometimes wont to be expressed by numbers; which numbers do not appear in Heaven, but in the World of Spirits, where such things are presented to the sight. This was known to the Most Ancients, who were celestial men, and spoke with Angels, and hence they formed an ecclesiastical computation by numbers, by which they expressed universally those things, which by words they expressed singularly. But what each number had involved did not remain with their posterity, solely what was signified by the simple numbers, namely, 2, 3, 6, 7, 8, 12, and thence 24, 72, and 77; especially that by 7 was signified what is most holy, namely, in the supreme sense, the Divine Itself; and, in the representative sense, the Celestial of love. Hence it is that the state of the celestial man is signified by 'the 7th day.'

—<sup>3</sup>. That numbers = Things, is manifestly evident from very many numbers in the Word. Refs.

—<sup>c</sup>. The number 144 is from 12 multiplied into itself; and from these comes the number 72.

5291. The half and the double, as to the numbers in the Word, involve what is like; as 20 the like with 10; and 4 the like with 2; 6 with 3; 24 with 12, and so on; and the like also by numbers still further multiplied; as 100 and also 1000, with 10; 72, and also 144, the like with 12. What, therefore, the compound numbers involve, can be known from the simple numbers from which and with which they are multiplied. What, also, the numbers more simple involve, can be known from the whole numbers; as what 5 involves, from 10; and what 2½ from 5; and so on. In general, it is to be known that numbers multiplied involve the like, but more fully; and that numbers divided involve the like, but not so full.

—<sup>2</sup>. '5' has a double signification. . . It = a little, from its relation to those numbers which = much, namely, 1000, and 100, and thus also 10, which, from them, also = much; . . . That '5' = remains, is when it relates to '10,' and '10' = remains.

—<sup>3</sup>. What the ideas are, or what the Things are, to which numbers correspond, can indeed be known;

but whence is this correspondence, is as yet hidden; as whence is the correspondence of 12 with all things of faith; and the correspondence of 7 with holy things; and also the correspondence of 10 and also of 5, with the goods and truths stored up in the interior man by the Lord, and so on; but still it is enough to know that there is a correspondence, and that from this correspondence all the numbers in the Word signify something in the Spiritual World, consequently that the Divine inspired even into these lies stored up therein. Examps.

—<sup>10</sup>. The brazen sea was 10 ells from lip to lip, and 5 ells in height, and 30 ells in circumference, in order that holy things might be signified both by the numbers '10' and '5,' and by '30,' which number of the circumference does not indeed answer geometrically to the diameter, but still it spiritually involves that which is signified by the compass of that vessel.

—<sup>11</sup>. That all numbers = Things, in the Spiritual World, is manifestly evident from the numbers in Ezek. . .

5346. 'Till he ceased to number it, because there was no number' (Gen. xli. 49) = of a quality in which is the Celestial from the Divine; (for) truth in which is the Celestial from the Divine, is indefinite, thus without number. The Lord alone had such truth when He was in the world . . .

5708. For as numbers multiplied signify the like with their simple numbers, so numbers divided [signify the like with] those multiplied; as 5 with 10, and also with 20, and likewise with 100, and with 1000, and so on.

—<sup>2</sup>. 5 measures were given to Benjamin . . . on account of the signification of the Thing in the internal sense; because 10 measures could not be given; for these would have been exceedingly superfluous.

— The Ancients also knew, by traditions from the Most Ancient Church, what some numbers signified; and therefore they used those numbers when anything occurred of such a quality . . .

5955. 'To Benjamin he gave 300 of silver' (Gen. xlv. 22) = that the medium had what is full of truth from good. . . '300' = what is full. . . The reason '300' = what is full, is that it arises from 3 and from 100 by multiplication; and '3' = what is full, and '100' = much; for what the compound numbers involve, is evident from the simple ones from which they are. '300,' when mentioned elsewhere in the Word, also involves the like. Ill.

6096. '30 and 100 years' (Gen. xlvii. 9) = the state and the quality; (for) all the numbers in the Word = Things; thus the state and quality of the Thing which is being treated of; and therefore this number in special = the state and quality of the life which had been in Jacob hitherto . . .

6175. 'The days of Jacob, the years of his life, were 7 years and 40 and 100 years' (Gen. xlvii. 28) = the general state and its quality, as may be evident if the numbers '7,' '40,' and '100' are evolved. Refs. But the numbers compounded thus cannot be easily explicated; for they contain more things than can be reduced into a sum [total], and be expressed to the apprehension. These numbers contain in general the entire state of the

Thing represented by Jacob, and the quality of it. The Angels see these things in one complex, merely from this number; for all the numbers in the Word fall, with them, into the ideas of Things; as also has been evident from the fact, that sometimes numbers in a long series have been seen by me, and it was then said by the Angels, that they involved in a series the Things about which they had spoken among themselves. Hence also the Most Ancients . . . had a computation, also constant, from numbers, into which were introduced heavenly things not so well comprehensible in ideas of the natural mind. But after their times these things perished together with the perception of heavenly things, and there remained only the Knowledge of what was signified in general by the simple numbers; as 3, 6, 7, 12, but not so [well] what the compound numbers signified . . .

[A.] 6582. 'Joseph lived 110 years' (Gen.i.22)=the state and quality . . . of the Thing; (that is) the state and quality of the life of scientifics from the Internal. 6594.

6648. 'They were multiplied and became numerous exceeding exceedingly' (Ex.i.7)=that they increased the most as to truths from good. . . 'They became numerous'=a further derivation; thus an increase of truth continually . . .

—e. The Things of wisdom are infinite in number.

6654. 'The people of the sons of Israel is many and numerous above us' (Ex.i.9)=that the truths of the Church prevail over alienated scientifics. . . 'Numerous' is predicated of truth.

7284<sup>e</sup>. All numbers=Things, and indeed the state and quality. Refs.

7285. 'Aaron was a son of 83 years' (Ex.vii.7)=the state and quality of doctrine. . . But the state and quality in special cannot be known, except from the reduction of this number into its simple numbers, and then from the application to those with whom is the doctrine.

7336. 'In the number of the souls, everyone to the mouth of his eating, ye shall number upon the small cattle' (Ex.xii.4)=thus the impletion of good for innocence from so many truths of good, according to its appropriation; (for) 'the number of the souls'=so many truths of good; for 'number,' in the Word, is predicated of truth . . .

7900. For the simple and the compound numbers involve the like.

7973. 'As it were 600,000 of foot men' (Ex.xii.37)=all things of the truth and good of faith in one complex. (For) the number 600,000=all things of faith in one complex; for this number arises from 6 and also from 12; and '12'=all things of faith and charity . . . (and) a greater and a lesser number, or one multiplied and divided, involves what is similar with the simple numbers from which it is. This is manifestly evident from the number 12. This number, whether divided into 6, or multiplied into 72, or into 144—that is, 12 into 12—or into 12,000, or into 144,000,=the like. Ill.

7984. '30 years and 400 years' (ver.40)=the quality and state of them; (for) '30'=a full state of remains,

because this number arises from 3 and 10 multiplied together, and by '3' is signified a full state, and by '10' remains; and '400'=the duration of vastation, and the derivative conjunction of good and truth. That all numbers=Things and states; and a composite number the like with the simple ones from which it is composed. Ref.

8148. 'He took 600 chosen chariots' (Ex.xiv.7)=all and each of the doctrinals of falsity which are of faith separated in their order; (for) the number '600'=each and all things of the truth and good of faith in one complex . . .

8400<sup>e</sup>. That all the numbers in the Word=Things. Refs.

8469. 'The number of your souls' (Ex.xvi.16)=a quantity [sufficient] for all in the society. Ex.

8472. 'The numerous and the few' (ver.17)=the difference of power. Ex. —e. 8474.

8715. That princes were ordained over 1000, over 100, and over 10, represented, abstractedly from all number, many things in the first, second, and third degree, in like manner as in the Word elsewhere. Ill.

—e. For the lesser numbers=the like with the greater ones multiplied by a like number. Refs.

8988<sup>4</sup>. '144'=the like as '12'; for 144 is a number composed from 12 multiplied into 12; (and) by these numbers are signified all truths in the complex.

9011<sup>e</sup>. 'A number that a child may describe' (Is. x.19)=few.

9198<sup>4</sup>. 'That 3 years and 6 months' (Luke iv.25)=to the full, is evident from the signification of '1260 days' in Rev.xi.3; xii.6, which days make 3 years and 6 months, and which=to the full, or even to the end. In like manner from the signification of '3 days and a half' (Rev.xi.9,10); and also from the signification of 'time, and times, and half a time' (Rev.xii.14; Dan. xii.7), which=to the full, or even to the end.

9326. 'The number of thy days I will fulfil' (Ex.xxiii.26)=even to a full state. . . 'To fulfil the number'=to the full.

9600. For numbers multiplied=the like with the simple ones from which they are.

9603<sup>2</sup>. '12,000' (Rev.xxi.)=all truths and goods in the complex; in like manner '144' . . . H.197.

10127<sup>2</sup>. It is to be known that all numbers in the Word=Things, which is very well known in the other life, where sometimes papers are let down from Heaven to the Spirits beneath full of numbers, and those of the Spirits who receive influx from the Lord know thence the things which are signified, in a continual series, as if they were written with letters . . . Some of the Most Ancients, also, who as to their interiors were in consort with the Angels, involved in numbers the Things of their Church, and heavenly arcana, and stored them up as a memorial for themselves.

10217. 'As to the numbered of them' (Ex.xxx.12)=as to ordination and disposition; (for) 'to number,' when said concerning all things of the Church, which are the truths and goods of faith and love,=the ordination and disposition of them . . . 'To number'=this,

because to **number** involves a survey, and that which is surveyed by the Lord, is also ordained and disposed . . . Ill.

—<sup>2</sup>. 'To **number**,' in these passages, =to ordinate and dispose. Ex.

—<sup>3</sup>. (From this) it may be evident why David was not allowed to **number** the people . . . because it belongs to the Lord alone to ordinate and dispose the truths and goods of faith and love with everyone in the Church and in Heaven . . .

—<sup>5</sup>. 'To **number** days' (Ps.xc.12)=to ordinate and dispose states of life; and the days are said to be '**numbered**' when they are ordained and disposed; thus when they are completed—*finiti*. Ill.

—'. '**Numbered**' (Dan.v.25)=what is completed—*absolutum*; as when a line is drawn under a **number** on finishing a calculation.

—<sup>6</sup>. The reason why 'to **number**'=to ordinate and dispose, is that by '**number**' is signified the quality of a Thing and of a state; and the quality is determined by the **number** adjoined; hence 'to **number**'=to qualify; and the qualification of a Thing in spiritual things is effected by ordination and disposition by the Lord. Ill.

—<sup>8</sup>. 'To compute the **number** of the beast' (Rev. xiii.18)=to explore and know these falsified truths of the Church; 'the **number** of a man'=the Thing and the state of that Church; '666'=its quality as to all truths falsified from evil, and also the profanation of what is holy, and likewise the end . . . for the **number** '6'=the same as the **number** '12,' because it is the half of it; and '12'=all the truths and goods of the Church in the complex; and hence, in the opposite sense, all evils and falsities in the complex. The triplication of the sextary **number** involves also the end; and the end is when truth has been completely profaned.

—<sup>9</sup>. From these things it is manifestly evident that **numbers** in the Word involve Things and states, and signify the quality according to the determined **numbers**. Ill.

10218. 'And they shall give everyone the expiation of his soul in **numbering** them' (Ex.xxx.12)=purification or deliverance from evil through the acknowledgment and faith that all the truths and goods of faith and love, and their ordination and disposition, are from the Lord, and nothing from man. Ex.

—<sup>2</sup>. It was prohibited to **number** the sons of Israel, because 'to **number**'=to ordinate and dispose, and by the sons of Israel, and by the tribes into which they were distinguished, were signified all the truths and goods of faith and love in the complex; and because the ordination and disposition of these was of the Lord alone, and not of man, therefore to **number** them was a prevarication, such as there is with those who claim to themselves the truths which are of faith and the goods which are of love, and the ordination and disposition of them. . . These are such as justify themselves by this: that they ascribe to themselves for merit all things of faith and love, and consequently believe that they merit Heaven from faith and from works from self. This evil was involved in the **numbering** of the people by David . . . 10219<sup>4</sup>.

—<sup>3</sup>. In order, therefore, that they might be delivered

from sin in **numbering** the sons of Israel, the half of a shekel was given for expiation . . . 10219.

10219<sup>6</sup>. What is full was signified also by 'the 70,000 men' who died.

10225. The first state of man is from birth to the fifth year of his age: this state is a state of ignorance, and of innocence in ignorance, and is called infancy. The second state is from the fifth year of age up to the twentieth; this state is a state of instruction and of knowledge, and is called childhood. The third state is from the twentieth year of age to the sixtieth, which state is a state of intelligence, and is called adolescence, young manhood, and manhood. The fourth and last state is from the sixtieth year of age and upwards, which state is a state of wisdom, and of innocence in wisdom. (—<sup>2</sup>.) These successive states of the life of man are signified by the **numbers** of the years of the age, '5,' '20,' and '60,' in . . . Lev.xxvii.2-7. (These four states fully ex.)

10235<sup>7</sup>. The diameter (of the brazen sea) of '10 cubits'=what is full; and the circumference of '30 cubits'=a plenary complex; 'the 200 of baths'=the conjunction of good and truth; thus purification and regeneration . . . '2000'=the same as '2'; for multiplied **numbers**=the like with the simple ones from which they are; and '2'=conjunction.

10253. '500' (Ex.xxx.23)=what is full. . . The reason '500'=what is full, is because this **number** is composed from 5 and 10 multiplied together twice; or from 5 times 100; and by '5' is signified much, in like manner as by '10,' and by '100'; and hence by '500' is signified what is full.

—<sup>2</sup>. That **numbers**=Things, is manifestly evident in Ezekiel xl.-xlviii.

—<sup>3</sup>. That '500'=the whole, from one end to the other, thus what is full, is evident in Ezekiel there. Ill. From these things it is evident that '500'=the whole in the complex, or everything holy from one end to the other; thus what is full . . .

—<sup>4</sup>. That '500'=much, and its tenth part, or '50,' =somewhat, relatively, is evident from the Lord's words to Simon in Luke vii.41-end.

10255. 'Half thereof 50 and 200' (Ex.xxx.23)=as much as is correspondent; (for) a **number**, the half of a former one, =something, and as much as is sufficient, or as much as is for use, thus also as much as is correspondent. Hence it is that '50 and 200,' being the half of the former **number** 500, =as much as is correspondent. For example, when '10'=all, its half, or '5,' =some; when '10'=what is full, '5,' =as much as is sufficient; but when '10'=much, '5,' =something . . .

—<sup>2</sup>. Whether a **number** be greater or less, is of no consequence, because the greater **numbers**=the like with the lesser ones from which they are.

—'. From these things it is evident that this **number**, which is the half of the former one, does not =the half of the perception of interior truth relatively to the perception of exterior truth; but as much as is correspondent; for Things in the Heavens are not measured and **numbered** as are Things on earth; because in the Heavens there are not spaces, nor times, but in place of them states, which are perceived as to quality

and quantity, without respect to any numeration; for numeration and mensuration involve such things as are of space and of time . . .

[A.] 10259. '500' (ver. 24)=what is full. The reason why '500 in the shekel of holiness' were taken of myrrh, and 500 of cassia, but only 50 and 200 of aromatic cinnamon and aromatic calamus, was that 'myrrh'=sensuous truth, which is the ultimate truth in order; and 'cassia,' the truth which proceeds immediately from good, which is inmost truth; whereas 'aromatic cinnamon,' and 'aromatic calamus,'=the interior truths, which are middle; and of the last and the inmost there must be what is full, but of middle things as much as is correspondent; for middle things must hold themselves correspondently to what is first and last.

10262<sup>5</sup>. In the Spiritual Kingdom there correspond the numbers '12,' '6,' and '3,' because by these numbers are signified all things; and, when they are predicated of truths and goods, all things of truth and good in the complex . . . The reason these numbers involve like things, is that the greater numbers=the like with the simple ones from which they come forth by multiplication. Refs.

10492. 'There fell in the people in that day to 3000 of men' (Ex. xxii. 28)=the plenary closing up of the Internal. . . '3000'=what is plenary; for by '3' is signified what is full and complete; in like manner by '3000'; because the greater numbers=the like with the lesser ones from which they come forth by multiplication.

10624. For in the Word all numbers=Things; and some numbers pertain to the spiritual class, and some to the celestial class. The numbers 3, 6, and 12, pertain to the spiritual class; and the numbers 2, 4, and 8, to the celestial class. The numbers which are of the spiritual class are predicated of truths or falsities; those of the celestial class, of goods or evils . . .

10652<sup>o</sup>. '24,000' (Num. xxv. 9)=all truths and goods of truth in the complex, in like manner as '12,000.'

H. 73<sup>2</sup>. '144'=all truths and goods in the complex. E. 629<sup>7</sup>.

263. I have seen writings from Heaven of mere numbers, written in order and in a series, just as in writings of letters and words; and I have been instructed that this writing is from the Inmost Heaven; and that their celestial writing . . . is presented in numbers with the Angels of a lower Heaven when the thought from it flows down; and that this numeral writing in like manner involves arcana, some of which cannot be comprehended in thought, nor expressed in words. For all numbers correspond, and according to the correspondence signify, equally as words; yet with this difference: that numbers involve generals, and words singulars; and, as one general involves innumerable singulars, hence it is that numeral writing involves more arcana than literal. From these things it has been evident to me, that the numbers in the Word signify Things equally as do the words there . . . In that writing in Heaven there is always prefixed the number on which those which follow in the series depend, as on their subject; for that number is as it were the index of the

Thing which is being treated of, and from which is the determination of the following numbers to the Thing in special.

— (The simple and the compound numbers enum.)

379<sup>o</sup>. The beatitudes of love truly conjugal can be enumerated to many thousands, of which not even one is known to man . . .

J. 41<sup>o</sup>. The books of the Old Testament . . . have been conserved entire even to a jot . . . by the care of many who have numbered the most singular things there.

S. 43<sup>2</sup>. By the number '144' are signified all the truths and goods of the Church from doctrine from the sense of the letter of the Word; in like manner as by '12.'

71<sup>o</sup>. It is the like with numbers: neither are these in the Word which is in Heaven; but instead of them are the Things to which the numbers which are in our Word correspond.

F. 60<sup>o</sup>. 'His number is 666'=all the truth of the Word falsified.

P. 244. That David numbered the people . . . from which so many thousands of men perished . . . Ex.

336. Infinite in number . . .

R. 10. That numbers=Things, or rather that they are like certain adjectives to substantives, contributing some quality to the Things, is because number in itself is natural; for natural things are determined by numbers; but spiritual things by Things and their states; and therefore he who does not know the signification of numbers in the Word, and especially in the Apocalypse, cannot know many arcana which are contained therein.

287. 'The number of them was myriads of myriads, and thousands of thousands' (Rev. v. 11)=all in truths and in goods. By a number in the natural sense is meant that which has relation to measure or weight; but by a number in the spiritual sense, that which has relation to quality . . . and 'a myriad' is predicated of truths, and 'a thousand,' of goods. The reason . . . is that a myriad is the greater number, and a thousand the less; and truths are manifold, but goods simple . . . Ill.

313<sup>2</sup>. By 'Mene,' or 'to number,' is signified to know the quality of it as to truth.

348. 'I heard the number of the sealed, 144,000' (Rev. vii. 4)=all who acknowledge the Lord as the God of Heaven and earth, and are in the truths of doctrine from the good of love from Him through the Word. Ex. By the number '144,000' are meant all these; for the like is signified by this number as by '12'; for it arises from the multiplication of 12 into 12, and then from multiplication by 100 and by 1000; and any number whatever, multiplied into itself, and then by 10, 100, or 1000,=the like with the number from which it is; thus the number 144,000, the like with 144; and this the like with 12, because 12 into 12 make the number 144. In like manner the 12,000 sealed from each tribe, multiplied into 12, makes 144,000. (Continued under TWELVE.)

—<sup>2</sup>. That all numbers=the adjunctives of Things,

determining their quality or quantity, may be manifestly evident from the **numbers** in the Apocalypse . . .

363. 'A great multitude which no one could **number**' (ver.9)=all the rest . . . whose quality no one knows except the Lord alone.

— 'To **number**,' in the spiritual sense, =to Know the quality . . . 364, Ex. and Ill.

427<sup>2</sup>. Times . . . =state; and the **numbers** determine its quality.

448. 'I heard the **number** of them' (Rev.ix.16)=the quality of them perceived . . . By '**number**' is signified the quality of the Thing and state.

491. By the '1260 days' (Rev.xi.3) is signified to the end and the beginning; that is, to the end of the former Church, and thus to the beginning of the New one . . . Because by this **number** the like is signified as by 3: for the **number** 1260, reduced into years, makes three years and a half; and by '3½' is signified the end and the beginning. 547. E.636. 732.

608. 'Let him that hath intelligence compute the **number** of the beast' (Rev.xiii.18)=that he who is in illustration from the Lord can know the quality of the confirmations of that doctrine . . . 'To compute the **number**'=to Know the quality: by '**number**' is signified the quality . . . And as the quality which is signified by 'the **number**,' is the quality as to truth . . . E.845.

609. 'For it is the **number** of a man' (id.)=the quality of the Word and thence of the Church.

610. 'His **number** is 666' (id.)=this quality—that all the truth of the Word has been falsified by them. . . . By '666' is signified all the truth of good; and, as this is said concerning the Word, there is signified all the truth of good in the Word, here, falsified, because it is the **number** of the beast. The reason this is signified, is that '6'=the like as 3 multiplied into 2; and '3'=full and all, and is predicated of truths; and '2'=the marriage of good and truth. And as 6 is composed of these two **numbers** multiplied into each other, it therefore=all the truth of good in the Word; here, falsified. The reason the **number** 666 is said, is that 6 is tripled in this **number**; and triplication completes. The multiplication by 100, whence comes the 600; and by 10, whence comes the 60, changes nothing. See 348.

612. 'With Him 144,000' (Rev.xiv.1)=all those who acknowledge the Lord alone as the God of Heaven and earth, and are in truths of doctrine from the good of love from Him through the Word.

613. For by 'the 144,000 sealed out of the 12 tribes of Israel,' are meant the Angels of the higher Heavens, who are all in the good of celestial love.

618. 'No one could learn that song but the 144,000' (ver.3)=that no others . . . could understand . . . that the Lord alone is the God of Heaven and earth, than those who have been received by the Lord into this New Heaven. . . . By 'the 144,000' are meant those who acknowledge the Lord alone as the God of Heaven and earth.

654. 'For 1600 furlongs' (ver.20)=merely falsities of

evil. . . By '1600' are signified evils in the whole complex. For by '1600' is signified the same as by '16'; and the same by '16' as by '4'; because 16 arises from 4 multiplied into itself: and 4 is said concerning good, and concerning the conjunction of good and truth; and thence, in the opposite sense, concerning evil and concerning the conjunction of evil and falsity, as here. And as the multiplication of a **number** by 100 does not take away the signification, but exalts it, hence by '1600 furlongs' is signified the mere falsity of evil. That all the **numbers** in the Word=Things. Ref. And that a **number**=the quality of the Thing. Refs.

660. 'The **number** of (the beast's) name' (Rev.xv.2)=the falsification of the Word. (=the like thereof as to love and faith. E.933.)

738. For the **numbers** in the Apocalypse, and, in general, in the Word,=the quality of the Things with which they are coupled; they are like certain adjectives coupled to substantives; or like certain predicates adjoined to subjects . . . Here, therefore, '5'=all the rest, because '7'=all the holy things of the Word; and it follows 'one is' and 'another will come'; thus that there are two out of all which remained. Hence it is evident that by '5 have fallen' is signified that all the rest have been destroyed.

842. 'And bound him 1000 years' (Rev.xx.2)=that . . . there should be no communication with them for a while or for some time. . . The reason why by '1000 years' is not meant 1000 years, but for a while or for some time, is that 1000, without other **numbers** added, signifies this in the Spiritual World. He who believes that '1000 years'=1000 years, does not know that all the **numbers** in the Word=Things, and so may be mistaken; especially in the Apocalypse, concerning the sense of the Things where **numbers** occur; as 5, 7, 10, 12, 144, 666, 1200, 1600, 12,000, 144,000, and many others: in the latter of which **numbers** 1000=only something qualifying—*adjectivum*; and when 1000 is employed to designate times, it=somewhat more; but where it is mentioned alone, as here, it=a while, or for some time. That it is so has been told me from Heaven; where, in the Word which is there, no **number** is read, but the Thing instead of the **number**; and instead of '1000,' 'a while.'

860. 'The **number** of whom is as the sand of the sea' (ver.8)=the multitude of such. Ex.

907. 'He measured the city with the reed unto 12,000 furlongs' (Rev.xxi.16)=the quality of that Church from doctrine . . . By '12,000 furlongs' are signified all the goods and truths of that Church. '12,000'=the like things with '12'; and '12'=all goods and truths, and is said concerning the Church. Ref.

909. 'He measured the wall of it, 144 cubits' (ver.17)= . . . the quality of the Word in that Church, that from it are all her truths and goods.

D. 765. By vision there was shown me 57, or 1657. The **numbers** were written before the eyes; but what they signify I do not fully know.

906. A certain Angel represented . . . how many



genera of felicities there are in the interior Heaven . . . which being enumerated . . . within the first 4 or 6 minutes, were in **number** 468, or almost 500. Hence, I suppose [the signification of] the **number** 500.

[D.] 2690. A vision concerning the **number** of certain years . . . When I was in bed, with closed eyes, there was seen clearly as in light, and more so, before the eyes, and indeed at a distance from the right eye, a little upwards, at first the **number** of the years 1-48; and, when this **number** disappeared, at a greater distance, the **numbers** 1-53, 1-94: the **numbers** between the 1 and the 48, and also between the 1 and the 53, and the 1 and the 94, were not observed . . .

3935. When I took away the **numbers** by which I had designated the things extracted . . . they complained that thus they would not have anything which they could think. I supposed that such was a foot to them . . .

5571. Concerning **numbers** in Heaven.—Sometimes **numbers** appear; a paper filled with them; and also on the walls, which=such things as the celestials are thinking; but scarcely anyone can know them except those who are from such a Heaven. When the **numbers** are simple, they then signify according to those things which are described in the *Arcana Coelestia*; as 2, 3, 4, 5, 6, etc. up to 12; but when they are compound, they have another sense; as 358, 90356: these=God be with thee, and each **number** something . . . These **numbers** determine the meanings into such a series. Those who are from that Kingdom understand at once, and this without information, as it were from themselves. Every idea has its own **number**. In general, the even **numbers** correspond to good; as 2, 4, 8: and the odd **numbers** to truth; as 3, 9.

5584. Hence what all the **numbers** signify comes from the Celestial Kingdom . . . Hence the **numbers** in the Word; as 2, 3, 4, 5, 6, to 12, and so on. I have seen writings from **numbers** alone sent thence. But the **numbers** are differently written there . . .

5604. In the Word (in Heaven) there are not names, nor **numbers**, but in their place Things.

5621. Why the Jews were impelled to **number** all the several letters.

D. M. 4830. (A writing seen in which **numbers** were intermingled.)

E. 336. **Number**=quantity and quality; quantity in the natural sense, and quality in the spiritual sense; the **number** applied determines them. But still by all the **numbers** in the Word is signified something of the Thing . . .

—<sup>3</sup>. For **numbers** multiplied by a like **number**=the like with the simple **numbers** by which they have been multiplied.

—Moreover, when two multiplied **numbers**, the one greater and the other less, which=the like, are mentioned together; as when 10 and 100, or 100 and 1000, then the less is said of goods, and the greater of truths. The reason is that each good consists of many truths . . .

373<sup>3</sup>. 'Numbered, numbered' ('Mene, mene')=exploration as to good and as to truth. 453<sup>4</sup>.

384<sup>2</sup>. When the discourse with the Angels has been concerning the conjunction of good and truth, or of love and faith, and that discourse has been determined into **numbers**, there has gone out the **number** 4, sometimes also the **number** 2, or the **number** 8, or the **number** 16, because these **numbers**=like things; for **numbers** multiplied and divided into themselves=like things with the **numbers** by which they have been multiplied or divided.

386<sup>10</sup>. (David was punished for **numbering** the people because) the people of Israel represented . . . the Church as to all its truths and goods; and 'to **number**'=to know its quality, and then, according thereto, to ordinate and dispose those truths and goods; and no one can know and do this except the Lord; and the man who does it, deprives himself of all good and truth and spiritual life . . . 453<sup>2</sup>.

429. 'I heard the **number** of the sealed'=the quality of those who are in good, and who are separated from the evil. 'The **number**'=the quality of the Thing treated of.

—<sup>2</sup>. By **number** and measure, in the spiritual sense of the Word, is meant the quality of the Thing which is being treated of; the quality itself is determined by the **numbers** which are expressed . . . (for) spiritual things are not **numbered** or measured; but still they fall into **numbers** and measures when they fall out of the Spiritual World . . . into the natural world . . .

—<sup>3</sup>. That the spiritual things of Heaven, such as are those which the Angels are thinking and speaking, fall also into **numbers**, has often been shown me. They have spoken among themselves, and their speech has been determined into mere **numbers** seen upon a paper; and they have afterwards said that their speech had been determined into the **numbers**; and that those **numbers**, in a series, contained all the things which they had spoken. I have also been instructed what they signified . . .

430. '144,000'=all things and all persons, and is predicated of truths from good. Ex. —<sup>4</sup>, Ex.

—<sup>2</sup>. There are simple **numbers** which are more significative than the rest, and from which the greater **numbers** derive their signification; namely, the **numbers** 2, 3, 5, and 7. 2=union, and is said of good; 3=full, and is said of truths; 5=much, and something; and 7=what is holy. From the **number** 2 arise the **numbers** 4, 8, 16, 400, 800, 1600, 4000, 8000, 16,000; which **numbers**=the like with 2, because they arise from the simple **number** by multiplication into itself and by multiplication with 10. From the **number** 3 arise 6, 12, 24, 72, 144, 1440, 144,000, which **numbers** also=the like things with 3, because they arise from this simple **number** by multiplication. From the **number** 5 arise 10, 50, 100, 1000, 10,000, 100,000, which **numbers** also=the like with 5, because they arise therefrom by multiplication. From the **number** 7 arise 14, 70, 700, 7000, 70,000, which **numbers** also=the like with 7, because they arise from it.

—<sup>4</sup>. The like is also signified by the **number** 144,000; for a greater or lesser **number**, provided it is from a like origin, has a like signification; for a greater **number** is employed when there will be a greater

multitude, or when it embraces many genera together; as 144,000, which embraces all the genera of truth from good, which are signified by the 12,000 sealed from each tribe; and as the measure of the wall, which is said to be '144 cubits,' because it includes both the gates and the foundations, which are 12 in number.

—<sup>15</sup>. '5000 men, besides women and children' (Matt. xiv. 21)=all who are of the Church in truths from good; 'men' those who are in truths; 'women and children,' those who are in goods.

433. '12,000'=all men and all things.

434<sup>14</sup>. 'Number' (Deut. xxxiii. 6)=a little and a few.

438<sup>7</sup>. '500 and 4000' (Ezek. xlviii. 34)=all truths from good; and '18,000'=all truths of doctrine girding and guarding.

453. 'Which no one could number' (Rev. vii. 9)=that the quality and quantity of the good and truth with them the Lord alone knows. 'Number'=the quality of the Thing; and hence 'to number'=to know the quality of the Thing . . .

—<sup>3</sup>. 'To number' (Ex. xxx. 12)=to know their quality, or the quality of the Church with them, and to ordinate and dispose according thereto . . .

—<sup>4</sup>. 'Numbered' (Is. xxxviii. 10)=explored and concluded.

—<sup>5</sup>. That 'to number,' and 'to be numbered,' have a different signification in the spiritual sense of the Word . . . may be evident from the fact that in Heaven with the Angels there are not numbers and measures in their spiritual idea; that is, that they do not think from numeration or mensuration; but from the quality of the Thing; which thought of theirs falls into numbers and measures when it falls down from thence into the natural sphere . . .

—<sup>6</sup>. That 'to number,' in the Word, =to know the quality of a Thing, and to ordinate and dispose according thereto. Ill.

—<sup>10</sup>. 'To number the towers (of Zion)' (Ps. xlviii. 12)=to ponder on the higher or more interior truths which are of that Church; 'to number'=to see and ponder on their quality.

—<sup>12</sup>. That 'to number' also=to dispose evilly, consequently to destroy by means of falsifications. Ill.

—<sup>13</sup>. From these things it may be evident what is signified by 'to number days,' 'steps,' and 'hairs.' Ill. . . . By 'to number,' here, is signified to know the quality from the least to the greatest, and according thereto to ordinate and dispose; that is, to provide.

506<sup>2</sup>. Numbers multiplied into themselves, and divided by themselves, =like things with the integers from which they are.

532. As all the numbers in the Word=Things and states, and the compound numbers derive their significations from the simple numbers of which they are compounded; and as the simple numbers are especially 2, 3, 5, 7, it is important to show what these numbers in the Word signify . . .

—<sup>6</sup>. From the simple number 3 many compound numbers derive their significations; as 6, 9, 12, 60, 72, which from that=all truths and goods in the complex; in like manner the numbers 30, 300, 3000 . . .

556<sup>4</sup>. 'No number' (Joel i. 6) is predicated of the power of falsity.

574. 'I heard the number of them' (Rev. ix. 16)=their quality perceived. . . 'The number'=the quality of the Thing which is being treated of . . .

633<sup>6</sup>. The vastation of the Church with the sons of Jacob by the 400 years of servitude in Egypt. Sig. By '400' the like is signified as by '40'; as the like is signified by '1000' as by '100'; and the like by '100' as by '10.'

658<sup>2</sup>. By a number halved, as also by a number doubled, the like is signified as by the number of which it is a half or the double . . .

676. 'There were slain in the earthquake the names of men 7000' (Rev. xi. 13)=that in that change of state there perished with them all the truths of good, and thus all things of Heaven and the Church. . . '7000'=all things of Heaven and the Church; for by '7' are signified all things, and it is predicated of the holy things of Heaven and the Church . . . and its signification is retained when it is multiplied by 10, or 100, or 1000; for these numbers=all things.

734<sup>15</sup>. 'To number the army of the war' (Is. xiii. 4)=to ordinate truths from good against falsities from evil.

768<sup>12</sup>. 'To be numbered' (Ps. xxii. 30)=to be ordained and disposed; here, to be adnumerated or added to; thus to be His.

841. 'Number'=the quality of the truth of faith and the derivative intelligence; hence by 'the number of the name' (Rev. xiii. 17) is signified the quality of the truth of faith and of the derivative intelligence, from the quality of the good of love and the derivative life; here, in the opposite sense. 933.

—<sup>e</sup>. The reason 'number'=the quality of truth and the derivative faith, is that number involves multitude . . .

846. 'Number'=the quality of the faith.

847. '666'=all falsities and thence all evils in the complex. Ex.

851. 'With Him 144,000'=according to truths in the whole complex. Ex.

924. '1600 furlongs'=evils in the whole complex. Ex. 928.

1063<sup>2</sup>. All the numbers in the Word=the qualities of the Things which are being described.

D. Wis. 1<sup>5</sup>. (300 learned men collected, of whom 260 entered the way of foolishness, and only 40 the way of wisdom.)

**Nun.** *Nonna.*

M. 513. See MONASTERY, here. D. 6110<sup>20</sup>.

D. 5469a. See LAST JUDGMENT, here.

**Nuptial.** See under WEDDING.

**Nurse.** *Nutrix.*

See under SUCK.

A. 3183. 'And her nurse' (Gen. xxiv. 59)=from the innocence appertaining thereto. . . 'A nurse,' or one who gives suck, =innocence. Ex.

[A. 3183]<sup>e</sup>. 'Kings thy nursing-fathers-nutritii' (Is. xlix.23)=intelligence . . .

4563. 'Deborah the nurse of Rebekah' (Gen.xxxv.8) =hereditary evil. A nurse, in so far as she nourishes and suckles an infant, properly=the insinuation of innocence through the Celestial Spiritual; for milk=the Celestial Spiritual; and the infant whom she suckles =innocence. (Continued under DEBORAH.)

—<sup>2</sup>. This hereditary evil yields them nourishment, or is as a nurse up to the time when they have judgment . . .

6740. 'A nurse woman from the Hebrews' (Ex.ii.7) =that good from the Church itself was to be insinuated therein. 'A nurse woman'=the insinuation of good; for by the milk which the nurse insinuates is signified the good of truth . . .

—<sup>2</sup>. That 'a nurse'=the insinuation of good. III.

—. 'Kings thy nursing-fathers'=the insinuation of truth, which is of intelligence; 'queens thy nursing-mothers'=the insinuation of good, which is of wisdom. E.175<sup>4</sup>.

—. 'Thy daughters are carried at the side by nurses' (Is.lx.4)=the goods which are continually being insinuated. 9256<sup>6</sup>.

10110<sup>4</sup>. At that time man has the good of innocence and the good of love towards his parents, and towards his nurse . . .

H. 277<sup>2</sup>. Infants love their parents, their nurse . . .

M. 393<sup>2</sup>. Sometimes infants are loved by their nurses more than by their mothers . . .

T. 441. They are like nurses who suckle infants solely for the hire . . .

D. 5158<sup>2</sup>. Like a mercenary nurse . . .

5668. (Infants there) are with nurses, whom they call their mothers.

—<sup>11</sup>. Nurses are given them who in the world had loved infants; and also to mothers in like manner; and a perception is given as if they were their own infants; but it is not given to any others than those who are in good, and can receive influx from Heaven.

**Nut.** *Nux.*

A. 5622. 'Turpentine nuts and almonds' (Gen.xliii. 11)=the goods of life corresponding to those truths. Ex.

M. 364. (Example of a nut or almond, and their kernels.) E.1058<sup>2</sup>.

**Nyctalopia.** *Nyctalopia.* T.346<sup>e</sup>. D. Love xxi<sup>3</sup>.

**Nygatan.** *Nygatan.*

D. 5711. See LAST JUDGMENT, here. 5721.

**Nymph.** *Nympha.*

A. 2758<sup>2</sup>. From the transformation of worms into nymphs or chrysalids . . . 8848. H.108<sup>2</sup>. D.3472.

W. 354. Worms . . . there become chrysalids, aureliae, erucacae, nymphs, and at last butterflies.







